Visit Nepal

(Encyclopedia of Himawat Khanda)

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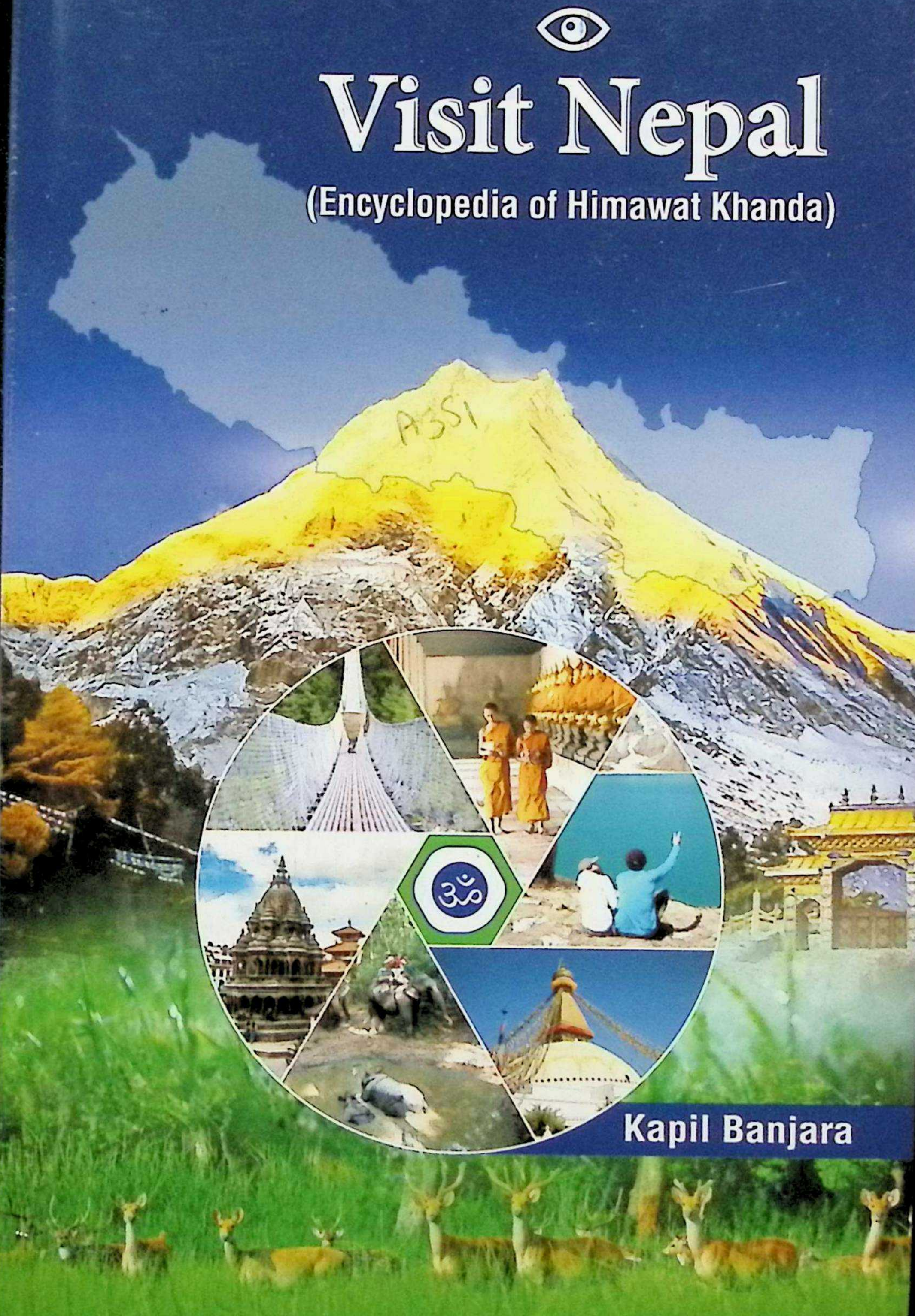
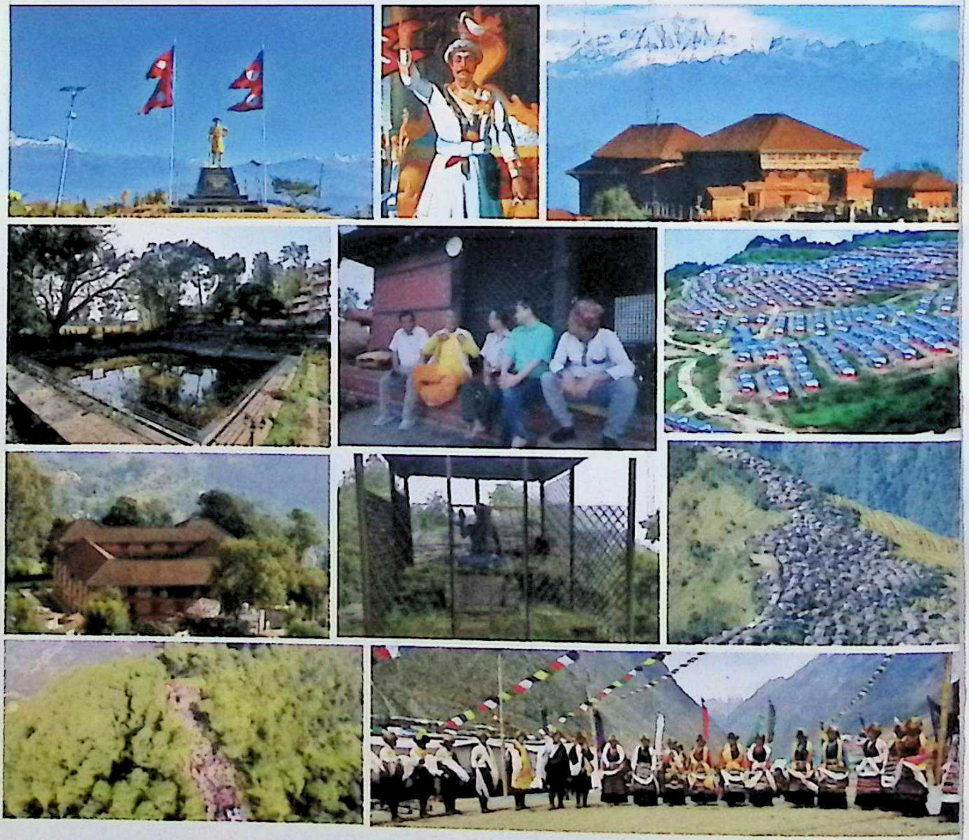
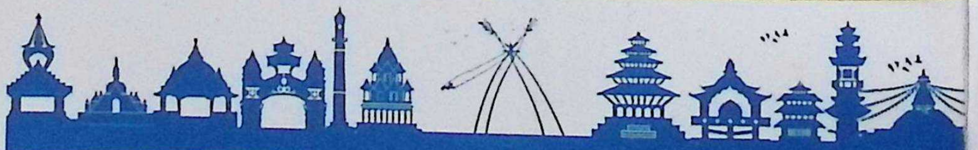


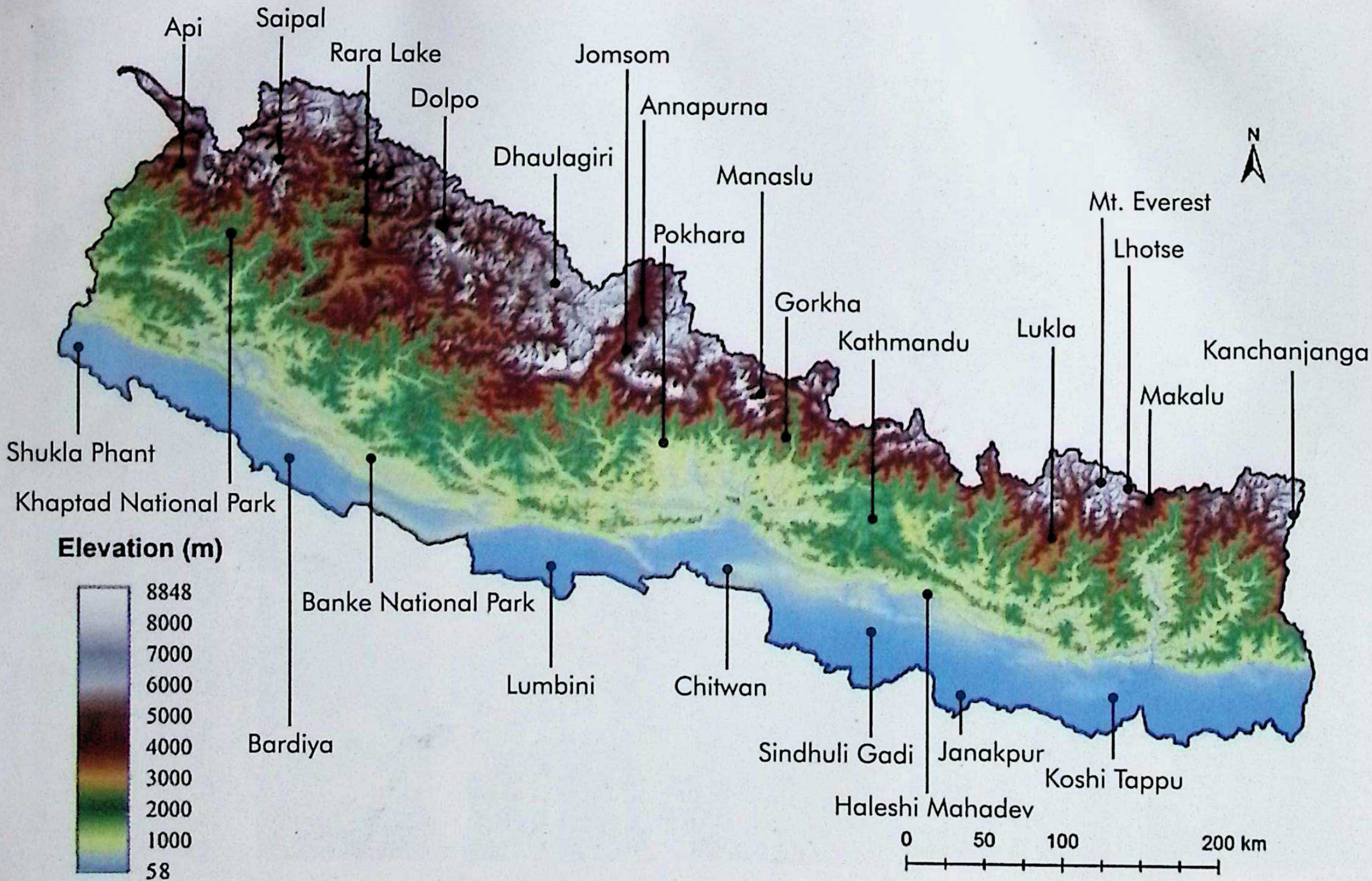
Kapil Banjara

कपिल बन्जाराद्वारा तयार पारिएको
Visit Nepal (Encyclopedia of Himawat Khanda)
पुस्तक लोकार्पण कार्यक्रम

पुस्तक लोकार्पण समारोह / Book Launch Ceremony






Api
Saipal
Rara Lake
Dolpo
Dhaulagiri
Jomsom
Annapurna
Pokhara
Manaslu
Gorkha
Kathmandu
Lukla
Mt. Everest
Lhotse
Makalu
Kanchanjanga
N
Shukla Phant
Khaptad National Park
Bardiya
Banke National Park
Lumbini
Chitwan
Sindhuli Gadi
Haleshi Mahadev
Janakpur
Koshi Tappu
Elevation (m)
8848
8000
7000
6000
5000
4000
3000
2000
1000
58
0
50
100
200 km

Pashupatinath Temple

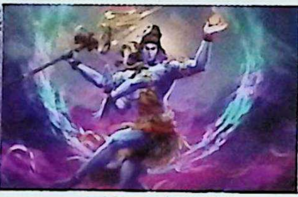
Lumbini

Rara Lake

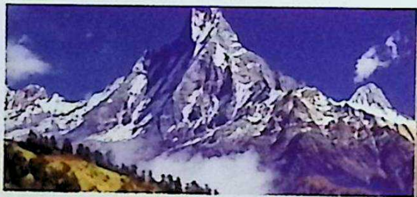
Chitwan

Pokhara

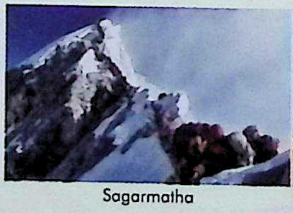
Muktinath


Natraj Shiva

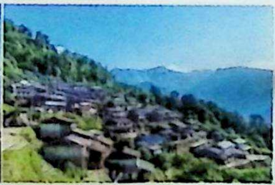
Janakpur


Machhapuchre

Upper Mustang


Sagarmatha

Lamjung Ghalegaun


Sirubari Homestay

Manakamana

Kailash-Manasarobar

Swyambhu

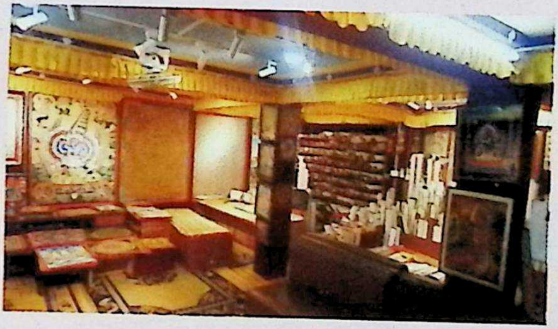
History and Types of Paubha/Thanka Painting

The origins of Buddhist art remain debated among scholars, with some believing it began during the Buddha's lifetime, while others suggest it developed centuries after his Parinirvana. Early evidence of Buddhist art is found in ancient texts such as the Vinaya, Tantra, and Manjushri Mula Kalpa. The Buddha Pratima Lakshana Sutra from the 10th century also mentions the Buddha discussing painting techniques, indicating an established tradition of Buddhist art.

Two early instances of Buddhist art are notable:

1. King Bimbisara of Magadha received the first painted figure of the Buddha as a gift. The artists, overwhelmed by the Buddha's radiance, traced his shadow on cloth to create the image.
2. Princess Muktalata of Sri Lanka was given a cloth painting of the Buddha after sending offerings to him. This painting, known as the portrait of "Rashmi Muni" (Radiant Saint), inspired deep faith in her and led to her spiritual awakening.

History of Nepalese/Newari Painting



The history of Buddhist art in Nepal before the Licchavi period (before 464 A.D.) is unclear due to limited evidence. During the Licchavi period (464-880 A.D.), Nepalese Buddhist art flourished, particularly in sculpture, such as the Padmapani Bodhisattva from 550 A.D. However, no paintings from this period have been discovered. In the 7th century, Nepalese Buddhist art significantly influenced Tibet, especially after King Srong btsan gampo married Nepalese Princess Bhrikuti Devi. Newar artists played a key role in creating artworks for Tibetan temples, including the eleven-faced Avalokiteshvara in Lhasa's Jokhang Temple.

In the 15th century, the Tibetan Master Anandabhadra, also known as Kun-dga-zangpo, invited Nepalese artists to decorate the chapels of the Ngor Monastery. In 1429 A.D., these artists adorned the monastery with mandalas, patas, and portraits associated with the Sa-skya-pa school. The entire series of Vajravali mandalas at E Vam chos ldan gyi khrod is believed to have been painted by these skilled Nepalese craftsmen.

Classification of Paubha/Thanka Paintings

Nepalese Paubha paintings, a traditional Newar art form, are unique yet often overshadowed by Tibetan Thangkas. It is crucial to recognize and preserve their distinct characteristics.

Buddha's Life: Illustrates key events from the Buddha's life, including his birth, enlightenment, and passing, along with his previous incarnations.

Buddhas and Bodhisattvas: Features images of various Buddhas, Bodhisattvas, and Arhats, emphasizing the Five Transcendental Buddhas and their associated wisdoms.

Meditational Deities (Istadevata): Depicts deities visualized during meditation, representing aspects of spiritual development.

Dharma Illustrations: Includes representations of Buddhist teachings, such as the "Wheel of Life," depicting the cycle of birth, death, and rebirth.

Mandalas and Stupas: Architectural representations symbolizing enlightened consciousness, used in rituals for meditation and divine invocation.

By understanding these classifications, one gains a deeper appreciation of Nepalese Paubha paintings as a vital part of cultural heritage.

Source: Lucky Thanka

Contact: +9779803621775

Email: info@luckythanka.com

Website: https://luckythanka.com/

"Chaurasi Byanjan" or 84 dishes

"Chaurasi Byanjan," also known as the "84 dishes," is a traditional Nepali feast deeply ingrained in Nepalese culture. This culinary celebration involves preparing a diverse array of 84 different dishes, combining various flavors, textures, and cooking styles. The menu includes both vegetarian and non-vegetarian items, incorporating staples like rice, lentils, vegetables, meats, and aromatic spices. This feast, often reserved for special occasions, symbolizes abundance, prosperity, and communal joy, emphasizing the significance of food in Nepali culture and the joy of sharing a meal with loved ones.

Source: Bhojan Griha, Dillibazar, Ktm Email: grihabhojan1@gmail.com, Website: https://www.bhojangriha.com

Five star Hotels in Nepal

There are a major 18 five-star hotels including one five stars deluxe in Nepal according to the Department of Tourism.

Hotel	Rooms	Beds
The Soaltee Kathmandu, Kathmandu	282	434
Hotel Annapurna, Kathmandu	153	230
The Hotel Everest International, Ktm.	160	280
Hotel Pokhara Grande, Pokhara	140	247
The Fulbari Resort, Pokhara	165	200
Radisson Hotel, Kathmandu	260	350
Hyatt Regency, Kathmandu	290	426
Hotel Yak & Yeti, Kathmandu	247	350
The Malla Hotel, Kathmandu	100	163
Shangri-La Hotel, Kathmandu	100	169
Tiger Palace Resort, Bhairahawa	102	146
Soaltee Westend Premier, Nepalgunj	80	99
Hotel Central Plaza, Kohalpur, Banke	80	99
Kathmandu Marriott Hotel	215	344
Hotel Aloft, Kathmandu	167	216
Hotel the Kingsbury, Birtamode	82	100
Hyatt Place, Kathmandu	153	306
Mechi Crown Plaza, Dhulabari, Jhapa	101	185

International Chain Hotel in Nepal

Marriott (Naxal) Kathmandu
Marriot Fairfield, Thamel Kathmandu
Ramada, Thamel, Kathmandu
Aloft Hotel (Marrriott International) Kathmandu
Vivanta (Taj Group), Jhamsikhel
Hyatt Regency Himalayan Resort & Spa (Thai Chain) Dhulikhel
Meghauli Serai, A Taj Safari- Chitwan National Park
Hotel Radisson, Lazimpat
Upcoming New Chain Hotels
Sheraton (Marriott International, thamel) Dusit Princess
Crowne Plaza (Intercontinental Hotel Group), Jhamsikhel
Hotel Moxy, Kathmandu (Marriott International)
Dusit Thani
Mercury by Accor (Sukedhara),
Double Tree by Hilton, Naxal
Varnabas Museum Hotel Kathmandu
Kavya Resort & Spa, Nagarkot | Nepal

Chandragiri Hills, Gokarna Forest Resort, Soaltee Sibkrim Hotels & Resorts Nepalgunj, Green Park Chitwan, Barahi Jungle Lodge Meghauli, Kasara Resort Chitwan, Baber Mahal Vilas, Basera Boutique, Fish Tail, Terresa Resort and Spa, Chandragiri Hills Resort

VISIT NEPAL

(Encyclopedia of Himawat Khanda)

Kapil Banjara

BUDDHA
PUBLICATIONS

Special thanks to all our invaluable contributors, diligent editors, and to all our other supporters and collaborators, Your encouragement and support have been instrumental in bringing this vision to life. Your belief in our work has been truly inspiring. We extend our deepest gratitude to each and every one of you. This project wouldn't have been possible without your invaluable contributions.

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Local Guides

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Pokhara : Dipak Bastola (expert), Rajesh Kunwar, Krishna Chhetri
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Preface

Nepal is in the Himawat Khanda (Himalayan region's) center among the northern mountain mass of seven nations, Pakistan, Afghanistan, Russia, China, India, Nepal, and Burma. The foundation of information, science, development, and exploration is Himawat Khand. Satyam, Shivam, and Sundaram are the trendy aspects of this area. This tourism book aims to be your trusted companion as you embark on a journey through this culturally rich and naturally awe-inspiring nation.

Nepal, nestled in the lap of the majestic Himalayas, has captivated the hearts of travelers for centuries. From the lofty peaks of Mount Everest to the lush green valleys and bustling cities, this country offers a tapestry of experiences that cater to every traveler's taste.

Our intention with this book is to provide you with a comprehensive guide that not only highlights the must-visit destinations but also delves into the essence of Nepal's rich culture and traditions. Whether you are an adventurer seeking thrilling treks or a seeker of spiritual solace, Nepal has something special in store for you.

Nepal is a country with a variety of ethnicities, languages, religions, and cultures, as well as a diverse geography. There were different administration frameworks in the long history of Nepal. There have been changes and upgrades in political framework, social change and being developed at various times. In this context, the contents of every possible Nepali tourism destination and activity have been briefly covered in the book "Visit Nepal *(Encyclopedia of Himabatkhanda)*." It is anticipated that this book will, in some way, satisfy the requirements of people who are interested in and concerned about Nepal.

This book is a comprehensive resource for tourists and others interested in learning more about Himawat Khand. It gives information about Himawat Khand and Nepali languag, political history, society and culture, architecture and philosophy, tourism activities in Nepal, UNESCO heritage sites, potential heritage sites, other historical and cultural sites, natural sites, philosophy as a science, Nepal's relationship with other countries, and Nepali cuisine.

While working on this book, we have made every effort to avoid making any mistakes or mistakes of any kind. However, we always anticipate constructive criticism from our devoted readers regarding any potential flaws in the book's content, language, style, or presentation. In order to make the book more useful, the forthcoming editions will include such feedback and comments in addition to other relevant content.

With regards to distributing this book, I might want to stretch out my genuine appreciation to the Honourable Minister for Former Prime Minister Dr. Baburam Bhattarai. I would like to express my gratitude to Mr. Nawaraj Bajgain, the managing director of Buddha Publication Pvt. Ltd., for his help and co-activity. I would like to thank the editors of the text and language who worked on this book.

I would like to thank the efficient staff of the publications, Mr. Jagadish Baskota and Mrs. Gyanu Karki, for their appreciable and tireless computer job. Without their cordial support, this book has not been become in this shaped.

Thank you !

Kapil Banjara

List of Travel and Tourism & Hotel Management Colleges in Nepal

Dhawalagiri Technical School, Mustang
Lumbini Technological University, Nepalganj
Gupteshwor Mahadev Multiple Campus, Pokhara
Public Youth Campus, Kathmandu
Kantipur International College, Kathmandu
Nepal Banepa Polytechnic Institute, Kavre
Padmakanya Multiple Campus, Kathmandu
Platinum Management College, Kathmandu
Pokhara Lincoln International College, Pokhara
A La Carte Hospitality Nepal, Kathmandu
Aayaam International College, Lalitpur
Alpine Management College, Banke/(BHM)
Brightland College, Nepalgunj, Banke
Butwal Model College, Rupandehi/(BHM)
Gateway College of Professional Studies, Kathmandu
Pokhara School of Tourism and Hospitality Management, Pokhara
Martyr Krishna Sen Ichhuk Polytechnic Institute, Dang
Mid Valley International College, Kathmandu
National Integrated College (NIC), Kathmandu
Nirmal Lama Polytechnic Institute, Mahottari
Quest International College, Lalitpur
Central College of Business Management, Kathmandu
Ritz College of Engineering and Management, Lalitpur
Shubhashree College of Management, Kathmandu
Kantipur Tourism and Hotel Management College, Pokhara
Madan Ashrit Memorial Technical School, Kathmandu
National College of Computer Studies (NCCS), Kathmandu
Nepal Western Management and Engineering College, Kailali
Silver Mountain School of Hotel Management, Kathmandu
Academy of Culinary Arts and Hospitality Management, Lalitpur
Morgan Engineering and Management College, Kathmandu/(BHM)
Nepal Tourism and Hotel Management College (NTHMC), Pokhara
WhiteHouse Graduate School of Management, Kathmandu (BHM)
Faculty of Humanities and Social Sciences TU, (MTHS)

Padmashree College, Kathmandu
Nepal College of Management, Lalitpur
The British College /(BHM)
Janapriya Multiple Campus, Pokhara
Pokhara Technical School, Kaski
Apollo International College, Kathmandu
Atharva Business College, Kathmandu
KFA Business School, Kathmandu
Balkumari College, Chitwan/(BHM)
Global College International, Kathmandu
Himalaya Darshan College, Morang
AIMS College Biratnagar, Morang
IST College, Kathmandu/(BHM)/(BTTM)
Itahari Namuna College, Sunsari
Liberty College , Kathmandu
Lumbini ICT Campus, Nawalparasi
Milestone International College, Lalitpur
Nesfield International College, Lalitpur
New Horizon College, Rupandehi
Kings Hospitality College, Rupandehi
Norvic Business College, Kathmandu
NCTTM, Gaushala,
Sunsari Technical College, Sunsari
Western Mega College, Rupandehi
NTP College, Kathmandu
Medhavi College, Kathmandu
Nihareeka College, Morang
Axis College, Rupandehi
IIMS College, Kathmandu
KU School of Management
LA College of Management
Citizen College, Lalitpur
Rajdhani Model College , Kathmandu
Global College Int. Ktm

ISMT College, Kathmandu/ Biratnagar, Butwal, ISMT College Pokhara, ISMT College Chitwan
Nepal Academy of Tourism and Hotel Management (NATHM), Kathmandu/(BHM)/(MHM)/(BTTM)
Asian Institute of Technology and Management (AITM) College, Lalitpur
Aspire College, Biratnagar/Bachelor in Professional Hospitality (BPH)
Bharatpur Polytechnic Institute, Chitwan/Diploma in Hotel Management
GATE College, Kathmandu/(BIHM)/Diploma in Culinary Arts/(BPH)
Himalayan Whitehouse International College, Kathmandu/(BHM)
International College of Hospitality Management (ICHM), Kathmandu/(BHM)
Kathmandu University School of Management (KUSOM), Lalitpur/(BHM)
National College of Management and Technical Science (NCMT), Kathmandu
Nepal college of Travel and Tourism Management (NCTTM), Kathmandu
Goldengate International College, Kathmandu
South Asian School of Tourism and Hotel Management, Morang

Source: https://www.collegenp.com/travel-and-tourism-colleges/
https://www.collegenp.com/hotel-management-colleges/

Dr. Baburam Bhattarai
Former Prime Minister of Nepal

डा. बाबुराम भट्टराई
पूर्वप्रधानमन्त्री

Heartfelt Wishes

As the upcoming release of the tourism book approaches, I would like to take this moment to convey my profound appreciation for the substantial contributions you have made to Nepal's tourism sector. The forthcoming book holds the promise not only to illuminate the enchanting diversity of Nepal's landscapes and cultures but also to stand as a testament to the nation's rich tapestry of cultural and social activities that it proudly presents.

This book serves as an exhaustive resource for tourists and individuals seeking to delve into the realm of the Himawat Khand. Its comprehensive content spans a range of subjects, including the Himawat Khand and Nepali language, the history of politics, society and culture, architectural and philosophical insights, the trajectory of tourism in Nepal, potential heritage sites, as well as other historically and culturally significant locales, natural treasures, Nepal's diplomatic relations, the spectrum of Nepali cuisine, and the expanse of UNESCO heritage sites.

On this momentous juncture, I extend my sincere wishes for resounding success for the tourism book. It is my fervent hope that it will emerge as a guiding light, beckoning a greater multitude of travelers to explore the marvels of Nepal. Your persistent commitment to showcasing the elegance and legacy of our cherished nation promises to establish an indelible heritage for the generations that follow.

I wish to express my gratitude for your unwavering dedication towards the progress and prosperity of Nepal. May this book stand as a luminous testament to the profound influence your vision has imprinted upon the landscape of our nation's tourism sector.

With utmost respect,

Dr. Baburam Bhattarai

Tokha, Kathmandu, Nepal.
E-mail: brb.1954@gmail.com, **Web:** www.baburambhattarai.com

Sample Restaurants in Kathmandu, Pokhara and Chitwan

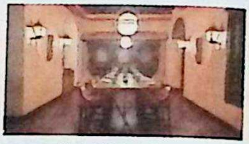
BHOJAN GRIHA

Dilli Bazar, Kathmandu
Phone: 01-4520169

GOKARNA HOUSE RESTAURANT

Paknajol Marg, Kathmandu
Phone: 985-1125702

THE CHIMNEY RESTAURANT



Hotel Yak & Yeti,
Kathmandu
Phone: 01-4248999

NEPALI CHULO AUTHENTIC RESTAURANT

Address: Lazimpat, Kathmandu,
Phone: 01-4002009, 9851044129

KRISHNARPAN NEPALI RESTAURANT

Dwarika's Hotel,
Kathmandu
Phone: 01-4579488

YANGLING TIBETAN RESTAURANT

Kaldhara Marg, Kathmandu
Phone: 01-5357408

NEW ORLEANS CAFE

Chaksibari Marg,
Kathmandu Phone: 01-4700736

MARCO POLO RESTAURANT

Chhaya Center, Kathmandu
Phone: 01-5252282

KATHMANDU GRILL RESTAURANT

Chaksibari Marg,
Kathmandu, Phone: 01-4700321

TRISARA POKHARA

6X64+5HM, Pokhara
Phone: 061 451301, 9851310209,
9849924247

ROSEMARY KITCHEN POKHARA

Baidam Rd 17, Pokhara
Phone: 061-457250, 9856035667

OR2K POKHARA

Baidam Rd 6, Pokhara
Phone: 061-457114, (9826170447)

FRIENDS CAFE

Chitwan
Phone: 056-580403

KC'S RESTAURANT AND BAR

Chitwan
Phone: 056-580309

ROYAL KITCHEN & BAR

Chitwan
Phone: 985-5019226

Government of Nepal
Ministry of Culture, Tourism and Civil Aviation
Nepal Academy of Tourism and Hotel Management
Affiliated to Tribhuvan University

+977-1-5970605
Rabi Bhawan, Kalimati
Kathmandu, Nepal

Ref No. 146-080/81

Great Wishes

It is with great pleasure and excitement that I extend my warmest greetings to you all as we eagerly anticipate the upcoming release of a remarkable tourism- related book focused on the charming realm of Himawat Khand. As Executive Director of the Nepal Academy of Tourism and Hotel Management (NATHM), I am honored to share in the celebration of this literary effort.

This book is a comprehensive resource for tourists and others interested in learning more about Himawat Khand. It gives information about Himawat Khand and Nepali language, political history, society and culture, architecture and philosophy, tourism activities in Nepal, UNESCO heritage sites, potential heritage sites, other historical and cultural sites, natural sites, Nepal relationship with other countries, and Nepali cuisine.

Tourism is not merely about destinations; it is about fostering connections, understanding diverse cultures, and forging unforgettable memories. Through the lens of this book, you will undoubtedly discover the profound impact that travel can have on our lives, both as adventurers and as stewards of our shared world.

I extend my heartfelt gratitude to the authors, researchers, and all those who have contributed to bringing this project to fruition. Your efforts have the potential to inspire wanderlust, promote responsible tourism, and open new horizons of exploration. May this book serve as a guiding light for those who seek to explore the hidden gems and untold stories of Himawat Khand. Let its pages awaken a sense of curiosity and reverence for the natural wonders and cultural treasures that await the intrepid traveler.

With warmest wishes and genuine excitement,

Narad Kumar Luitel
Executive Director
Nepal Academy of Tourism and Hotel Management (NATHM)

M7VV+GV Kathmandu, Nepal www.nathm.gov.np info@nathm.gov.np www.facebook.com/nathm.official
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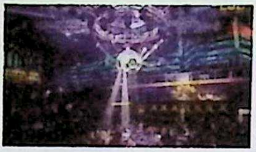
Sample Night Life at Kathmandu and Pokhara

LOD-LORD OF THE DRINKS

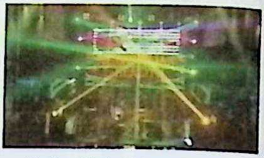


Bhagwatisthan, Thamel
Phone: 984-3948991

SUGAR KTM

chaskibari marg, Thamel
Phone: 984-6589944

CLUB FAHRENHEIT



Keshar Mahal Marg, Thamel
Phone: 984-1726830

SAM'S BAR

Chaksibari Marg, Thamel
Phone: 984-9494779

TURTLE LOUNGE & CLUB

Thamel Marg, Thamel
Phone: 984-0918433

EVEREST IRISH PUB

Z Street, Thamel
Phone: 984-1329003

JAZZ UPSTAIRS

Lazimpat Rd, Kathmandu
Phone: 01-4516983

SINNERS HEAVEN, CLUB

Chaksibari Marg, Kathmandu
Phone: 984-0277377

PURPLE HAZE ROCK BAR

Paryatan Marg, Kathmandu
Phone: 01-5910126

THE TREASURE LOUNGE

Lakeside Road, Pokhara
Phone: 985-6026099

CLUB SIXTEEN

Middle Path St. Pokhara
Phone: 061-591593

CLUB CATWALK

6X95+G84, Pokhara 33700
Phone: 061-590999

PARADISO POKHARA

Lakeside Baidam, Pokhara
Phone: 061-451675

IRISH PUB

Lakeside Rd Pokhara
Phone: 980-4140270

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Chapter 1

BASIC INFORMATION

Introduction of Himawat Khanda

Nepal got the name Nepal because it is the ancient territory of Himawat Khanda because it is called Himawat Khanda in Skandapurana.

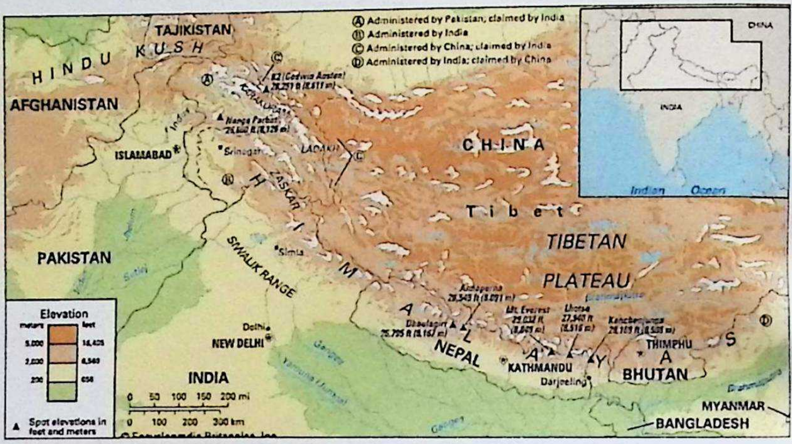
> कृते सत्यपुरी ज्ञेया त्रेतायाम् च तपोवनी - krite satypuri jnyaa tratayaam cha tapowani
>
> द्वापरे मुक्तिकानामा कलौनेपालीकापुरी - dwapare muktikanama klaunepalikapuri
>
> नेनान्मा मुनिनायस्मात् पालितम् पुण्यकर्मणा - nenamnaa muninaaysmaat paalitm punykrmnaa
>
> क्षेत्रं हिमवतः कुक्षौ ततो नेपाल संज्ञकम् (स्कन्द पुराण, हिमवत् खण्ड) - ksetrn himawat: kuksau tto Nepal snjnykm *(sknd puraan, himvt khnd)*

According to this verse, Nepal became famous as Satyavati in Satya Yuga, Tapowan in Treta Yuga, Muktisopana in Dwapara Yuga and Nepal in the current Kali Yuga.

Then again, a huge region spread around the mountains. The first site of Eastern way of thinking, examination, plainness and sacredness, beginning of Bharopeli and Bhotvarmeli language, music, dance, punctuation, yoga and so forth. The Mediterranean Ocean in the north-west and the Narrows of Bengal in the south-east are its extension bowls. The fundamental focal point of Himavat Khand is the Kailash mountain range, Mansarovar and its continuation is associated with high glacial masses including Everest. Himawat Khand is a region renowned for mountains like Nunkun, Kinnar, Kailash, Kamet, Nandadevi, Api, Dhavalagiri, Annapurna, Manasalu, Ganesh Himal, Gosainsthan, Gaurishankar, Sagarmatha, Makalu, Kanchenjunga, Chomolhari.

It contacts the northern mountain mass of seven countries, Pakistan, Afghanistan, Russia, China, India, Nepal, and Burma. Nepal lies in the center of Himawat area. Himavat Khand is the foundation of information, science, development and exploration. Its primary community is Nepal. Satyam, Shivam, Sundaram *(Trouth, Beauty and Godness)* are the stylish elements of this locale.

Sages Maharishi Vedavyas, Panini, Kapil, Valmiki, Yakyavalkya, Parasara, Ashtavakra, Buddha, Gorakhnath, Gargi, Ringi and so on did repentance around here and spread profound materialistic information is the pride of Nepal or center of Himawat Khanda.


Ⓐ Administered by Pakistan; claimed by India
Ⓑ Administered by India
Ⓒ Administered by China; claimed by India
Ⓓ Administered by India; claimed by China
TAJIKISTAN
HINDU KUSH
AFGHANISTAN
K2 (Godwin Austen) 28,251 ft (8,611 m)
KARAKORAM
Nanga Parbat 26,660 ft (8,126 m)
ISLAMABAD
Srinagar
LADAKH
Indus
CHINA
Tibet
TIBETAN PLATEAU
PAKISTAN
Sutlej
ZASKAR
SWALIK RANGE
Simla
HIMALAYAS
Annapurna 26,545 ft (8,091 m)
Dhaulagiri 26,795 ft (8,167 m)
Mt. Everest 29,032 ft (8,849 m)
Lhotse 27,940 ft (8,516 m)
Kanchenjunga 28,169 ft (8,586 m)
NEPAL
KATHMANDU
Darjeeling
THIMPHU
BHUTAN
Delhi
NEW DELHI
INDIA
Ganges
Yamuna (Jumna)
Brahmaputra
MYANMAR
BANGLADESH
Elevation
meters
feet
5,000
16,405
2,000
6,560
200
656
Spot elevations in feet and meters
0 50 100 150 200 mi
0 100 200 300 km
© Encyclopædia Britannica, Inc.
CHINA
INDIA
Indian Ocean

This region has been viewed as the focal point of force since antiquated times. The depiction of the freedoms and grandness of female power is from writing like Devi Bhagwat Mahapurana, which is exceptional in the Himawat Khanda.

Nepal's regular and natural appeal turned into a model for human culture. The world's most established human skeleton "Ramapithecus" going back great many years was found in Butwal, Nepal. How old is the historical backdrop of human home in Nepal? It has been clarified to the world.

There are major four fundamental civilization here were the Gandaki civilization, the Bagmati human civilization, the Kaushik civilization, and the Karnali civilization. The Nepal of days of old was the top place that is known for Vedic information and Vedic sources Brought into the world in Nepal, there were various sages who made this Karmabhoomi *(working land)* and Tapobhoomi *(meditative land)*. Kandara, Pakha, Nadinala, Himal, lakes here used to reverberate with Vedic mantras. Shaivism, Bon, Mundhum and Buddhism were brought into the world in Nepal. Vedas, Mahabharata and the awe-inspiring Ramayana are likewise verifiable messages written in Nepal Mysteries of obscure Vedic information were alive just in Nepal. The public banner of Nepal was the most seasoned banner on the planet, addressing the Vedic everlasting area. In the Vedic Age, more Aryans seem to have visited Nepal. Pradhumna also visited Kathmandu Valley and Lord Krishna had cut opened the dam on the foot of Chandra Giri *(Chovar Gorge or the gorge at Katuwal Daha)* and released water from the Naga-Hrada lake with a view to built the cities and villages in the present day Kathmandu Valley according to Himabata Khanda of Skanda Purana.

Later Vedic Aryans had reached Central Nepal. Western and Eastern Nepal Terai and hills were opened-up by Bhimsena according to mythological narrations. The Tharus of Dang Valley and Newars, even now worship Bhimsen. According to Maha Bharata Epic and Vishnu Purana, Arjuna was the first Aryan commander, who had reached as far east as Assam and conquered the ancient kingdom of Mani Pura and married Naga Princess Ulupi *(the daughter of the king Kauravya, and is among the four wives of Arjuna)*.

Only in Mithila, this great Vedic Civilization could produce great philosophers like Yagnabalka, Maitree and Gargi and Philosopher king like Janaka *(of Upanishada fame, probably not Sir-Dhoj Janak, father of Goddess Sita)*. Now, it is for the archaeologist and historians to research further and reconstruct the history of Nepal of Vedic Age.

1.1 Nepal's flag (National Flag)

Nepal's flag has been used since the ancient Vedic period and is the country's name. It is also mentioned in Mahabharata and Vedas. But the origin of the flag of Nepal is unknown. In 1962, Nepal modernized its National flag, and the new design followed the original design with some minor changes. At the request of King Mahendra, Shankar Nath Rimal, a renowned architect back then, redesigned the modern flag of Nepal.

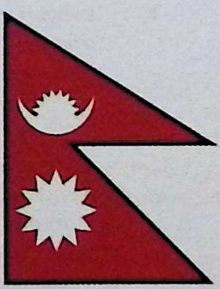
Interesting facts behind Nepal's flag

- Nepal's Flag is the only non-quadrilateral flag in this world.
- Nepal's Flag has been displayed on the planet's tallest building, Burj Khalifa, to celebrate Nepal's constitution day.
- The triangular shapes in Nepal's Flag stand for the mountains.
- The Sun and the Moon on the flag are associated with two dynasties in the Hindu Vedic tradition of Kshetriya Kings, also known as "Suryavanshi" and "Chandravanshi".
- The 12 rays of the Sun represent the 12 months and the 12 signs of the zodiac as they are related to the sun's movement.

Colours of Nepal's Flag

The flag of Nepal is a non-rectangular flag made of two triangular shapes. It has a crimson background with a blue border, both popular colours in Nepalese colour culture. The upper segment has a white moon scattering eight rays, with a crescent attached below. A white, stylized sun with 12 rays is in the flag's bottom section.

Firstly the red rectangular shapes, after modernization, represent the Himalayan mountaintop two triangles representing two major living religions in Nepal Hindu & Buddhism. The **Crimson red** used in Nepal's Flag symbolizes the BRAVERY of a Nepali.



Whether this **Blue** is meant for PEACE and PURITY in the soul, the way of living lives as Lord Buddha showed. Then including these colours of the Nepal Flag in home painting thoughts won't be a bad idea.

Just let the ceiling **white**. Like in each pennon of Nepal's flag, there is the Sun and the crescent Moon in white, indicating Nepal will remain happy and healthy as long as the Sun and the Moon shine in blue sky.

The **moon** symbolizes the chilling weather of the Himalayas and the PURITY of Nepalese people. At the same time, the sun symbolizes the warmth and the high temperature of the southern lowlands and Nepal's FIERCE RESOLVE.

1.2 Major information for tourist

a. **Visas:** Tourists visiting Nepal must obtain a visa before arriving in the. Visas can be obtained at the Nepalese Embassy or Consulate in your country of residence or upon arrival at the Tribhuvan International Airport in Kathmandu.

b. **Currency:** The official currency of Nepal is the Nepalese rupee (NPR). It is recommended to exchange money at a bank or authorized exchange counter, as it is illegal to exchange money on the black market. Credit and debit cards are accepted in most major cities and tourist areas, but it is advisable to have cash on hand for smaller transactions and in more rural areas.

c. **Transportation:** The main mode of transportation in Nepal is by bus or minibus. Domestic flights are also available for travel between major cities. Taxis are widely available in cities, but it is recommended to negotiate the fare beforehand.

d. **Accommodation:** Nepal offers a range of accommodation options, from luxury hotels to budget guest houses. It is common for budget accommodation to offer shared bathrooms and dormitory-style rooms. Many trekking routes also offer tea houses for overnight stays.

e. **Safety:** Nepal is generally a safe destination, but it is advisable to take standard precautions such as not walking alone at night and keeping valuables secure. It is also important to be aware of altitude sickness when trekking at high elevations.

f. **Culture and customs:** Nepal is a predominantly Hindu country, and it is important to respect local customs and traditions. It is advisable to dress modestly and remove shoes before entering temples or other sacred sites. It is also important to ask permission before taking photographs of people.

g. **Trekking:** Nepal is home to some of the most famous trekking routes in the world, including the Manasalu Area, Annapurna Circuit, and the Everest Base Camp Trek. These treks offer the opportunity to experience the stunning natural beauty of Nepal, as well as the culture of the local communities. It is important to be properly prepared and equipped for trekking and to hire a reputable guide or agency.

h. **Religion:** Nepal is a predominantly Hindu country, but it is also home to a significant Buddhist population. There are also small communities of Muslims and Christians in Nepal. It is important to respect the local religions and customs of Nepal and to be mindful of your actions when visiting religious sites.

i. **Internet and phone connectivity:** Internet and phone connectivity is generally good in major cities and tourist areas in Nepal, but it may be limited in more rural areas. It is advisable to purchase a local SIM card for your phone upon arrival in Nepal to ensure reliable connectivity.

j. **Tipping:** Tipping is not expected in Nepal, but it is common to leave a small amount in restaurants and hotels as a gesture of appreciation. It is also common to tip trekking guides and porters.

k. **Climate change:** Nepal is vulnerable to the impacts of climate change, including increased flooding and landslides. It is important for tourists to be aware of the impact of their actions on the environment, and to practice eco-tourism by minimizing waste and energy consumption.

l. **Safety during trekking:** Trekking in Nepal can be a thrilling and rewarding experience, but it is important to be aware of the risks and to take necessary precautions. It is advisable to hire a reputable guide and agency and to ensure that you are properly equipped and trained for the trek. It is also important to be aware of altitude sickness and to acclimatize properly when trekking at high elevations.

m. **Respect for local communities:** Nepal is home to many different ethnic and cultural groups, and it is important to respect the traditions and customs of these communities. This includes dressing modestly and not taking photographs without permission. It is also important to support local businesses and to be mindful of the impact of tourism on local communities.

n. **Healthcare:** Nepal has a range of healthcare facilities, including hospitals and clinics, but the quality of care can vary. It is advisable to purchase travel insurance before traveling to Nepal and to bring any necessary medications with you. It is also important to consult with a healthcare professional and obtain any necessary vaccinations before traveling to Nepal.

1.3 Nepal visa on arrival

A Nepal visa is easily available upon arrival at the entry places. Make the process easier by downloading & completing the application form, having the correct USD cash and two passport photographs.

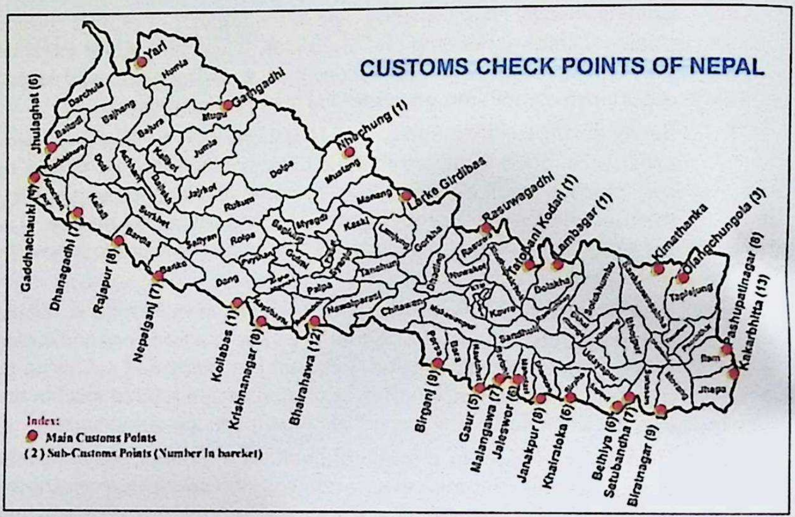
Visa Facility	Duration	Fee
Multiple entry	15 days	US$ 25 or equivalent Nepali currency
Multiple entry	30 days	US$ 40 or equivalent Nepali currency
Multiple entry	90 days	US$ 100 or equivalent Nepali currency

Source: www.immigration.gov.np

1.4 Entry Points in Nepal 'By Land' and 'By Air'

Nepal is a land-lock country sharing a border with India to the East, West, and South and the Autonomous Region of Tibet *(China)* to the North. This makes travellers make easy access through India and China. Ports of Entry are classified as 'By Land' and 'By Air'. Apart from ports of entry by land, foreign nationals can also fly directly to Nepal through the only International Airport which is known as Tribhuvan International Airport.

There are 11 Immigration Ports of Entry to Nepal *('By Land' and 'By Air")* to monitor the entry and exit of foreign nationals and also to grant visas for On-Arrival, this is monitored by the Department of Immigration Government of Nepal. This includes 10 ports of entry 'By Land' and one 'By Air'


CUSTOMS CHECK POINTS OF NEPAL
Yari
Gamgadhi
Nhechung (1)
Larke Girdibas
Rasuwagadhi
Tatopani Kodari (1)
Lambagar (1)
Kimathanka
Olangchungola (3)
Pashupatinagar (8)
Kakarbhitta (13)
Jhulaghat (6)
Gaddhachauki (4)
Dhanagadhi (7)
Rajapur (8)
Nepalganj (7)
Koilabas (1)
Krishnanagar (8)
Bhairahawa (12)
Birganj (9)
Gaur (5)
Malangawa (7)
Jaleswor (6)
Janakpur (8)
Khairatoka (6)
Belhiya (6)
Setubandha (7)
Biratnagar (9)
Index:
● Main Customs Points
(2) Sub-Customs Points (Number in barcket)

Following is the list of Ports of Entry and Exit points in Nepal for foreign nationals:

- Tribhuvan International Airport, Kathmandu (By Air)
- Kakarvitta, the border with India (By Land)
- Birgunj border with India (By Land)
- Belhiya border with India (By Land)
- Jamunaha border with India (By Land)
- Mohana border with India (By Land)
- Gaddha Chauki border with India (By Land)
- Biratnagar border with India (By Land)
- Pashupatinagar border with India (By Land)
- Kodari border with China (By Land)
- Rasuwa border with China (By Land)

1.5 Transport Services for travel

Tourist Buses: Offer comfortable transportation between popular tourist destinations, often including amenities like air conditioning and guided commentary, making travel both affordable and informative.

Car and Motorbike Rentals: Available for self-guided tours, allowing travelers the flexibility to explore at their own pace. These rentals often include options for chauffeurs, insurance, and GPS navigation for a hassle-free experience.

Air and Helicopter Services: Provide luxury tours, mountain rescues, and quick access to remote areas. These services are invaluable for sightseeing over Nepal's stunning landscapes, emergency evacuations, and transporting goods to hard-to-reach regions.

Public Transport: Includes local buses, taxis, and ride-share services, offering an economical way to travel within cities and across regions, giving tourists an authentic experience of local life.

Bicycle and Motorbike Hire: Cater to Eco-conscious travelers, offering an environmentally friendly and leisurely way to explore urban areas, countryside, or specific trails.

1.6 Education and Volunteer Tourism

Language Courses: Language School, institutions and individual experts offering Nepali courses for tourists, helping them to engage more deeply with local communities and culture.

Volunteer Programs: Organized by NGOs and specialized agencies, these programs focus on areas such as education, healthcare, and community development. They attract tourists who wish to give back while experiencing the local culture, making their visit to Nepal meaningful and impact.

1.7 Major Tourism Related Associations in Nepal

Nepal has several travel and tourism-related associations that play crucial roles in the development, regulation, and promotion of the tourism industry. Here are some of the key associations:

1. Nepal Tourism Board (NTB) - ntb.gov.np

Role: The NTB is a partnership between the Government of Nepal and the private sector to promote Nepal as a premier tourist destination. It works on branding, marketing, and enhancing the tourism infrastructure in Nepal.

2. Trekking Agencies' Association of Nepal (TAAN) - taan.org.np

Role: TAAN represents trekking agencies in Nepal and works towards promoting and safeguarding trekking tourism. It is involved in setting standards for trekking services, training guides, and environmental conservation.

3. Hotel Association Nepal (HAN) - hotelassociationnepal.org

Role: HAN is an umbrella organization of hotels in Nepal. It advocates for the interests of hoteliers and plays a significant role in shaping policies related to the hospitality industry.

4. Nepal Association of Tour and Travel Agents (NATTA) - natta.org.np

Role: NATTA is a national organization of travel agents in Nepal. It works to promote tourism by representing the travel and tour operators, negotiating with the government on policies, and providing training and development opportunities.

5. Nepal Mountaineering Association (NMA) - nepalmountaineering.org

Role: NMA promotes mountaineering activities in Nepal and represents the interests of mountaineers. It issues permits for climbing smaller peaks and organizes mountaineering training and events.

6. Village Tourism Promotion Forum Nepal (VITOF) - vitofnepal.org

Role: VITOF Nepal focuses on promoting village tourism, which includes homestay programs, cultural tourism, and community-based tourism initiatives across rural Nepal.

7. Nepal Association of Rafting Agencies (NARA) - raftingassociation.org

Role: NARA is the representative body of rafting agencies in Nepal, working towards promoting white-water rafting and maintaining safety standards.

8. Nepal Academy of Tourism and Hotel Management (NATHM) - nathm.org.np

Role: Nepal Academy of Tourism and Hotel Management (NATHM) is the pioneer national institution dedicated to developing skilled human resources for the tourism and hotel management, offering training programs, industry updates, and advocacy. NATHM supports the growth and development of Nepal's hospitality sector.

9. Nepal Mountain Academy (NMA) - https://nma.gov.np

Role: Nepal Mountain Academy (NMA) is dedicated to promoting sustainable mountain tourism and adventure sports in Nepal. It provides training, certification, and support for professionals in mountaineering, trekking, and related fields. The academy aims to enhance the safety and quality of mountain experiences while fostering environmental stewardship and cultural sensitivity.

10. Nepal Canyoning Association (NCA) - nepalcanyoning.org.np

Role: Advocates for canyoning as an adventure sport, emphasizing safety standards and environmental conservation. NCA supports the sustainable growth of this niche tourism sector.

11. Airlines Operators Association of Nepal (AOAN) - www.aoan.org.np

Role: The Airlines Operators Association of Nepal (AOAN) is a non-profit organization dedicated to promoting flight safety in Nepal. It collaborates with various aviation stakeholders to enhance operational standards, advocate for industry improvements, and address challenges within the aviation sector. By uniting airlines under a common platform, AOAN plays a crucial role in advancing Nepal's aviation safety and efficiency.

12. Nepal Association of Tour Operators (NATO) - nato.org.np

Role: Represents and advocates for tour operators in Nepal, influencing tourism policies, providing industry training, and fostering networking opportunities. NATO plays a crucial role in shaping the future of Nepal's tour operation industry.

13. International Air Transport Association (IATA) Nepal Chapter - iata.org

Role: Collaborates with airlines and travel agencies to ensure safe, reliable, and economical air transport. The IATA Nepal Chapter is integral to maintaining global air travel standards.

14. Tourist Guide Association of Nepal (TURGAN) - turgan.org.np

Role: Represents licensed tourist guides, offering professional development resources and working to enhance the quality of guiding services. TURGAN is dedicated to upholding high standards and improving the guiding profession.

15. Pacific Asia Travel Association (PATA) Nepal - patanepal.org.np

Role: The PATA Nepal Chapter is part of the global PATA organization, focusing on promoting sustainable tourism in the Asia Pacific region, including Nepal.

16. United Nations World Tourism Organization (UNWTO) - unwto.org

Role: As a specialized agency of the United Nations, UNWTO is dedicated to promoting responsible, sustainable, and universally accessible tourism across the globe.

17. International Centre for Integrated Mountain Development (ICIMOD) - icimod.org

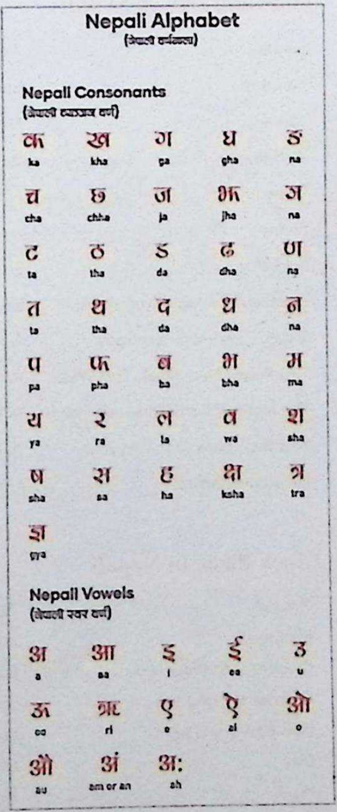
Role: ICIMOD is an intergovernmental regional organization that champions sustainable mountain development in the Himawat Khand (Himalayan Region), with a focus on tourism among other sectors.

1.8 Communication in Nepal

Nepali language is a branch of the Indo-Aryan language and is similar to Sanskrit and Hindi language. People in Nepal have more than 124 different regional, local, and community languages. But Nepali is the official and widely spoken language in Nepal. With globalization in the world, many Nepalese people can speak the English language fluently. And some can understand but cannot reply in English. So to communicate with the people of Nepal, it can be helpful if you learn Nepali. Though, you can feel most of the sentences that Nepalese are speaking are mixed up with English words.

Traveling to some unknown places, where you do not understand their language is quite uncomfortable. But Nepalese people are helpful to guests as guests are treated as equivalent to Gods. "Atithi Devo Bhawa", which means "Guests are Gods" can be felt through their welcoming of guests and helpfulness towards tourists.

Some of the commonly used English words in the Nepali language are time, road, photo, toilet, bathroom, water tank *(as tanky in Nepali)*, pen, vest, t-shirt, color, pants, jacket, etc. The names of electronic devices and technical terms are also similar to English but not all, though people can usually understand if you use English words for Nepali equivalent.



Nepali Alphabet
(नेपाली वर्णमाला)

Nepali Consonants
(नेपाली व्यञ्जन वर्ण)

क	ख	ग	घ	ङ
ka	kha	ga	gha	na
च	छ	ज	झ	ञ
cha	chha	ja	jha	na
ट	ठ	ड	ढ	ण
ta	tha	da	dha	na
त	थ	द	ध	न
ta	tha	da	dha	na
प	फ	ब	भ	म
pa	pha	ba	bha	ma
य	र	ल	व	श
ya	ra	la	wa	sha
ष	स	ह	क्ष	त्र
sha	sa	ha	ksha	tra
ज्ञ				
gya				

Nepali Vowels
(नेपाली स्वर वर्ण)

अ	आ	इ	ई	उ
a	aa	i	ee	u
ऊ	ऋ	ए	ऐ	ओ
oo	ri	e	ai	o
औ	अं	अः		
au	am or an	ah		

Here, we have collected some of the most important words and expressions that are mostly used in Nepal.

If you are soon traveling to Nepal, then this is something you should learn!

Greetings in Nepali:

Hello	Namaste	नमस्ते
Thank you	Dhanyabaad	धन्यवाद
Good morning	Subha Prabhat	शुभ प्रभात
Good afternoon	Subha Diuso	शुभ दिउँसो
Good evening	Subha shandhya	शुभ सन्ध्या
Good night	Subha ratri	शुभ रात्री
See you later	Pachi Bhetaula	पछि भेटौला
Good bye	Bida hau	बिदा हौं
What is your name?	Tapaiko naam ke ho?	तपाईको नाम के हो ?
My name is ...	Mero naam ... ho	मेरो नाम ... हो
How are you?	Tapaaii lai kasto cha?	तपाईंलाई कस्तो छ?

Time and Day in Nepali

Sunday	Aitabar	आइतवार
Monday	Somabar	सोमबार
Tuesday	Mangalbar	मंगलबार
Wednesday	Budhabar	बुधवार
Thursday	Bihibar	बिहीवार
Friday	Sukrabar	शुक्रवार
Saturday	Shanibar	शनिबार
Morning/Afternoon/Evening/Night	Bihana/Diuso/Beluka/Raati	बिहान/दिउसो/बेलुका/राति
Today, Tomorrow, Yesterday	Aaja, Bholi, Hijo	आज, भोलि, हिजो
This Week, Next Week, Last Week	Yo Hapta, Arko Hapta, Aghillo Hapta	यो हप्ता, अर्को हप्ता, अघिल्लो हप्ता
This Month, Next Month, Last Month	Yo Mahina, Arko Mahina, Aghillo Mahina	यो महिना, अर्को महिना, अघिल्लो महिना
This Year, Next year, Last year	Yo Barsa, Arko Barsa, Aghillo Barsa	यो वर्ष, अर्को वर्ष, अघिल्लो वर्ष
Now/Later/Before	Ahile/Pachi/Pahile	अहिले/पछि/पहिले

Clock Basic in Nepali

Hour(s)	Ghanta	घण्टा
Minute(s)	Minet	मिनेट
Quarter past one / two ...	Sawa yek / Dui ...	सवा एक / दुइ ...
Quarter to one / two ...	Paune yek / Dui ...	पउने एक / दुइ ...
Half past one / two	Sadhe yek / dui ghanta	साढे एक / दुइ घण्टा
Day	Din	दिन
Week	Hapta	हप्ता
Month	Mahina	महिना
Year	Barsa	बर्ष
When	Kahile	कहिले
What time is it?	Kati Bajyo	कति बज्यो?
One moment please	Kripaya! Ekai chin hai	कृपया ! एकै छिन है

Months in Nepali

Nepal has its own "Nepali Calendar" which follows the Bikram Sambat System.

April - May	Baishaakh	वैशाख
May - June	Jeth	जेठ
June - July	Asar	असार
July - August	Sawan	श्रावण
August - September	Bhadra	भाद्र
September - October	Ashoj	असोज
October - November	Kartik	कार्तिक
November - December	Mangsir	मंसिर
December- January	Poush	पौष
January - February	Magh	माघ
February - March	Falgun	फाल्गुन
March - April	Chaitra	चैत्र

Important Vocabulary

- Yes - Ho (हो)
- No - Hoina (होइन)
- Maybe - Sayad (सायद)
- Ok - hunchha (हुन्छ)
- Thank you ! - Dhanyabad (धन्यवाद)
- You're welcome! - Tapai lai swagat chha (तपाइंलाई स्वागत छ)
- Excuse me - Kshama garnuhola (क्षमा गर्नुहोला), kshama pau (क्षमा पाउँ)
- I'm sorry - Kshama garnuhola (क्षमा गर्नुहोला), Dukha Lagyo (दुःख लाग्यो)
- I have - Ma sanga chha (मसँग छ)
- I don't have - Ma sanga chhaina (मसँग छैन)
- We have - Haami sanga chha (हामीसँग ... छ)
- We don't have - Haami sanga chhaina (हामीसँग ... छैन)
- Something - Kehi Chha (केही छ)
- Nothing - Kehi Pani Chhaina (केही पनि छैन)
- Where - Kaha (कहाँ), Kata (कता)
- Why - Kina (किन)
- How - Kasari (कसरी)
- When - Kahiley (कहिले)
- Who - Ko (को), Kasley (कसले)
- Don't Mind - Dukha na mannu (दुःख नमान्नु)
- Let's go - Jaou (जाऔं)

Pronouns in Nepali

I म [ma]	Me - मलाई [malai]
you तिमी [timi]	You - तिमी [timi] (informal) / तपाईं [tapai] (formal)
he उ [u]	Him - उसलाई [uslai] (when referring to a male)
she तिनी [tini]	Her - उनी/उनलाई [uni/unalai] (when referring to a female)
we हामी [hami]	Us - हामीलाई [hamilai]
they तिनीहरु [tiniharu]	Them - उनीहरुलाई [uniharulai]

my मेरो [mero]	his उसको [usko]	our हाम्रो [hamro]
your तिम्रो [timro]	her तिनको [tinako]	their तिनीहरुको [tiniharuko]

I am your friend: म तपाईको साथी हो। [ma tapaiko sathi ho]
You speak very fast: तपाईं धेरै छिटो बोल्नु हुन्छ [tapa'īṁ dhērai chiṭō bōlnu huncha]
He has three dogs: उसंग तीनवटा कुकुरहरु [usaṅga tīnavaṭā kukuraharu]
She can speak German: उनी जर्मन बोल्छिन् [unī jarmana bōlchin]
We will not come late: हामी ढिला आउनेछैनौँ [hāmī ḍhilā ā'unēchainauṁ]
They bought milk and bread: उनीहरुले दुध र पाउरोटी किने [unīharulē dudha ra pā'urōṭī kinē]
Can you tell me your name?: के तपाईं मलाई आफ्नो नाम भन्न सक्नु हुन्छ ? [kē tapā'īṁ malā'ī āphnō nāma bhanna saknu huncha?]
I will give you money: म तपाईंलाई रुपियाँ दिन्छु [ma tapā'īnlā'ī rupiyāṁ dinchu]
She wrote him a letter: उनले उसलाई पत्र लेखिन [unalē usalā'ī patra lēkhina]
They visited her yesterday: उनीहरुले हिजो उनलाई भेटे [unīharulē hijō unalā'ī bhēṭē]
Can she help us?: के उनले हामीलाई सहयोग गर्न सक्छिन् ? [kē unalē hāmīlā'ī sahayōga garna sakchin?]
He gave them food: उसले उनीहरुलाई खाना दियो [usalē unīharulā'ī khānā diyō]
My name is Maya: मेरो नाम माया हो [mērō nāma māyā hō]
Your brother lives here: तपाईंको भाई/दाई यहाँ बस्नु हुन्छ [tapā'īṅkō bhā'ī / dā'ī yahāṁ basnu huncha]
Her mother cooks for us: उनको आमाले हाम्रो लागि पकाउनु हुन्छ [unakō āmālē hāmrō lāgi pakā'unu huncha]
His hobby is reading books: उसको किताब पढ्ने रुची छ [usakō kitāba paḍhnē rucī cha]
Our dream is to visit Paris: हाम्रो सपना पेरिस घुम्ने छ [hāmrō sapanā pērisa ghumnē cha]
Their house is not far: उनीहरुको घर त्यति टाढा छैन [unīharukō ghara tyati ṭāḍhā chaina]
This is my house यो मेरो घर हो [yō mērō ghara hō]
That restaurant is far त्यो भोजनालय टाढा छ [tyō bhōjanālaya ṭāḍhā cha]
These apples are delicious यी स्याउहरु स्वादिष्ट छन् [yī syā'uharu svādiṣṭa chan]
Those stars are shiny ती ताराहरु चम्किला छन् [tī tārāharu camkilā chan]

Introduce yourself in Nepali

After learning these words, you surely can introduce yourself to Nepalese people. You can answer their questions as well as ask them.

- What's your name ?- Tapai Ko naam k ho? (तपाईंको नाम के हो ?)
- My name is ... - Mero naam ... ho. (मेरो नाम ... हो ।)
- Where are you from ? - Tapai Kaha Bata aaunu vayeko? (तपाईं कहाँबाट आउनुभएको ?)
- I'm from ... - Ma ... aaeko hu. (म ... आएको हुँ ।)
- How old are you ?- Tapai Ko Umer Kati ho? (तपाईंको उमेर कति हो?)
- I'm ... years old. - Ma... barsa ko bhaye. (म ... वर्षको भएँ ।)
- Are you married ? - K Tapai Bibahit hunhunchha? (के तपाईं विवाहित हुनुहुन्छ ?)
- I am married - Mero bibaha bhayeko chha. (मेरो विवाह भएको छ ।)
- I am not married. - Mero bibaha bhayeko chhaina. (मेरो विवाह भएको छैन ।)
- Do you speak English ? - K tapaai English bolnu hunchha? (के तपाईं अंग्रेजी बोल्नुहुन्छ ?)
- Mine - Mero (मेरो)
- You: Hajur (हजुर) / Tapai (तपाई) / Timi (तिमी) / Ta (त) *(Hajur is used for Elders or people who are superior to us. Tapai is also used for elders but it is considered a lower form of respect than Hajur, although both are used alternatively. Timi is used for friends of the same age and juniors and Ta is used with a very close friend and to juniors, though Ta is not considered as a form of respect.)*

Family Relations and genders in Nepali

Here are some of the words that are used to specify the relations and gender of the person in Nepali. You can use these words while talking to people for getting closer to them. When you see an elderly person who seems to be more than the age of 60-70, you can call him or her Bajey *(Grandfather)* or Bajeyi *(Grandmother)*. It is common to show respect using elderly relations if they are elder than you in age.

- Grandfather - Hajur Buwa (हजुरबुवा)
- Grandmother - Hajur Aama (हजुरआमा)
- Mother - Aama (आमा)
- Father - Buwa (बुवा)
- Elder Brother - Dai (दाई)
- Younger Brother - Bhai (भाई)
- Elder Sister - Didi (दिदी)
- Younger Sister - Bahini (वहिनी)
- Brother's Wife - Bhauju (भाउजु)
- Paternal Uncle - Thulbuwa / Kaka (Nowadays commonly English word "Uncle" is used for Paternal Uncle) (ठूलोबुवा/काका)
- Paternal Uncle's Wife - Thuli Aama / Kaki (ठुलीआमा/काकी)
- Mother's Sister - Thuli Aama, Sani Aama (ठुलीआमा/सानीआमा)
- Maternal Uncle - Mama (मामा)
- Maternal Uncle's Wife - Maiju (माइजु)
- Son - Chhora (छोरा)
- Daughter - Chhori (छोरी)
- Boy - Keta (केटा)
- Man - Purus (पुरुष)
- Girl - Keti (केटी)
- Women - Mahila (महिला)
- Friend - Saathi (साथी)

Some Useful Translation

Here are some of the translations of English words into Nepalese and how to speak them. You may hear these words during your visit to Nepal and maybe you will be able to reply to them in Nepali also after learning these words. You might see many people mix English words with Nepali while speaking. Words such as time, light, toilet, road, etc are commonly used in Nepali in place of original Nepali words.

- Welcome - Swagatam (स्वागतम् ।)
- How are you ?- Tapaaii/Timi lai kasto cha?) (तपाईं/तिमीलाई कस्तो छ ?)
- I'm fine - Malaai sanchai cha. (मलाई सन्चै छ ।)
- Pleased to meet you - Tapailai bhetera khushii laagyo. (तपाईंलाई भेटेर खुसी लाग्यो ।)
- Good luck ! - Subhakamana (शुभकामना ।)
- Have a nice day - Din Subha Bitos (दिन शुभ बितोस् ।)

- Bon appetit / Have a nice meal - Ramrari khanu hola. (राम्ररी खानुहोला ।)
- Bon voyage / Have a safe journey - Shubha yatra (शुभ–यात्रा)
- Where are you going? - Tapai kata jaadai hunhunchha ? (तपाईं कता जाँदै हुनुहुन्छ ?)
- I'm going to ....- Ma ... Jaadai chhu (म ... जाँदैछु ।)
- I understand - Maile bujhey (मैले बुझें ।)
- I don't understand - Maile bujhina (मैले बुझिनँ ।)
- I don't know - Malaai thaha chaina (मलाई थाहा छैन ।)
- Please say that again - Pheri bhannus (फेरि भन्नुस् ।)
- Do you speak Nepali ? - K tapain Nepali bolnuhunchha? (के तपाईं नेपाली बोल्नुहुन्छ ?)
- Speak to me in Nepali - Ma sanga nepali ma bolnus. (मसँग नेपालीमा बोल्नुस् ।)
- How do you say ... in Nepali ? - Tapain le Nepalima ... lai kasari bhannu hunchha ? (तपाईंले नेपालीमा ... लाई कसरी भन्नुहुन्छ ?)
- How much is this ? - Yo kati ko ho ? (यो कतिको हो?)
- Where is this place ? - Yo thau kaha chha ? (यो ठाउँ कहाँ छ ?)
- Sorry - Maapha garnus. (माफ गर्नुस् ।)
- Where's the restroom/bathroom ? - Sauchalaya kata chha. (शौचालय कता छ ?)
- Get well soon - Chadai Niko hunu hos. (चाँडै निको हुनुहोस् ।)
- Help ! - Sahayog garnus. (सहयोग गर्नुहोस्) /or Maddat garnuhos. (मद्दत गर्नुहोस् ।)
- Stop ! - Roknuhos (रोक्नुहोस् ।)
- Call the police ! - Prahari Bolaunuhos (प्रहरी बोलाउनुहोस् ।)
- Happy New Year - Nayabarsha ko subhakamana. (नयाँ वर्षको शुभकामना ।)
- Happy Birthday - Janmadin ko Subhakamana. (जन्म दिनको शुभकामना ।)
- Congratulations - Badhai chaa! (बधाई छ !)
- I'm hungry - Malai bhok lagyo. (मलाई भोक लाग्यो ।)
- Let's eat some food - Kehi Khana Khau. (केही खाना खाउ ।)

Food and Drinks

Nepalese food is delicious, you can taste them during your visit to Nepal. Here we have added some of the daily consumed foods in Nepal. Though you will have a wide range of food choices than listed here, in Nepal. Some of the names of Nepali food cannot be translated. So, you have to have a visit to know the names of the rest of the unique food of Nepal

- Rice - Bhaat (भात)
- Bread - Roti (रोटी)
- Vegetables - Tarkari (तरकारी)
- Water - Paani (पानी)
- Tea - Chiya (चिया)
- Coffee - Coffee (कफी)
- Mango - Aaap (आँप)
- Apple - Shyau (स्याउ)
- Orange - Suntala (सुन्तला)
- Banana - Kera (केरा)
- Pulses soup - Daal (दाल)
- Meat - Maashu (मासु)
- Chicken Meat - Kukhura ko Maashu (कुखुराको मासु)
- Mutton - Khasi ko Maashu (खसीको मासु)
- Buff Meat - Bhaisi ko Maashu (भैंसीको मासु)
- Momo Dumplings - Momo (म:म:)
- Noodles - Chauchau (चाउचाउ)
- Green Vegetables - Saag (साग)
- Pickle - Achaar (अचार)
- Milk - Doodh (दुध)
- Ghee - Ghiu (घिउ)
- Curd/Yogurt - Dahi (दही)
- Papaya – Mewa (मेवा)
- Pineapple – Bhuikatahar (भुईंकटहर)

Common Vegetable

- Asparagus – Kurilo – कुरिलो
- Arrowroot – Shishumool – शिशुमूल
- Artichoke – Vajraangee / Haathee Chak – वज्रांगी / हाथीचक
- Beans – Simi – सिमी
- Fava beans, Broad Beans, Horse Gram – Bakula – बकुल्ला
- Beetroot – Chukandar, Bengali Palungo ko Saag – चुकन्दर, बंगालीपालुंगो
- Bitter Gourd / Balsam Pear / Bitter Melon – Tite Karela, Karela – करेला
- Black Eyed Beans, Green Bean – Bodi – बोडी
- Black Pepper – Kaalo March – कालोमर्च
- Bottle Gourd or Calabash – Lauka – लौका
- Brinjal or Eggplant or Aubergine – Bhaanta, Baigan – भण्टा, बेगन
- Bamboo Shoots – Tama – तामा
- Cabbage – Banda Gobi or Banda / Pattagobhi – बन्दागोबि/पत्तागोभी
- Capsicum– Bhede Khursani / Shimala Mirch – भेँडेखुर्सानी/शिमलामिर्च
- Carrot – Gajar – गाजर
- Cauliflower – Phool gobi, Kauli – फुलगोबि, काउली
- Celery – Ajwain – अजवायन
- Cinnamon – Dalchini – दालचिनी
- Chilli, Green Pepper – Khursani, Hariyo Khursani – खुर्सानी
- Chayote Squash – Ishkush – इस्कुस
- Chives – Chyapi – छ्यापी
- Cloves – Laung – ल्वांग
- Coriander, Cilantro, Chinese Parsley – Dhaniya – धनिया
- Corn, Maize – Makai – मकै
- Curry leaves – Kari Patta – करिपात
- Cumin seeds – Jeera Dana – जिरादाना
- Dill – Soup, Souf – सुप, सौप
- Fenugreek Green – Methi Ko Saag – मेथीको साग
- Fiddlehead fern – Niuro / Leundo – निउरो/लिउँणो
- Jalapeño – Mexican Khursani – मेक्सिकन खुर्सानी
- Kidney beans – Rajma – राजमा
- Lovage – Jwano – ज्वानो
- Luffa Gourd – Ghiraula – घिरौंला
- Lime – Chook – चुक
- Lemon – Kagati – कागती
- Garden cress – Chamasur – चम्सुर
- Mint – Babari, Pudina – पुदिना
- Mushrooms – Chyau – च्याउ
- Okara, Lady's Finger – Ram Toriya, Bhindi – भिण्डी
- Onion – Pyaz – प्याज
- Potato – Aaloo – आलु

- Pumpkin – Farsi – फर्सी
- Radish – Mula – मुला
- Saffron – Kesar – केशर
- Sesame Seeds – Til – तिल
- Snake Gourd – Chichinda – चिचिण्डा
- Soybean – Bhatmash – भट्मास
- Spinach – Palungo – पालुंगो
- String Beans – Ghiu Simi – घिउसिमी
- Sunflower – Suryamukhi – सूर्यमुखी
- Sweet Potato, Yam – Sakhar Khanda – शखरखण्ड
- Taro root – Pindalu – पिंडालु
- Taro leaf – Karkalo – कर्कलो
- Taro young stalks – Gaabha or Gaava – गाभा
- Bay Leaf – Tej Patta – तेजपत्ता
- Tomato – Golbheda, Tamatar – गोलभेंडा, टमाटर
- Turmeric – Haldi / Besar – हल्दी/बेसार
- Raw Banana – Kacho Kera – काचो केरा
- Ginger – Aduwa – अदुवा
- Balsam Apple – Barela – बरेला
- Lamb's quarters – Bethe ko Saag – बेथेको साग
- Broccoli – Brokauli – ब्रोकाउली
- Garbanzo Beans or Gram or Chickpeas – Chana – चना
- Shallot – Chhapi – छ्यापी
- Long Pepper – Dhokrey Khursani – धोक्रेखुर्सानी
- Carrot – Gajar – गाजर
- Kohlrabi – Gaanthye Mula – गान्टेमुला
- Tamarind – Imli – इमली
- Bird's Eye Chili or Bird Pepper – Jire Khursani – जिरे खुर्शानी
- Cherry Pepper – Jyanmara Khursani – ज्यानमारा खुर्सानी
- Cucumber – Kaakro – काँक्रो
- Jackfruit – Kathar – कटहर
- Garden Peas – Kerau, Matar – केराउ/मटर
- Bauhinia – Koiralo – कोइरालो
- Ash Gourd / Wax Gourd / Chinese Melon – Kubhindo – कुभिन्डो
- Nepalese Hog Plug – Lapsi / Laushi – लप्सी/लौशी
- Garlic – Lashun – लसुन
- Radish Greens – Mula ko Saag – मुलाको साग
- Radish Shoots – Mula ko Duku – मुलाको डुकु
- Pointed Gourd or Patol – Parwar – पर्वर
- Pumpkin Shoots – Farsi ko Munta – फर्सीको मुन्त्य
- Co-co Yam – Pidalu – पिडालु
- Leaf Mustard – Rayo ko Saag – रायोको साग
- Mustard Shoots – Raayo Ko Duku – रायोको डुकु

- Turnip – Shalgam – सलगम
- Field Peas – Sano Kerau – सानो केराउ
- Stinging Nettle – Sisnu ko Saag – सिस्नुको साग
- Cassava or Yam or Tapioca – Tarul – तरुल
- Vegetable's Smart Weed or Polygonum – Thotne – ठोट्ने
- Garden Sorrel or Bladder Dock – Bhote Paalungo – भोटेपालुंगो
- Shallot Greens – Chhayapi ko Saag – छ्यापीको साग
- Chinese Leek – Dundu ko Saag – डुन्डुको साग
- Black Mustard – Kaali Tori ko Saag – काली तोरीको साग
- Cauliflower Greens – Kaauli ko Saag – काउलीको साग
- Water Bindweed, Swamp Cabbage – Karmaiya Saag – कर्मैयाको साग
- Pea Vine Shoots – Kerau ko Muntaa ko Saag – केराउको मुन्यको साग
- Kale – Kel ko Saag – केलको साग
- Vegetable Mallow or Poppy Mallow – Laaphe Saag – लाफेको साग
- Green Garlic – Lasun ko Saag – लसुनको साग
- Redroot Pigweed – Lunde ko Saag, Kande Lunde – लुँडेको साग
- Buckwheat Greens – Phapar ko Saag – फापरको साग
- Tossa Jute – Patuwaa ko Saag – पटुवाको साग
- Indian Spinach, Malabar Nightshade – Pooi or Poi ko Saag – पोइको साग
- Fresh Dill Greens – Saunf or Sunp ko Saag – सुपको साग
- Kohlrabi Greens – Salgam ko Saag – सलगमको साग
- Watercress – Sim Rayo – सिमरायो
- Quail Grass – Sarwari Saag – सर्वारी साग
- Garlic Pear – Siplikan – सिप्लिकान
- Curly Leaf Lettuce – Salad ko Saag or Paat – लेट्युस, सलादको साग
- Lettuce – Jiri ko saag – जिरीको साग
- Garden Beet – Tike Paalungo – टिके पालुंगो
- Cherry Tomato – Sano Golbheda – सानो गोलभेंडा
- Pear tomato – Tumbe Golbheda – तुम्बे गोलभेंडा
- Cone Pepper – Chuche Khursani – चुच्चे खुर्सानी
- Cluster Pepper – Jhine Khursani – झिने खुर्सानी
- Himalayan Bamboo – Nigalo Tusha – निगालो टुसा
- Hyacinth Bean – Hiunde Simi – हिउँदे सिमी
- Jack Bean, Sword Bean – Tarware Simi – तरवारे सिमी
- Velvet Bean, Horse-Eye Bean – Kause Simi – कौसी सिमी
- Yardlong Beans – Tane Bodi – तनेबोडी
- Zucchini or Courgette – Lamcho Farshi – लाम्चो फर्सी

Names of Popular animals found in Nepal

Nepal is rich in flora and fauna and home to thousands of different species. There are various rare and endangered wild animals and plants in Nepal. The country is geographically diverse with high Himalayas and plains of terai. And you may see some common animals roaming in the streets. A cow is believed as the most sacred animal.

- Cow - Gaai (गाई)
- Buffalo - Bhaisi (भैंसी)
- Dog - Kukur (कुकुर)
- Tiger - Baagh (बाघ)
- Leopard - Chituwa (चितुवा)
- Elephant - Haati (हात्ती)
- Rhino - Gaida (गैंडा)
- Deer - Harin (हरिण)
- Cat - Biralo (बिरालो)
- Animal - Janawar (जनावर)
- Horse - Ghoda (घोडा)
- Donkey - Gadha (गधा)
- Goats - Bakhra (बाखा)
- Rabbit - Kharayo (खरायो)
- Mouse - Muso (मुसो)
- Snake - Sarpa (सर्प)

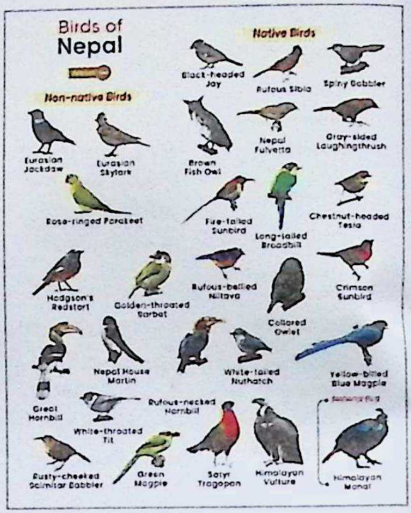
Name of some popular Flowers in Nepal and their meaning

Flower Name in English	Flower Name in Nepali	What does it Symbolize?
Rose	Gulaf (गुलाफ)	Romance, Love, Beauty, and Courage
Lotus	Kamal; kamal (कमल)	Sobriety
Lily	Lili (लिली)	Purity, Innocence, and Rebirth
Jasmine	Chameli (चमेली)	Love, Beauty, or Sensuality
Winter Jasmine	Jado chameli (जाडो चमेली)	Feminine powers, Sensuality, and Modesty
Daisy	Deji (डेजी)	Motherhood and Childbirth
Hibiscus	Hibiskasa (हिबिस्कस)	Ephemeral beauty, Romantic Love, Friendship and Joy
White Lily	Seto Lili (सेतो लिली)	Virginity and Purity
Water Lily	Pani Lili (पानी लिली)	Pleasure and Peace
Sunflower	Suryamukhi (सूर्यमुखी)	Loyalty, adoration
Chrysanthemum	Gulada'udi (गुलदाउदी)	Friendship, Happiness and Well-being
Red lotus	Rato kamal (रातो कमल)	Compassion, Sympathy and Selfless love.
Blue Water Lily	Neel Kamal (निल कमल)	A symbol of the sun and a sign of rebirth
Dahlia	Lahure Ful (लाहुरे फुल)	Wealth and Elegance
Four O'clock flower	Lankaasaani (लंकासानी)	Hope for a new day
Datura	Dhatura (धतुरो)	Power and Caution
Frangipani	Galainchi (गलैंची)	Devotion to someone
Tulip	Tulip (ट्युलिप)	Perfect Love
Red Tulip	Rato Tulip (रातो ट्युलिप)	True Love
Purple Tulip	Baijani Tulip (बैजनी ट्युलिप)	Royalty
Mexican Tuberose	Sughandharaj (सुगन्धराज)	Purity, Peace, and Innocence
Oleander	White Karbir (श्वेत करविर), White Kaner (सेतो कनेर)	Complicated nature of love and relationships
Edible Passion Flower	Laharey Aap (लहरे आँप)	Hope for life, death of Jesus Christ
Arabian Jasmine	Beli (बेली)	Good luck and Love
Wishbone flower	Pidamari (पिडामारी)	Happiness and Charm
Coral Jasmine	Parijat (पारिजात)	Beauty of Life
Glory Lily	Nepali kewara (नेपाली केवारा)	Glorious, honorable, and fame
Cypress Vine	Jayanti (जयन्ती)	Affection
Gurian Clematis	Junge Lahara (जुंगे लहरा)	Mental beauty and ingenuity!
Black Turmeric	Kalo Haledo (कालो हलेदो)	Wealth and prosperity
Jacaranda	Bhangeru Phul (भंगेरु फुल)	Wisdom, rebirth, wealth and good luck
Marigold	Sayapatri (सयपत्री)	Power, strength and light that lives inside of a person
Mimosa Pudica	Lajawati (लाजवती)	The Sun, Nature of secret love
Morning Glory	Nishodhi (निशोधी)	Strength-giving a person the power to realize their hopes and dreams

Moss Rose	Dasbaje Phul (दस बजेफुल)	Confession of Love
Orchid	Sunkhari (सुनखरी)	Love, luxury, beauty, and strength
Pansy	Putali Phul (पुतली फुल)	Love – both romantic and platonic
Water Hyacinth	Julkumbhi (जुल्कुम्बिनी)	Peacefulness, purity, and a wish for healing
Tuberose	Rajnigandha (रंजिगन्ध)	Purity, peace, and innocence
Snapdragon	Khukhurmukhe Phul (खुखुर्मुखे फुल)	Grace and strength
Chrysanthemum	Godawari (गोदावरी)	Friendship, happiness and well-being.
Cherry Blossom/ Sakura	Paiyun Phul (पैयुंफुल)	Flower of the spring, a time of renewal, and the fleeting nature of life
Bougainvillea	Baiganbeli (बेगान्बेली)	Welcome, peace and the promotion of free trade
Cactus	Saudi (साउदी)	Warmth, protection and motherly love
Camellia	Kamelia (कमेलिया)	Love, adoration and longing
Rhododendron	Laliguras (लालिगुरास)	Beauty and Energy
Purple Globe Amaranth	Makhmali (मखमली)	Unchanging Friendship
Poppy	Khaske phul (खस्केको फुल)	Consolation, remembrance and death
Poinsettia	Lalupate (लालुपाते)	The Christmas season and the miracles
Passiflora Caerulae/Passion Flower	Ghandi Phul (घडी फुल)	Crucifixion of Jesus
Chamomile	Damini (दामिनी)	Rest, peace, poise, calmness
White Lilac	Seto Lilac (सेतो बकाइन)	Purity and innocence
Purple Lilac	Purple Lilac (बैजनी बकाइन)	Spirituality
Carnation	Bagainche Phul (बगैंचे फुल)	Fascination, distinction and love
Narcissus/Daffodil	Gunakesari (गुनकेसरी)	Rebirth and new beginnings
Plumeria	Galaichi (गलैंची), Champa (चम्पा)	Beauty, purity and health
Water Hyacinth	Jalakumvhi (जलकुम्भी)	Peacefulness, purity, and a wish for healing
Apricot Blossom	Khurpani Phul (खूर्पानी फुल)	The hope for luck, happiness, loyal love
Peony Rose	Peni Gulapha (पेनी गुलाफ)	Prosperity, good luck, love and honor
Primrose	Agyaatkrit (अज्ञातकृत)	Spring, protection, safety and love.

Names of Popular birds found in Nepal

Name of birds in English	Name in Nepali font	Name of birds in Nepali
Woodpecker	काठफोरा	Kathaphora
Raven	कालोकौवा	Kalo kauva
Cock	कुखुरो/भाले	Kukhura/Bhale
Hen	कुखुरी/पोथी	Kukhura/Pothi
Chicken	कुखुराका चल्ला	Kukhuraka challa
Cuckoo	कोइली, कोकिल	Koili/kokil
Eagle	गरुड / चिल	Garud / Chil
Swallow	गौंथली	Gauthali
Lark	भारद्वाज चरा	Bharaddhaja chara
Sparrow	भंगेरा	Bhangera


Birds of
Nepal
Native Birds
Non-native Birds
Black-headed Jay
Rufous Sibia
Spiny Babbler
Eurasian Jackdaw
Eurasian Skylark
Brown Fish Owl
Nepal Fulvetta
Gray-sided Laughingthrush
Rose-ringed Parakeet
Fire-tailed Sunbird
Long-tailed Broadbill
Chestnut-headed Tesia
Hodgson's Redstart
Golden-throated Barbet
Rufous-bellied Niltava
Collared Owlet
Crimson Sunbird
Great Hornbill
Nepal House Martin
White-tailed Nuthatch
Yellow-billed Blue Magpie
White-throated Tit
Rufous-necked Hornbill
Rusty-cheeked Scimitar Babbler
Green Magpie
Satyr Tragopan
Himalayan Vulture
Himalayan Monal

Hawk/Falcon	बाज	Baj
Drake	हाँस	Hans
Lophophorus	डाँफे	Danfe
Kite	चिल	Chila
Dove	ढुक्कुर	Dhukkur
Partridge	तित्रा	Titra
Pigeon	परेवा	Pareva
Quail	बट्टाई	Battai
Peacock	मुजुर	Mujur
Peahen	मुजुर्नी	Mujurni
Crane	सारस	Saras
Crow	काग	Kag
Vulture	गिद्ध	Giddha
Parrot	सुगा	Suga
Duck	हाँस	Hans
Owl	लाटे कोसेरो	Latokosero
Swan	राजहाँस	Rajahans
Nightingale	जुरेली, बुलबुल	Jureli/bulabul
Magpie	धोवी चरा	Dhobichara
Duckling	हाँसको टिउरो	Hansakotiuro
Bat	चमेरो	Chamero

Learn Nepali Numbers

If you will stay in Nepal, you might buy something from local shops and markets or pay for tickets or passes, then you may use Nepali currency "Rupees" to pay for them. It won't be difficult to know Nepali currency as it is printed in both Nepali and English on both the front and backside. You can learn these numbers to tackle the problem if you face any with Nepali numbers.

Zero - Shunya (शुन्य) (0 = 0)
One - Ek (एक) (1 = १)
Two - Dui (दुई) (2 = २)
Three - Tin (तीन) (3 = ३)
Four - Char (चार) (4= ४)
Five - Paanch (पाँच) (5 = ५)
Six - Chha (छ) (6 = ६)
Seven - Saat (सात) (7 = ७)
Eight - Aath (आठ) (8 = ८)
Nine - Nau (नौ) (9 = ९)
Ten - Dus (दश) (10 = १०)
Eleven - Yeghara (एघार) (11 = ११)
Twelve - Baahra (बाह्र) (12 = १२)
Thirteen - Tehra (तेह्र) (13 = १३)
Fourteen - Chaudha (चौध) (14 = १४)
Fifteen - Pandhra (पन्ध्र) (15= १५)
Sixteen - Solha (सोह्र) (16 = १६)
Seventeen - Satra (सत्र) (17 = १७)
Eighteen - Athara (अठाह्र) (18 = १८)
Nineteen - Unnais (उन्नाइस) (19 = १९)
Twenty - Bis (विस) (20 = २०)
Thirty - Tees (तिस) (30 = ३०)
Fourty - Chalis (चालिस) (40 = ४०)
Fifty - Pachaas (पचास) (50 = ५०)
Sixty - Saathee (साट्ठी) (60 = ६०)
Seventy - Sattari (सत्तरी) (70 = ७०)
Eighty - Ashi (असी) (80 = ८०)
Ninety - Nabbey (नब्बे) (90 = ९०)
One hundred - Saya (सय) (100 = १००)
Five hundred - Paanch Saya (पाँच सय) (500 = ५००)
One thousand - Ek Hajaar (एक हजार) (1000 = १०००)
One million - Dus Lakh (दश लाख) (10,00,000 = १०,००,०००)

Resource Persons : Raju Devkota, Kiran Bhatta, Shankar Bhatta

1.9 Antique Items, Souvenir and Equipments

Traditional Nepalese art forms have been practiced for centuries and passed down through the generations. These artisans demonstrate extreme level skills for world-renowned exquisite beauty and art by incorporating modern lighting and perspective. Our two main divisions are Crafts - Traditional, which includes things like metal statues, ethnic costumes, wood carving, religious and ritual objects, silver jewelry, paintings, knitwear, handmade papers, and ceramics, among other things. Also, modern goods like beads, bones, and horn jewelry, buttons, furniture, modern paintings, pashminas, bags, and toys like dolls and puppets, among others.

Nepal aims to promote and distribute Nepali handicrafts worldwide. We hope to demonstrate and preserve Nepal's oldest traditions, art skills, and original artworks with our worldwide shipping facility. Genuine local sculptors and craftspeople are the sole creators, shapes, and benders of all of our eco-friendly products.

a. Pauwa Chitra (Thangka Paintings)

Thanka Painting is a unique form of art Nepal and Tibet from centuries ago. It is an art painted on cotton or silk, which depicts a deity of Buddhism or evokes the principles concerned to Buddhism Philosophically. In Tibetan the word "Than" means flat and the suffix "Ka" stands for painting. The Thanka is thus a kind of painting done on flat surface but which can be rolled up when not required for display. Sometimes called scroll-painting.

Thangka paintings are used as an important element of Buddhist practice. It's aspiration to create an object of worship. This is an act that Himalayan Buddhist practitioners believe could lead to accumulation of spiritual merit (both for the artist who creates the thangka and for the viewer). Even glancing at the thangka is perceived by Buddhist as a virtuous act. Creating a Buddhist "Icon" is considered a virtuous act itself and and also more importantly provides an opportunity for further religious activities. Meditation on various iconography images helps practitioners mind reach the awareness of different realities and achieve certain goals.

Lama Thanka Painting School (Bhaktapur)
Contact: 01-6615675/ 9851001693/ 9849929938
Email: lamathankapainting.school@gmail.com
Website: www.thangkanepal.com

Rincheling Thanka and School of Art (Bouddha)
Contact: 984-1637760
Email: rinchelingthanka@yahoo.com
Website: www.thethangka.com

Heritage Thangka Gallery and Art School (Bouddha)
Contact: 984-1430903
Email: info@heritagethangka.com
Website: www.heritagethangka.com

Sara Buddhist Thangka Centre (Bouddha)
Contact: +977-1-4493300 /1-4460368/ 9851031598
Email: info@buddhistthangkacentre.com
Website: www.buddhistthankaschool.com

Buddha Thanka Treasure (Swyambhu)
Contact: 01-5388113/5388114
Email: bthanka@gmail.com
Website: https://buddhathankatreasure.business.site

Boudha Stupa Thanka Center Pvt. Ltd (Bouddha)
Contact: 977-1-4916490/985-1030353
Email: thanka.center@gmail.com
Website: www.bstcthanka.com

Genuine Thanka painting school (Bhaktapur) Or,

Traditional Thangka Paintings Workshop And Gallery
Contact: 9841322279/9851032704
Email: jvisma@wlink.com.np
Website: www.tibet-handicraft.com

Tibetan Lama Thangka Painting school and Art Gallery
Address: Kathmandu, Thamel
Phone: 984-1580105

Lucky Thanka, Thamel
Address: Paryatan Marg, Kathmandu
Phone: +61 449 200 821/+9779851024158

b. Singing Bowls

Handmade Singing Bowl is a type of standing bell in the Buddhist tradition, which produces a soothing musical tune. This delicate singing sound invokes relaxation, reduces stress, and improves mental awareness. Buddhists use singing bowls in various religious practices, meditations, and chants.

Singing bowl therapy is famous for inducing physical and spiritual relaxation, creating internal harmony, and inspiring wellness within. The therapy facilitates spiritual awakening and has monumental advantages to your well-being. It also helps in creating sacred music for different ceremonial occasions. As the world is pacing towards modernization, traditional healing practices are still prominent.

Om Handicrafts (Patan Durbar Square)
Contact: 01-5527189
Website: omhandicraftsnepal.com

Tibetan Singing Bowl & Healing Centre
Address: Swotha Rd, Lalitpur (Patan)
Contact: 9851082253, 9841742765

Nepal's Handmade Singing Bowl Centre
Address: Pottery square, Bhaktapur
Contact: 984-9147273, 9744253591

Golden Temple Singing Bowls & Healing Center
Address: Patan, Golden Temple
Contact: 984-3095682

Natural Soundhealing International School Nepal
Address: Thamel, Kathmandu
Contact: 984-9779322

Patan Singing Bowl and Therapy Center
Address: Golden Temple, Lalitpur
Contact: 980-8206838

Puma Yoga Institude
Address: Sedi Bagar, Pokhara
Contact: +9779841436877, 981-3678910

Maya Singing Bowl and Cafe
Address: Pame, Lakeside 6, Pokhara
Contact: +977 9818044128, 9748759534

Lotus Mindfulness & Relaxation
Address: Narsingh Cholk, Kathmandu
Contact: 01-5355755

Om Singing Bowls and Healing Hub
Address: Z-Street Thamel, Kathmandu
Contact: 984-9380480

c. Pashmina shawls

Pashmina, a valued extravagance texture eminent for its impeccable delicate quality and warmth, has profound roots in the magnificent place that is known for Nepal. Obtained from the fine undercoat of Himalayan mountain goats, this fine cashmere fleece has been woven into ageless cloaks and scarves for quite a long time. Nepal's gifted craftsmans enthusiastically make these exquisite pieces, exhibiting their rich social legacy and dominance of the specialty of pashmina. Embrace the allure of Nepalese craftsmanship and wrap yourself in the unparalleled comfort of Pashmina, a true emblem of Nepal's enduring charm.

Namaste Pashmina Center
Address: Durbar Square, Bhaktapur
Phone:977-1-6616262, 9851095296

Himalayan Hallmark Pashmina & Cashmere
Swotha Rd, Lalitpur 44600
Contact: 985-1013256
Email: kumarjeevan2728@gmail.com

Namaste Collection (Bhaktapur)
Contact: 9851151879
Email: rajesh_craft@hotmail.com

Genuine Pashmina
Address: Pottery Square,
Bhaktapur
Phone:984-1250647

d. Khukuri (The Gurkha Knife)

The Khukuri, also known as the Gurkha knife, is a legendary and formidable weapon with a rich history deeply intertwined with the brave Gurkha warriors of Nepal. This iconic blade features a distinct inwardly curved edge, offering remarkable cutting power and versatility in combat. Beyond its fearsome reputation on the battlefield, the Khukuri holds immense cultural significance, symbolizing courage, honor, and the indomitable spirit of the Gurkha people. From the rugged mountains of Nepal to the battlefields around the world, the Khukuri stands as a symbol of strength and resilience, embodying the extraordinary legacy of the legendary Gurkha warriors.

Ex-Gurkha Khukuri Showroom (Bhaktapur)
Contact: 016611809/984-1299656
Email: hyoju_gopalh@hotmail.com

Souvenirs Handicrafts (Bhaktapur)
Contact: 016616125/9851094213
Email: rubsuluju98@gmail.com

Great Gurkha Khukuri, Gangalal Marg, Kathmandu
https://www.greatgurkhakhukuri.com
Phone+977-9840-07-3624

The Khukuri House (KHHI Nepal)
Knife manufacturing (Patan Industrial Area)
Contact:015551171/984-1323111
Email: customercare@thekhukurihouse.com
Website: www.thekhukurihouse.com

Khukuri House Thamel Pvt. Ltd
Market Mall, Jyatha, Thamel
Contact: +977 9851033538
Email:info@khukuriblades.com
Website: https://khukuri-house.com

e. Handicrafts/Jewelry/ Mala Beads

Nepal's rich cultural heritage is beautifully showcased through its exquisite handicrafts and jewelry, with two prominent forms of art being wooden and metallic carving.

Wooden Carving: Skilled artisans in Nepal meticulously craft intricate designs on wood, transforming it into mesmerizing sculptures, decorative items, and furniture. The artistry reflects the country's ancient traditions and religious motifs, making each piece a true representation of Nepal's artistic finesse.

Metallic Carving: The art of metallic carving in Nepal showcases the mastery of craftsmen in shaping metals like silver, copper, and brass into stunning jewelry pieces and ornate decor. The delicate filigree work and intricate patterns highlight the country's dedication to preserving its cultural craftsmanship.

Immerse yourself in the allure of Nepalese handicrafts and jewelry to experience the profound beauty of this ancient artistry that continues to thrive in modern times.

SK. Handicraft Export
Address: Jyatha Street, Thamel, Ktm
Phone: 015355372, 9851077930
Web: https://skhandicraftnepal.com/

Souvenirs Handicrafts (Bhaktapur)
Contact:016616125/9851094213
Email:rubsuluju98@gmail.com

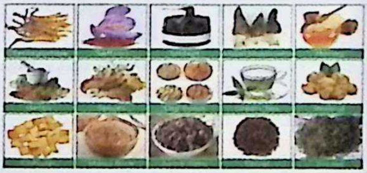
Jawalakhel Handicraft Center
Address: Tibetan Refugee Camp, Ekantakuna, Jawalakhel, Lalitpur
Phone: +977-1-5425237, 5427120, 5427047
Web: https://www.jhcnepal.com/

Amrita Craft
Address: J.P. School, East Face, J P Marg, Thamel
Phone: 01-5340757
Web: https://amritacraft.com/

Himalayan Wood Carving Masterpieces
Contact: +97716611829/985-1164324
Email: rohitjangid10@yahoo.com.
Website: himalayan woodcarvingmasterpieces.com

Nepalese Crafts Pvt. Ltd.
Patan Industrial Estate, Thulo Chakra
Contact: 985-1024344
Email: manoj.patan@gmail.com

f. Herbal Products & Tea



Nepalese herbs have very high medicinal values. Therefore, ayurvedic products suppliers of Nepal and herbal product exporters of Nepal are popular all over the world. Ayurvedic products manufacturers of Nepal and herbal products manufacturers of Nepal produce different kinds of ayurvedic products, herbal products and herbal medicines. As there are several tea estates in Nepal, the tea here has a fresh aromatic touch and tastes heavenly. The herbal tea comes in different exotic flavors like green, tulsi, Earl grey, oolong, masala, and others that taste heavenly. Nepal houses many industries that sell herbal and ayurvedic products that have amazing health benefits.

Himalayan Herbs & Organic Center
Contact: 986-3995870
Thamel, Kathmandum

Organic Herbs Nepal
Contact: 984-4644306
Bouddha, Kathmandu

g. Tibetan Rugs /Hand made Carpet

Tibetan floor coverings, otherwise called hand-hitched rugs, are prestigious for their perfect craftsmanship, rich social legacy, and enthralling plans. These floor coverings have been a vital piece of Tibetan and Nepalese culture for quite a long time and are exceptionally pursued for their excellence, sturdiness, and creativity. In Nepal, a nation settled in the lap of the Himalayas, gifted craftsmen proceed with the old practice of winding around Tibetan carpets, making works of art that enhance homes and spaces around the world.

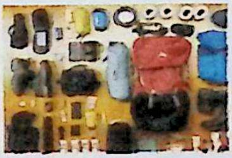
Tibetan floor coverings are well known for their remarkable plans and images, frequently propelled essentially, folklore, and Buddhist convictions. Normal themes incorporate mythical serpents, lotus blossoms, vast bunches, and promising images that address success and prosperity. Each example is unpredictably woven into the carpet, recounting a story and mirroring the weaver's inventiveness and profound association.

Tibetan mats and handcrafted floor coverings from Nepal are considerably more than home stylistic layouts; they address a rich embroidery of culture, creativity, and craftsmanship. The complex plans and getting through the magnificence of these mats keep on charming individuals around the world, making them treasured belongings and significant legacies. As the practice of Tibetan carpets winding around lives on in the talented hands of Nepalese craftsmen, the tradition of this old art makes certain to persevere for a long time into the future.

Tibet Rug House (Bouddha)
Near the Bouddha main gate,
Contact: +01-4475778, 985-1100917
Email: tibetrug@wlink.com.np
Website: https://tibet-rug-house.business.site

Tashiling Handicraft Center (Pokhara)
Chorre patan, Davi fall
Contact: 061- 450447
Email: @inquirynepal.com
Website: www.tashiling-handicraft-center

h. Trekking Equipments



Trekking is simply walking in the hills or the mountains be it for a day or weeks or more. Certain basic trekking equipment are essential while you're trekking to any parts of the trekking destinations. The items may differ from the area to area and on season to season. Some essential trekking gears that you should carry while trekking in Nepal:

Kalapatthar Trekking Store
Saat Ghumti Marg 3
Contact: 984-1263414

Sherpa Adventure Gear
Kwabhal Chowk, Thamel
Contact: 974-9744487

1.10 Wellness Activities

a. Spa and Massage

The term 'spa' encompasses a wide range of services and experiences, and can mean everything from a small facial and massage business to expansive destinations of pampering. The word spa was first used as far back as the eras of Ancient Greece and Rome to describe naturally occurring thermal springs. These locations of bathing and relaxation were believed to benefit health and wellbeing, and in this sense not much has changed to date. Spas remain havens of luxury; the only difference today is that they have changed shape and form to fall into various different categories.

Massage is the manipulation of the body's soft tissues. Massage techniques are commonly applied with hands, fingers, elbows, knees, forearms, feet or a device. The purpose of massage is generally for the treatment of body stress or pain.

Spa and massage each have their benefits. If you are looking to spend hours in peace and relaxation, the spa can be a good option for you. But if you want more benefits, such as helping with muscle cramps, headaches, improving the quality of your sleep, etc.

b. Ayurveda and Healing

Many academics believe that Ayurveda is the oldest healing science. Ayurveda means "The Science of Life" in Sanskrit. Ayurvedic knowledge dates back more than 5,000 years and is frequently referred to as the "Mother of All Healing." It originated in the ancient Vedic culture and was passed down through oral tradition from accomplished masters to their students for many thousands of years. A few thousand years ago, some of this knowledge was written down, but most of it is still unavailable. Ayurveda is the foundation for many of the natural healing methods that are now common in the West, such as homeopathy and polarity therapy.

If you are looking for Ayurvedic diagnosis, mental or physical healing, Nepa offers a bevy of practices that specialize in natural treatments. Come to learn, be treated or discover this centuries-old natural treatment for wholistic health.

The objective of Ayurveda is to achieve the highest goal of life: the inner and outer dynamic harmony. The dimensions of health are defined as bodily, sensorial, mental, and spiritual health. Traditional and indigenous knowledge has been used for centuries by indigenous and local communities following local laws, customs and traditions.

c. Yoga and Meditation

There is a connection between yoga and meditation. Yoga signifies straightforward actual activity to a bigger profound worth of life. Similarly, meditation is a concentration that links superconsciousness to human value. In fact, practicing yoga and meditation teaches us a real way to live. The word "yoga" comes from the Sanskrit word "yoga," which means "to join." Yogis, who practice yoga, say that doing the right exercises will take you to the sublime, where you can experience eternal happiness and joy.

We need the right place to practice yoga and meditation; otherwise, we cannot achieve our goals. Yoga and meditation are best practiced in the Himalayan region. In this holy place, numerous great saints and individuals realized themselves. In fact, this region is remote from the rest of the world.

d. Steam, Jacuzzi and Saunas

In addition to adhering to safety regulations and international standards, these therapeutic and medicinal water features are built with the goal of providing maximum health benefits to users. Water Pool is able to incorporate steam rooms, jacuzzis, and saunas into residential homes, commercial establishments and hotels.

Bathing in a sauna or a Jacuzzi is a luxurious way to detoxify and reenergize your body. Even though both are very enjoyable and calming, it's important to know the difference between a hot tub and a sauna. As a hot air steam bath, a sauna is a small room. The Jacuzzi is a big whirlpool with underwater water jets that massage the body.

1.11 Night life

The term "nightlife" refers to the variety of entertainment options available during the late evening and early morning hours. Pubs, bars, nightclubs, parties, concerts, cabarets, theater, cinema, and shows are all included. There is frequently a cover fee for admission to these locations. When compared to daytime entertainment, nightlife entertainment tends to be more adult-oriented. Night owls are people who have a preference for being active at night. Nepal nightlife is no less than any other nightlife and offers the best music, food and dance that will make you step out of your bed and put on your best dress.

1.12 Lunch and Dinner

Kathmandu Valley, home to historic sites like Bouddhanath, Patan, and Bhaktapur, offers a rich cultural backdrop intertwined with religious significance and centuries-old architecture. Bouddhanath Stupa, a UNESCO World Heritage Site, is a major center for Tibetan Buddhism, while Patan and Bhaktapur, ancient cities, are known for their well-preserved temples, palaces, and courtyards reflecting Newar craftsmanship.

Visitors to these sites can experience traditional Newari cuisine, which is commonly available for both lunch and dinner. Typical meals include momo (dumplings), chatamari (Nepali-style pizza), and bara (lentil pancakes). For a full meal, Newari thali with choila (spiced meat), aalu tama (potato and bamboo shoot soup), beaten rice, and curd is popular. Some restaurants near these historic sites also offer modern fusion dishes, catering to tourists while preserving local flavors.

Bouddha

The Golden Eyes Restaurant and Cafe Rooftop, Bouddha
Phone: 01-4585819

Nani's Kitchen, Bouddha
Phone: 986-5079732

Cafe Du Temple, Boudha
Phone: 01-4913460

3rd Gem Restro, Bouddha
Phone: 014916522, 984-1472125

3D Restaurant, Bouddha
Phone: 01-4576801

Stupa View Resturent, Bouddha
Phone: 01-4914962

Bhaktapur

De Temple Cafe, Dattatraya Temple
Phone: 984-1130142

Cafe Harati Bhaktapur, Taumadi
Phone: 01-6610346/9851067709

The Golden Eyes Restaurant, Nyatapola
Phone: 01-6620006

Patan/Lalitpur

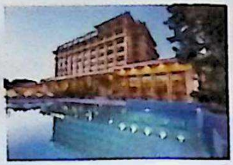
Casa Pagoda (3-Star Cafe), Lalitpur
Phone: 01-5538980 , 9851044428

Patan Royal Cafe Swotha Rd, Lalitpur
Phone: 974-8263356

Cafe Du Temple, Lalitpur
Phone: 01-5427127

1.13 Hotels

In Nepal, you can find a variety of tourist hotels catering to different preferences and budgets. Here are the major types of tourist hotels you can find in different parts of Nepal:



Luxury Hotels: These hotels are typically found in major tourist destinations like Ktm, Pokhara, and Chitwan. They offer top-notch amenities, spacious rooms, fine dining restaurants, spa facilities, swimming pools, and other luxury services. Many of them provide stunning views of the Himalayas or other scenic landscapes.

Boutique Hotels: Boutique hotels are charming, small-scale accommodations that focus on providing personalized services and unique experiences. They often have distinct decor, artistic touches, and a cozy ambiance. You can find boutique hotels in cities like Kathmandu and Bhaktapur, as well as some picturesque hill stations.

Heritage Hotels: Nepal is rich in cultural heritage, and some old palaces, mansions, and historic buildings have been converted into heritage hotels. These hotels offer an opportunity to experience the country's traditional architecture and cultural ambiance. You can find them in cities like Kathmandu, Patan, and Bhaktapur.

Tea Houses/Lodges: In the trekking regions of Nepal, especially along popular trails like the Everest Base Camp, Manasalu Area and Annapurna Circuit, you will find tea houses or lodges. These are basic accommodations designed to cater to trekkers, providing a bed and simple meals. Tea houses offer a unique opportunity to experience local hospitality.

Mid-range Hotels: These hotels are commonly found in major cities and tourist hubs. They offer comfortable rooms and essential amenities without the extravagance of luxury hotels. Mid-range hotels are suitable for travelers who seek a balance between comfort and cost.

Eco-Lodges: In Nepal's remote and nature-rich regions, eco-lodges have been developed to promote sustainable tourism. These lodges follow eco-friendly practices and are often situated in beautiful natural surroundings, offering a chance to experience the country's pristine wilderness.

Mountain Resorts: Located in the foothills of the Himalayas or other scenic mountains, mountain resorts provide a tranquil getaway. They offer comfortable amenities, and some also offer outdoor activities like hiking, bird watching, or nature walks. As Nepal continues to evolve as a tourist destination, new types of accommodations may also emerge.

Chapter

POLITICAL HISTORY 2

Evolution of Nepal Valley

The ancient history of Pri-Lichchhavi period has not become clear due to the lack of credible sources. The history of the period can only be studied on the basis of genealogy and Puraan. These books have described several interesting stories on the evolution of Nepal valley. As stated in such sources, Kathmandu valley was covered with dense forest and there was a large lake in the middle of it in ancient time. Since the serpents *(Naag)* dwelled there in the lake, it was called Naagdaha. Different ascetic persons such as Vipaswi Buddha, Shikhi Buddha, Vishwambhu Buddha, Manjushree Bodhisatwo, Krakuchchhanda Buddha used to come here from time to time.

2.1 Pre-history

The prehistoric sites of paleolithic, Mesolithic and Neolithic have been discovered in the Siwalik Hills of Dang District. The earliest inhabitants of Nepal and adjoining areas were people from the Indus Valley Civilization. The Dravidian people whose history predates the onset of the Bronze Age in South Asia (around 3300 BC.), before the coming of other ethnic groups like the Tibeto-Burmans and Indo-Aryans from across the border.

Thus, people of mixed Dravidian and Austro-Asiatic features are the forest-dwelling natives of the central Terai region of Nepal. According to mythological story ashram of different rishis are located in different areas such as; Bash Rishi: Tanahun Area, Kaushik Rishi: Koshi Area, Gautam Rishi: Nuwakot, Kapil Muni: Kapilvastu, Sing: Gulmi, Atri: Pyuthan, Yagyablbaya: Sindhuli, Janak: Janakpur, Balmiki: Balmikinagar Chitwan, Basista: Tanahau.

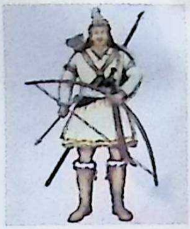
1. The Gopala (Cowherds) (900 - 700) BC

The Gopals were the cowherd tribes who were supposed to have migrated from the south. As their migration to Nepal was related to Lord Krishna of Mahabharat times. They must have occupied Kathmandu valley during (900 BC. to 700 BC.) 200 years. They were settlements believed to have established in Matatirtha, Kirtipur, Thankot, Balambu, Tistung, and Palung areas. According to Dor Bahadur Bista, 8 kings ruled over and they are Bhumi Gupta *(Bhuktaman)*, Jaya Gupta, Dharma Gupta, Harsa Gupta, Bhim Gupta, Madi Gupta, Bishnu Gupta, Jeet Gupta.

2. The Mahispala (Buffaloherd) (700 - 625) BC.

Mahispals succeeded Gopals in the Kathmandu valley. They were also called Abhiras. Their main occupation was buffalo keeping. They must be migrated into the Katmandu valley and later succeeded to the throne. They were followers of the Vedic religion but later Siddhartha Gautam introduced the Buddhist religion. The main occupation of this era was agriculture, animal husbandry, and some local industry. The Avhir dynasty ruled (700 BC. to 625 BC.) 75 years. Bar Singh, Jaya Singh, Bhuwan Singh are the three kings.

3. The Rule of Kirants Kings (BC. 625 - 100 AD)



After the rule of Gopals and Mahispals, the domination of Nepal went into the hands of Kirantas Who also played a major role in shaping Nepalese society and in providing a direction to the Nepalese society and administration. The emergence and the advent of the Kiranta rule marked the end of the prehistoric era and the commencement of the historical period of Nepal. Kiran's are mentioned in the Mahabharata, they are of Tibeto Burman families living between the Himalayas and Gangetic plain. They have migrated Nepal from the eastern part. They succeeded in the Mahispals.

King Yalambar who came from the east attacked Bhuwan Singh, defeated him, and established his rule. Buddha came to Nepal during the rule of Jitedasti (7th king) the Samrath Asoka visited Nepal and during the rule Sthunko (14th king). Emperor Ashoka visited Kathmandu and he gave his daughter Charumati to Devapal. Trade and commerce flourished under Kirants. Nepal had trade relations with China, Tibet, and India. The export mainly consisted of wool, woolen goods, wood, and herbs. Hinduism remained the main religion. They worshipped Lord Shiva in the form of Kirateshowr Mahadev. They also worshiped trees, rivers, rocks, and lighting.

2.2 Historical Period of Nepal

1. The Licchavi Dynasty

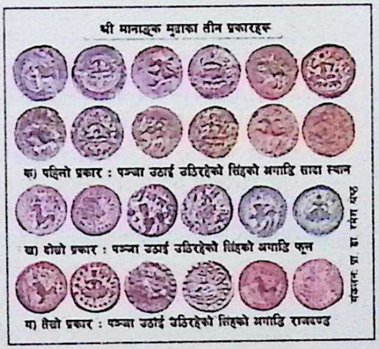
Lichchhavis ruled the Vaishali kingdom in present-day Muzaffarpur, India, during Gautama Buddha's time. Even the Lichchhavis ruled Champaron and Dharbhangaa in Northern Bihar, India, according to some historians. Suryavanshis and Lichchavas are other names for Lichchhavis. India had a governance system that was partially democratic. However, the emergence of India's powerful Magadh and Kushana dynasties ended their rule there.

After the Magadhs and Kushanas established strongholds in India, they fled to Nepal. The inscription of King Jayadev-II claims that Supushpa established the Lichchavi dynasty in Nepal. However, according to some historians, Supushpa was the one who established dynasty rule in India. He did not rule Nepal as king for a short time. In the 5th century BC., Magadh King Ajaat-satru defeated Supushpa. Jayadev-II's inscription says that Jayadev-I was the first King of the Lichchhavi dynasty in Nepal. He started his reign by defeating the last Soma King, Bhaskar Verma. Jaya Verma is another name for King Jayadev-I. According to some historians, the Magadh and Kushan dynasties also replaced the Lichchhavi initial rule in Nepal. Supushpa's 24th descendant Jayadev-II reestablished Lichchhavi rule in Nepal.

According to Jayadev-II's inscription, Vrisha Dev was the second Lichchavi king. He covered a vast area with his territory. To prevent war between his kingdom and India, he married Indian King Chandra Gupta-I with his daughter Kumara Devi. During the time that Chandra-Gupta was getting ready to go to war, Vrish Dev had married the Indian king's daughter; on the threat posed by Vrish's increasing power. Samudra Gupta was later born to Kumara Devi. When Samudra Gupta became King of his kingdom, he wrote in his inscription that Nepal was a hub for business and trade. According to some historians, Kumara Devi was not Vrisha Dev's daughter but a daughter of Bhaskar Verma.

Another important Lichchhavi king was Hari Dutta. In Nepal, he is credited with building four Narayan temples: Changu-Narayan, Bishankhu- Narayan. Ichangu-Narayan and Shesh-Narayan were also mentioned. He also made "Vaishnavism" the main religion and cult in his kingdom.

Manadev


श्री मानाङ्क मुद्राका तीन प्रकारहरू
क) पहिलो प्रकार : पञ्जा उठाई उठिरहेको सिंहको अगाडि सादा स्थान
ख) दोस्रो प्रकार : पञ्जा उठाई उठिरहेको सिंहको अगाडि फूल
ग) तेस्रो प्रकार : पञ्जा उठाई उठिरहेको सिंहको अगाडि राजदण्ड
संकलन: प्रा. डा. रमेश ढुंगेल

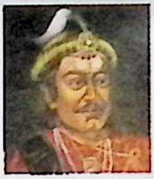
The first legitimate King of Nepal was King Mandev I. According to the inscription at Changu-Narayan temple, King Mandev-I ruled Nepal for 41 years between 464 and 505 AD. There are historians who disagree with the assertion that Mandev-I ruled Nepal from 464 to 505 AD., asserting that there is no precise time period. King Mandev: I was King Dharma Dev's son. He was brave, courageous, skilled in the arts of warfare, and a huge fan of architecture and the arts. When he was very young, he lost his father. Just as Rajyawati, his mother, was about to set herself on fire in accordance with the Sati system; He begged her to give her life to him. Therefore, she did not follow Sati and nurtured him. When he was elevated to the throne of his father's kingdom, the Thakuris of the Eastern provinces began a rebellion for independence and freedom.

But young Mandev was able to use his intelligence to put an end to the rebellion. He had already expanded his territory to the west by the time he was young. Together with his mother, he conquered Mallapur kingdom across the Gandaki River. The Himalays in the north, the other side of Gandaki *(Mallapur in the west)* and Koshi in the east were all included in his kingdom. He practiced Vaishnavism and was a devotee of Vishnu; as well as revered Buddhism. He built numerous stupas, vihars, and chaityas. In Lazimpat, he created an image of Trivikram Narayan. He reconstructed the Changunarayan temple in pagoda style and renovated it. In Gokarna, he built the "Mangriha" palace.

Chakra Mahavihar was also renovated by him. He introduced the first coin in Nepal's history and gave it the name "Mananka" in his honor. The historian Baburam Acharya, also known as "Itihaas Shiromani," claimed that Mananka featured an image of the Goddess Laxmi on one side and a Lion on the other. Acharya also said that Mandev had made a second coin called "Gunanka," which had a female figure on one side and an elephant on the other. However, historians assert that King Gunakama Dev introduced Gunanka, and that the female was most likely his wife rather than Mandev. Mahi Dev and Basanta Dev/ Vasanta became Kings after Mandev-I passed away.

After a few generations of rule by Basanta Dev, Shiva Dev-I became King of Nepal. When Shiva Dev-I became king in 588 AD., he gave Amshuverma all of his kingdom's administrative rights and powers. Amshuverma married the daughter of Shiva Dev-I, after being impressed by his heroism and administrative abilities. In 595 AD., he named Amshuverma "Maha Samanta," which means "Prime Minister," and in 604 AD., he made Amshuverma "Samanta," which means "feudal lord." Together with his spouse's son-in-law, Amshuverma, he was Nepal's de facto ruler.

Amshuverma



Amshuverma was the first Thakuri king to rule Nepal and succeeded Shiva Dev-I as king. However, historians classify him as a Lichchavi King. He was Shiva Dev's important right-hand man and managed administration tasks on his behalf. In 595 AD., Amshuverma was made "Maha Samanta," which means "Prime Minister," and "Samanta," which means "feudal lord," in 604 AD. He married the daughter of Shiva Dev and became King after Shiva Dev's death. Before 624 AD., when Uday Dev became King for a while, his initial reign came to an end. But he was smart enough to get the throne back. He rose to prominence as one of his dynasty's most successful and well-known kings. He knew a lot and had vision. He constructed "Kailashkut Bhavan" in Deopatan and moved Mangriha's administrative and governing seat to Kailashkut Bhavan. However, there are historians who disagree with the location, and there are no evidence of its existence.

According to the Tistung inscription, in 607 AD., Amshuverma worked on the Aryan code of conduct. He practiced Shaivism but respected other religions. He began matrimonial diplomacy to avoid wars and conflicts with neighboring kingdoms and countries. To avoid conflict with India, he wed the Indian emperor Sur Sen by marrying his sister Bhog Devi. He tied the knot with Tibetan Emperor Tsrong-Tsang Gompo by marrying his daughter Bhrikuti and putting an end to the war between Nepal and Tibet; going to war with Harshavardhan, the Indian Emperor, who was a Gompo supporter. It is alleged that Bhrikuti was King Uday Dev's daughter. The Sanskrit grammar "Shabda Vidya" was written by Amshuverma. He started collecting a variety of taxes, including a land tax, a luxury tax, a tax on water, a tax on defense, a tax on animals, an industrial tax, and a customs duty, and he used the money from these taxes to grow his kingdom. He was also praised by a number of academics for his wisdom and effective management. Huen Tsang, a traveler and Chinese monk, praised him as a man with great accomplishments and fame. He strengthened diplomatic, commercial, and trade ties with India, China, Tibet, and other kingdoms. He safeguarded his kingdom from wars and chaos. He upheld his kingdom's dignity, independence, and sovereignty.

Jayadeva I: Jayadeva I'st reign was marked by prosperity and stability. He was an adept administrator and ruled during a period of economic growth and cultural flourishing.

Jayadeva II: Jayadeva II continued his predecessor's policies and contributed to the expansion of trade and cultural interactions with neighboring kingdoms.

Shivadeva II: Shivadeva II's reign witnessed a decline in the Lichhavi dynasty's power and authority. The kingdom faced internal conflicts and external pressures from neighboring states.

Narendra Deva: Narendra Deva reign saw further weakening of the dynasty's grip on power, leading to its eventual decline and transition to a different ruling family.

The Lichhavi dynasty's legacy remains significant in the history of Nepal, as they played a crucial role in shaping the early political and cultural developments of the region. Their patronage of art, literature, and religion left a lasting impact on the culture and heritage of modern-day Nepal. The "Golden Age" of Nepali history was credited to this dynasty. Nepal entered the medieval era thanks to this dynasty.

2. Rule of the Thakuri kings

Thakuri dynasty (600 –1200) AD was a Hindu dynasty that mostly ruled the present-day Nuwakot, near central Nepal. It was established in 600 CE by Rajput's who fled to Nepal due to the Muslim invasions in Rajasthan.

After Aramudi (Aramudi was a ruler of Kali Gandaki Region approximately in the latter half of 8th century AD. He seems to have ruled a strong kingdom in Kali Gandaki Region, possibly around the present-day Palpa of west Nepal.), many Thakuri kings ruled over the country up to the middle of the 12th century A.D.

Raghava Deva is said to have founded a ruling dynasty in 879 CE when the Lichhavi rule came to an end. To commemorate this important event, Raghava Deva started the 'Nepal Era' which began on 20 October, 879 CE. After Amshuvarma, who ruled from 605 CE onward; the Thakuris had lost power and they could regain it only in 869 CE.

Gunakama Deva, who ruled from 949 to 994 CE, commissioned the construction of a big wooden shelter, built from the wood of a single tree, called Kasthamandapa. The name of the capital, 'Kathmandu', is derived from this. Gunakama Deva founded the town Kantipur (modern-day Kathmandu). The tradition of Indra Jatra started during his reign. Bhola Deva succeeded Gunakama Deva. The next ruler was Laxmikama Deva who ruled from 1024 to 1040 CE. He built the Laksmi Vihara and introduced the tradition of worshiping the Kumari; young prepubescent girls believed to be manifestations of the divine female energy or Devi. He was succeeded by his son, Vijayakama Deva, who introduced the worship of the Naga and Vasuki. Vijaykama Deva was the last ruler of this dynasty. After his death, the Thakuri clan of Nuwakot occupied the throne of Nepal.

Bama Deva, a descendant of Amshuvarma, defeated Shankar Deva in 1080 CE. He suppressed the Nuwakot-Thankuris with the help of nobles and restored the old Solar Dynasty rule in Nepal for the second time. Harsha Deva, the successor of Bama Deva was a weak ruler. There was no unity among the nobles and they asserted themselves in their respective spheres of influence. Taking that opportunity Nanya Deva, a Karnat dynasty king, attacked Nuwakot from Simraungarh. The army successfully defended and won the battle.

After Harsha Deva, Shivadeva the third ruled from 1099 to 1126 CE. He was a brave and powerful king. He founded the town of Kirtipur and roofed the temple of Pashupatinath with gold. He introduced twenty-five paisa coins. He also constructed wells, canals, and tanks at different places.

After Sivadeva III, Mahendra Deva, Mana Deva, Narendra Deva II, Ananda

Deva, Rudra Deva, Amrita Deva, Ratna Deva II, Somesvara Deva, Gunakama Deva II, Lakmikama Deva III, and Vijayakama Deva II ruled Nepal in quick succession. Historians differ about the rule of several kings and their respective times. After the fall of the Thakuri dynasty, a new dynasty was founded by Arideva or Ari Malla, known as the 'Malla dynasty'.

After the late 13/14th century the Thakury empire collapsed and divided into Choubise Rajya (24 principalities) in the Gandaki region, among Chaubise Rajya 12 were Thakuri and 12 were Magar Rajyas.

3. Rule of the Khas kings

An ancient tribe named Khasa is mentioned in several ancient legendary Indian texts, including the Mahabharata. The historical Khasa kingdom is different from the territory of this legendary tribe, although there have been some speculations about a connection between the two. The historical Khasas are mentioned in several Indian inscriptions dated between the 8th and 13th centuries CE.

In 13th-century inscription by King Ripu Malla on the Nigali Sagar pillar of Ashoka in Lumbini. The inscription reads "Om mani Padme hum" and "Sri Ripu Malla Chiram Jayatu 1234" *(the year 1234 of the Saka Era, corresponding to 1312 CE).*

The successors of King Nagaraj adhered to some suffix as illa and challa like King Chapilla, King Krachalla. Challa and Malla were titles of kings and princes. Raula was the title of a high-ranking official. Personalities like Malayavarma, Medinivarma, Samsarivarma, Baliraj, etc. had the title of Raula. Mandalesvara was a title conferred on powerful persons of the Kingdom. Royal princes, senior officials, and defeated Kings were appointed to the post of Mandalesvara. The reign of King Punya Malla and Prithvi Malla had strict traditional Hindu rituals and customs. Prithvi Malla had firmly established the Kingdom around 1413 AD. This kingdom disintegrated after the death of Abhaya Malla and formed the Baise Rajya confederacy.

Naagraj	Chaap son of Nagaraja
Chapilla (son of Chapa)	Chaap (son of Naagaraja)
Kradhichalla (son of Crashichalla)	Crashichalla (son of Chapilla)
Ashoka Challa (son of Kracalla) (1223–1287)	Krachalla (1207 -1223)
Ananda Malla (2nd son of Ashoka Challa)	Jitari Malla (1st son of Ashoka Challa)
Sangrama Malla (son of Ripumalla)	Ripu Malla (1312-13) Nephew of Jitari Malla
Aditya Malla	Kalyana Malla
Punya Malla son in law of Aditya Malla	Prithvi Malla had no son
Surya Malla (Son of Ripu Malla)	Abhaya Malla

Copper Inscription by Baise King of Doti, Raika Mandhata Shahi at Saka Era 1612 (or 1747 Bikram Samvat) in old Khas language using Devanagari script. After the late 13/14th century the Khas empire collapsed and divided into Baise Rajya (22 principalities) in the Karnali-Bheri region.

4. Simroun Dynasty

The Simroun, Karnat, or Dev Dynasty originated with an establishment of a kingdom in 1097 CE headquartered at present-day Simroungarh in Bara District. The kingdom controlled the areas we today know as Tirhoot or Mithila in Nepal and Bihar of India. The rulers of Simroungarh are as follows:

Nanya Dev	Ganga Dev	Narsingh Dev
(1097 - 1147 CE)	(1147 - 1187 CE)	(1187 - 1227 CE)
Ramsingh Dev	Shakti Singh Dev	Harisingh Dev
(1227 - 1285 CE)	(1285 - 1295 CE)	(1295 - 1324 CE)
Nanya Dev	Ganga Dev	Narsingh Dev
(1097 - 1147 CE)	(1147 - 1187 CE)	(1187 - 1227 CE)

In 1324 CE, Ghiyasuddin Tughlaq attacked Simroungarh and demolished the fort. The remains are still scattered all over the Simroungarh region. The king fled northwards into the then Nepal. The son of Harisingh Dev, Jagatsingh Dev married the widowed princess of Bhaktapur Nayak Devi.

Worshipped as the family goddess of the Malla kings of the valley, Tulaja Bhawani is actually the family goddess of the Karnatak kings. The queen of Hariharsingdev, Dewaldevi while coming to valley as a refugee brought the sacred water jar of Tulaja Bhawani with her. There had been the influence of Karnatak when Dewaldevi and her son, Jagatsingh came to valley which was natural.

5. Malla Dynasty

The Malla Dynasty was the ruling dynasty of Kathmandu Valley from (1201-1769) AD. They have claimed Kshatriya status for themselves. The Mallas means "wrestler" in Sanskrit. In the latter part of the Dark Ages, the Malla dynasty emerged. Kantipur, which would later become Kathmandu, was built during the Malla era, which followed the Lichchhavi fall.

Ari Malla started the early Malla rule at the beginning of the 13th century. When Ari Dev, also known as Malla Yudha in Nepali, was wresling, he learned that his first son was born. As a result, he decided to add "Malla" to their names. grew into a large empire over the next two centuries before breaking up into smaller principalities, which were later referred to as the Baisi *(the 22 principalities)*. The appearance of the Chaubisi, also known as the 24 principalities, was somewhat coincidental with this. Until they joined with other large and small kingdoms to form the unified Kingdom of Nepal, these principalitie history was shrouded in mystery. Jayasthiti Malla ruled toward the end of the 14th century, marking the beginning of the later Malla era in the Kathmandu Valley. Despite the fact that his reign was brief, he is remembered for his many social and economic reforms, particularly the Mana and Pathi standardization of goods measurement.

The Malla kings generally transformed their capitals into open-air art and architecture museums. Nearly all of the exquisite works of art and architecture, including the graceful pagodas that resemble temples, places, and homes; The Malla period is responsible for the prevalent caste-based customs and the numerous annual festivals. They continue to be a living phenomenon and exert the same kind of influence over people's lives as they did more than 400 years ago.

Malla rulers in united Kathmandu valley

Ari Deva 1201 - 1216
Abhaya Malla 1216 - 1235
Jayadeva Malla 1235 - 1258
Jayabhima Deva 1258 - 1271
Jayasimha Malla 1271 - 1274
Ananta Malla 1274 - 1310
Jayananada Deva 1310 - 1320
Jayarudra Malla 1320 -1326
Jaynayak Devi 1326 -1361 (026 Deval Devi)
Jayarajalla Devi 1361- 1382 (Deval Devi 066)
Jayasthiti Malla 1382 - 1395
Jayajyotir Malla 1395 - 1428
Jayayakshya Malla 1428 - 1482

The Kathmandu Valley was ruled by Yakshya Malla, Jayasthiti Malla's grandson, until almost the end of the 15th century. In the year 1482 AD., after his death, the Valley was divided into three separate kingdoms: Kathmandu, Bhaktapur, and Patan. This division sparked rival Malla wars for control of territory and money. They were gradually weakened by mutually debilitating wars, and by the time King Prithvi Narayan Shah entered the Valley, they were on their own brink of political extinction. Jaya Prakash Malla, Tej Narsingh Malla, and Ranjit Malla, all of Kathmandu, Patan, and Bhaktapur, were the last rulers.

The Kingdom of Kantipur

Ratna Malla 1482 - 1520
Surya Malla 1520 - 1530
Amara Malla 1530 - 1538
Narendra Malla 1538 - 1560
Mahendra Malla 1560-1574
Sadashiva Malla 1574-1583
Shivasimha Malla 1583-1620
Laxminarasimha Malla 1620 -1641
Pratap Malla 1641-1674
Chakravartendra Malla 1669 (son of Pratap)
Mahipatendra Malla1670 (son of Pratap)
Nripendra Malla 1674-1680 (son of Pratap)
Parthivendra Malla 1680-1687 (son of Pratap)
Bhupalendra Malla 1687-1700 (son of Pratap)
Bhaskara Malla 1700-1714
Jagajjaya Malla 1722-1736
Jaya Prakash Malla 1736-1746, 1750-1768
Jyoti Prakash Malla 1746-1750

The Kingdom of Lalitpur

Purandara Singh 1580 - 1600
Harihara Singh 1600 - 1609
Shiva Singh (Kantipur) 1609 - 1620
Siddhi Narasimha 1620 - 1661
Srinivasa Malla 1661 - 1685
Yoga Narendra Malla 1685-1705
Loka Prakash Malla 1705-1706
Indra Malla(Purandara Malla) 1706-1709
Vira Narasimha Malla 1709
Vira Mahindra Malla 1709-1715
Riddhi Narasimha 1715-1717
Mahispalendra (Kantipur) 1717-1722
Yoga Prakash Malla 1722-1729
Vishnu Malla 1729-1745
Rajya Prakash Malla 1745-1758
Vishvajit Malla 1758-1760
Jaya Prakash Malla (Kantipur) 60-61,63-64
Ranajit Malla (Bhaktapur) 1762-1763
Dala Marda Shah 1764-1765
Tej Narasimha Malla 1765-1768

Kingdom of Bhaktapur

Raya Malla 1482 - 1519
Prana Malla 1519 - 1547
Bishwa Malla 1547 - 1560
Trailokya Malla 1560-1613
Jagajjyoti Malla 1613-1637
Narendra Malla 1637-1644
Jagat Prakasha Malla 1644-1673
Jitamitra Malla 1673-1696
Bhupatindra Malla 1696-1722
Ranajit Malla 1722-1769

6. Sen Dynasty in Eastern Nepal

The Sen Dynasty in eastern Nepal was a significant ruling family that established three key kingdoms: Makawanpur, Chaudandi, and Bijayapur, between the 15th and 18th centuries.

Makawanpur: The Makawanpur Sen dynasty ruled over a strategically important region that controlled trade routes between Nepal and India. It gained prominence under King Mukunda Sen, who expanded his territory considerably. The kingdom played a crucial role in the politics of the central Himalayan region before being annexed by the Gorkha Kingdom under King Prithvi Narayan Shah in the mid-18th century.

Chaudandi: Chaudandi was another Sen kingdom, located in the eastern Terai region. It was established as a separate kingdom by a branch of the Sen dynasty after they moved eastward. The kingdom was known for its agricultural productivity and served as a center of trade. Like Makawanpur, Chaudandi was eventually absorbed into the expanding Gorkha empire during the unification of Nepal.

Bijayapur: Bijayapur, located in the present-day eastern hills of Nepal, was founded by the Sen rulers who moved further east. The kingdom flourished as a regional power, controlling parts of the eastern hill areas. Bijayapur was also annexed by the Gorkha forces during their campaign to unify Nepal under a single rule.

These three Sen kingdoms played a pivotal role in the political and cultural development of eastern Nepal before their eventual integration into the Gorkha Kingdom, which led to the formation of modern Nepal.

2.3 Modern History of Nepal

1. Shah Dynasty

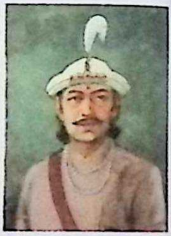
When Alauddin, the Sultan of Delhi invaded and captured Mewar, the ruling families of the Rajputs were put to flight. Some betook themselves to the south and some to the northern Himalayas. Of the families which took to the south, Shivajee carved a kingdom for himself and earned name and fame. Prithvi Narayan Shah, the founder of modern Nepal, was born in the family which took to the northern Himalayas.

i. Shah Dynasty in Gorkha

The youngest son of Yasobrahma Shah became the king of Gorkha on Bhadra 25, 1616. He was invited to take over the throne of Gorkha by the Brahmins, in particular, Bhagirath Panta and Ganesh Pandey. The Gorkhali rulers were Magars. They used to organize a race known as Liglig Daud *(racing competition)* annually. Dravya Shah was brought by the Brahmins and he seated on the throne before the race ended. He was declared king. His brother Nara Hari Shah who ruled over Lamjung grew jealous at the growing power of Drabya Shah. He claimed that he, being the eldest in the family, should rule over Gorkha and Liglig as well but Drabya Shah would not entertain his claim and retorted back that none but him could be the king of the kingdoms which he had won by his valour and prowess. So long as their mother was alive, they were not allowed to fight each other. After the death of their mother, Nara Hari Shah tried to capture Drabya Shah by treachery, but Drabya Shah was too clever for Nara Hari Shah. As soon as he got the scent of the plot, he ran away to Gorkha. Afterward, Nara Hari Shah invaded Gorkha but he was repulsed.

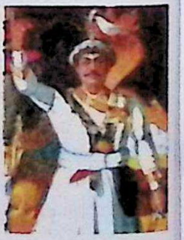
Drabya Shah was not only a conqueror but also a good administrator. By allowing the people to enjoy their festivals in their own way without hindrance he won the popularity of the people. The local people were recruited in the military and given posts in the administration according to their merit. As he declared himself to be a Gorkhali king, the feeling that he was a foreigner that he came from outside the country was slowly wiped out. He ruled for eleven years and died in 1627 BS.

Narabhupal Shah



After the death of Prithbipati Shah, Narabhupal ascended the throne of Gorkha in 1716 AD. As soon as Narabhupal ascended the throne he hoped to conquer the warring states of the Kathmandu valley. He knew that the kings in the Valley were at daggers drawn and were engaged internecine war. Before conquering the Kathmandu valley he had to conquer Nuwakot, the gateway to Nepal proper, so in 1737 AD. He sent an army under the command of Jayanta Rana and Maheswar Pant to attack Nuwakot but they were badly defeated and Narabhupal Shah could never again venture to attack Nepal. Afterward, Narabhupal spent most of his time in devotion, and as such his senior queen Chandra Prabha carried on the day to day administration of the country. Narabhupal died in 1742 AD.

Prithvi Narayan Shah



Ruler Prithvi Narayan Shah (1723-1775) was brought into the world in the Shah tradition of Gorkha on 11 January 1723 (27 Poush 1779 BS) After the passing of Narabhupal Shah on 25 Chaitra he turned into the lord of Gorkha. On April 3, 1743, he succeeded to the Gorkha kingdom's throne. Since he was a prince, he was interested in politics and diplomacy as well as visiting and conquering other nations. He decided to expand his kingdom, which was limited to the Gorkha region of Nepal today and covered only 2,500 square kilometers. Beginning in the 1740s, he fought off major principalities and unified them under his rule. In 1768/69, he moved the capital of his Gorkha Kingdom from the Gorkha region to Kathmandu. While he was fruitful at overcoming the Kathmandu valley and the Sen realms further east, his endeavors were restricted in the west of his country. After that, he attacked and absorbed dozens of other minor principalities, renaming his Gorkha kingdom Nepal. He conquered a portion of the 22 principalities or kingdoms known as the *(baise raj-ya)* and a portion of the 24 kingdoms known as the *(chaubasi raj-ya)*, which were two sets of allies west of the King's homeland of Gorkha in what is now known as western Nepal.

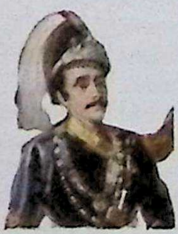
Not long after he rose the lofty position of the Gorkha Realm, Shah fooled his direction into the regal family of Bhaktapur for various months. He wanted the valley's fertile agricultural soil and its advantageous location as a transit point for expanding trade with both India and Tibet. After that, he planned to conquer the valley. To this end, he decided to first take Nuwakot, a strategic point in the state of Kantipur. Additionally, he anticipated that assuming control of Nuwakot would significantly bolster the Gorkha nation's position and weaken the states occupying the Kathmandu Valley. Because there was already a fort there and it had remained as the link between the valley and Tibet, Nuwakot held strategic significance.

ii. Shah Kings of Nepal

1. Prithivinarayan shah Date of birth: 1723 AD. Duration of rule: (1742 -1775 AD.) Date of Death: 1775 AD.
2. Pratapsingh Shah Date of birth: 1751 AD. Duration of rule: (1774 -1777 AD.) Date of Death:1777 AD.
3. Rana Bahadur Shah Date of birth: 1775 AD. Duration of rule: (1777- 1798 AD.) Date of Death: 1806 AD.
4. Girwanyudha Bikram Shah Date of birth: 1797 AD. Duration of rule: (1798 -1816 AD.) Date of Death: 1816 AD.
5. Rajendra Bir Bikram Shah Date of birth: 1813 AD. Duration of rule: (1816 -1847 AD.) Date of Death: 1881 AD.
6. Surendra Bir Bikram Shah Date of birth: 1829 AD. Duration of rule: (1847 -1881 AD.) Date of Death: 1881 AD.
7. Treelokya Bir Bikram Shah*Date of birth: 1847 AD. Date of Death: 1877 AD.
8. Prithivi Bir Bikram Shah Date of birth: 1875 AD. Duration of rule: (1881 -1911 AD.) Date of Death: 1911 AD.
9. Tribhuwan Bir Bikram Shah Date of birth: 1906 AD. Duration of rule: (1911 -1954 AD.) Date of Death: 1954 AD.
10. Mahendra Bir Bikram Shah Date of birth: 1920 AD. Duration of rule: (1954 -1972 AD.) Date of Death: 1972 AD.
11. Birendra Bir Bikram Shah Date of birth: 1945 AD. Duration of rule: (1971 -2001 AD.) Date of Death: 2001 AD.
12. Dipendra Bir Bikram Shah**Date of birth: 1971 AD. Duration of rule: (2001 -2001 AD.) Date of Death: 2001 AD.
13. Gyanendra Bir Bikram Shah Date of birth: 1947 AD. Duration of rule : (2001-2006)

- Treelokya Bir Bikram shah could not be the king although he was crown prince because of his early death.**Dipendra Bir Bikram was announced king for a day before he died.

Bahadur Shah



Bahadur Shah was the youngest son of the current King of Nepal, Prithvi Narayan Shah. He was born on 16 June 1757 and died on 24 June 1797. After his predecessor, Queen Rajendra Laxmi of Nepal, passed away, he took over as regent of Nepal for a brief time and accelerated his father's plan to turn the small, dispersed Hindu nations of the Himalayas into modern-day Nepal. Despite his numerous victories, he also started the custom of beheading other courtiers, despite his father's advice, which would eventually lead to his own demise. The rise of Bhimsen Thapa and the Anglo-Nepal War were ultimately brought about by this, as well as the political unrest that ensued in Nepal following his death.

2. Nepal Tibet War

Nepal and Tibet have not been at war in recent history. Nepal and Tibet share a long and complex history, with social, financial, and strict ties going back hundreds of years.

However, particularly in recent years, there have been numerous border disputes and tensions between Nepal and China, which controls Tibet. A new border protocol between Nepal and China was signed in 2015, putting an end to a long-running territorial dispute. However, tensions remain high over trade imbalances, cultural influence, and strategic interests in the region.

It is important to note that China has controlled Tibet since the 1950s, and any conflict involving Tibet would probably involve China as well.

Nepal Tibet war (1788-1792) AD. and Betrawati Treaty

Tibet was a good market for Nepalese traders since ancient times and Nepal had always maintained good relations with Tibet. King Ansubarma gave his daughter Bhrikuti in marriage to King Tsrangchongyampo. Many Nepalese merchants and officials also married Tibetan girls. For Nepal, the relationship was profitable. Tibet herself had no mint and Nepalese silver coins were the currency of Tibet as well.

The relations started turning sour after the Malla rulers started to mint impure silver coins just before their downfall. The Tibetans demanded that the coins be replaced by pure silver ones. When Prithvi Narayan Shah took over, he found that it would be a great loss to him if he conceded to the Tibetan demands. The case remained unsolved due to his untimely demise. Queen Mother Rajendra Laxmi, the Regent of minor King Rana Bahadur Shah, inherited the coinage problem which reached the culminating point in 1788 AD.

Another sore point in Nepal-Tibet relations was Nepal's decision to provide refuge to Syamarpa Lama with his 14 Tibetan followers. He had fled from Tibet to Nepal on religious and political grounds. Yet another cause for conflict was the low-quality salt being provided by Tibetans to Nepal. All salt came from Tibet in those days. Tibet ignored the Nepalese ultimatums and that prompted the preparations for war. Nepal was soon preparing to launch multi-directional attacks.

Between 1788 and 1792, the Kingdom of Nepal and the Tibetan Empire engaged in a military conflict known as the First Nepal-Tibet War. A dispute between the two neighboring states over trade and tribute sparked the conflict.

At first, the Nepalese army was successful in capturing Shigatse and Lhasa, two Tibetan cities. The Nepalese army was pushed back and the Tibetan forces retook their lost territory after regrouping and launching a counterattack.

The Betrawati Treaty, named after the town in Nepal where it was signed, brought the war to an end in 1792. The settlement perceived the independence of both Nepal and Tibet and laid out a limit between the two nations. Nepal agreed to pay the Tibetan emperor tribute, but Tibet agreed to let Nepalese traders do business on their land.

The Betrawati Settlement was a significant achievement throughout the entire existence of Nepal-Tibet relations, as it laid out a structure for exchange and strategy between the two nations. However, as Nepal and Tibet sought to increase their influence in the Himalayas, it also set the stage for future conflicts and tensions.

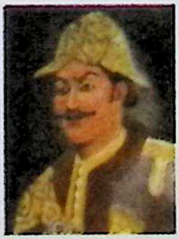
Nepal Tibet war (1855-1856) AD. and Thapathali Treaty

Nepal and Tibet engaged in a conflict that lasted from 1855 to 1856 over trade and territorial disputes. Nepal had been looking to extend its domain into Tibet for a long time, and strains had been working between the two nations over control of the shipping lanes that went through the Himalayas.

Tibetan government *(Ganden Phodrang, then under administrative rule of the Qing dynasty)* and the invading Nepalese army, resulting in a victory for Nepal. The Treaty of Thapathali was a treaty signed between the Tibetan government or Ganden Phodrang *(then under the administrative rule of the Qing dynasty)* and the Kingdom of Nepal in Thapathali Durbar in Kathmandu, the capital of Nepal, following the Nepalese Tibetan War. In January 1856, a representative group of Tibet came to Kathmandu for a discussion of the treaty. After a long discussion, the representative group ultimately signed in Thapathali a treaty on 24 March.

The Thapathali Treaty was a turning point in Nepal's and Tibet's histories because it ended Nepal's attempts to expand into Tibet and established a new trade and diplomatic relationship between the two countries. However, in the years to come, Nepal and Tibet would continue to have simmering tensions and remain wary of one another's ambitions and interests.

Bhimsen Thapa



Bhimshen Thapa was a Nepalese statesman who was born in August 1775 and died on July 29, 1839. He was the Mukhtiyar, or de facto ruler of Nepal, from 1806 to 1837. He was named one of the "National heroes of Nepal" by King Mahendra Bir Bikram Shah and is well-known for being Nepal's longest-serving Prime Minister.

Bhimsen, who was born into a typical Gorkha Kingdom military family, first became acquainted with the Crown Prince Rana Bahadur Shah at a young age in 1785. His father hired him as the King's bodyguard in 1798. After that, he helped the exiled former King Rana Bahadur Shah plan his return to power in 1804. This helped him rise to prominence. Rana Bahadur made Bhimsen a Kaji, or minister, of the newly formed government out of gratitude. After Rana Bahadur's assassination in 1806 by his stepbrother Sher Bahadur Shah, Bhimsen started an investigation into the circumstances in which he ordered the execution of 93 people, which became known as the 1806 Bhandarkhal massacre. He then claimed the title of Mukhtiyar, which is equivalent to prime minister, for himself. King Rajendra Bikram Shah was able to remain in power even after Nepal's defeat in the Anglo-Nepalese War thanks to the support of Queen Tripurasundari, the junior queen of Rana Bahadur Shah, and the immature death of King Girvan Yuddha Bikram Shah in 1816. His heir, King Rajendra Bikram Shah, was only three years old at the time. After Queen Tripurasundari passed away in 1832, King Rajendra's machinations, conspiracies, and disagreements with the British envoy Brian Houghton Hodgson, Senior Queen Samrajya Laxmi Devi, and rival courtiers *(especially the Kala Pandes, who believed that Bhimsen Thapa was to blame for Damodar Pande's death in 1804)* eventually led to his imprisonment on false charges of the murder of an infant prince and, ultimately.

3. Nepal Anglo War and Sugauli Treaty

Since the 17th century, there have been British rule in India. It was known as the British East India Company. The colony had been ever-expanding. Since their rule established in India {*East India Company (1612-1757), Company rule in India (1757-1858), English Education act in India (1835) By Macaulay "A class of person, Indian in blood and color but English in taste, in opinions, in moral and intellect.", British Raj in India (1858 -1947)*} the British wanted to capture Nepal and expand their colonial territory. They always favored the rulers in Nepal who wanted to please them and didn't seem to cause any resistance to their plan of colonization. As per their long-cherished plan, they fought against Nepal from 1814 - 1816 AD.

The war went on for nearly 2 years. Nepali warriors fought bravely and resisted the English attack in many places. Still overall events of the war went to Nepal Bhimsen Thapa had expected help from Punjab, Gwaliyar, and Maratha but in vain. So Nepal was compelled to sign a surrender treaty i.e. the Sugauli Treaty under humiliating circumstances on 2 December 1815 AD. The treaty was handed over to the East India Company with King's approval only on 4 March 1816 AD.

The terms of the Sugauli treaty were as follows:-

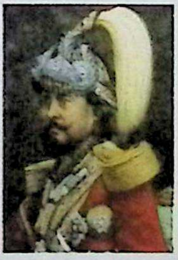
1. There shall be perpetual peace and friendship between the east India Company and the king of Nepal.
2. The king of Nepal will renounce all claims to the lands which were the subject of discussion between the two states before the war and will acknowledge the right of the company to the sovereignty of those lands.
3. The king of Nepal will cede to the East India company in perpetuity all the under mentioned territories:
    - The whole of low lands between the rives Kali and Rapti
    - The whole of low lands between Rapti and Gandaki, except Butwal.
    - The whole of low lands between Rapti and Gandaki a Koshi in which the authority of the East India Company has been established.
    - The whole of low lands between the rivers Mechi and Test.
    - The whole of territories within the hills eastward of the Mechi River. The aforesaid territory shall be evacuated by the Gorkha troops within forty days from this date.
4. With a view to indemnify the chiefs and Bhardars of Nepal, whose interest will suffer by the alienation of the lands ceded by the foregoing Article No. 3, the East India Company agrees to settle pensions to the aggregate amount of two lakhs of rupees perannum on such chiefs as may be decided by the king of Nepal.
5. The king of Nepal renounces for himself, his heirs, and successors, all claim to the countries lying to the West of the River kali, and engaged never to have any concern with those countries or the inhabitants thereof.
6. The king of Nepal engages never to molest or disturb the king of Sikkim in the possession of his territories. If any difference shall arise between Nepal and Sikkim, it shall be referred to the arbitration of the East India Company.
7. The king of Nepal hereby engages never to take or retain in his service any British subject, nor the subject of any European or American state, without the consent of the British Government.

8. In order to secure and improve the relations of amity and peace herby established between Nepal and Eat India Company, it is agreed that accredited Ministers from each shall side at the court of the other.
9. This treaty shall be ratified by the king of Nepal within 15 days from this date, and the ratification shall be delivered to Lt. Col. Bradshaw, who engages to obtain and deliver to the king the ratification of the Governor General within 20 days, or sooner, if practicable. There shall be perpetual peace and friendship between the East India Company and Nepal.

Prime Ministers before Rana period (1799–1846)

No.	Name (Birth–Death)	Term of Office	
		Took Office	Left Office
1	Damodar Pande (1752–1804)	1799	1804
	Rana Bahadur Shah (1775–1806)	26 Feb. 1806	26 April 1806
2	Bhimsen Thapa (1775–1839)	1806	1837
3	Rana Jang Pande (1789–1843) 1st time	1837	1837
4	Ranga Nath Poudyal (1773–?) 1st time	1837	1838
5	Chautariya Puskhar Shah (1784–1846)	1838	1839
(3)	Rana Jang Pande (1789–1843) 2nd time	1839	1840
(4)	Ranga Nath Poudyal (1773–?) 2nd time	1840	1840
6	Fateh Jung Shah (1805–1846) 1st time	Nov. 1840	Jan. 1843
7	Mathabar Singh Thapa (1798–1845)	28 Nov. 1843	17 May 1845
(6)	Fateh Jung Shah (1805–1846) 2nd time	Sept. 1845	14 Sept. 1846

4. Rana rules

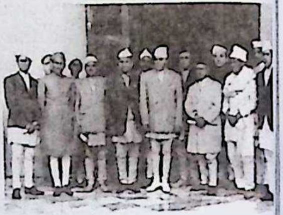


From (1846-1951) AD. in Nepal, the period during which control of the government lay in the hands of the Rana family. Jung Bahadur (1817-77) seized power in 1846 and made himself a permanent prime minister. He was given the hereditary title of Rana. Under the Ranas, Nepal maintained relations with the British, who provided it with support. When the British withdrew from India in 1947, the Rana family was exposed to new dangers. They faced a revolution in 1950 and in 1951, under pressure from India, Nepal's King Tribhuvan took the throne with restored sovereignty.

No.	Name	Term of Office
8.	Jang Bahadur Rana	1846-1856, 1857-1877
9.	Bam Bahadur Rana	1856-1857
10.	Ranuddip Singh Rana	1877-1885
11.	Bir Shamsher Jang Bahadur Rana	1885-1901
12.	Dev Shamsher Jang Bahadur Rana	1901
13.	Chandra Shamsher Jang Bahadur Rana	1901-1929
14.	Bhim Shamsher Jang Bahadur Rana	1929-1932
15.	Juddha Shamsher Jang Bahadur Rana	1932-1945
16.	Padma Shamsher Jang Bahadur Rana	1945-1948
17.	Mohan Shamsher Jang Bahadur Rana	1948-1951

2.4 Post Modern History of Nepal

1. Revolution of 2007 BS (1951 AD.)



In 1903 BS (1846 AD.) Jung Bahadur Rana plotted the Kot Massacre in the history of Nepal and becamea bloody, powerful, and autocratic prime minister of Nepal abducting the rights of the people and the King as well. The Rana rule continues for 104 years. In 2007 BS., the armed revolution of the Nepali Congress and other political parties started Anti-Ranarchy Movement.

In 1997 BS. the autocratic and despotic government executed four freedom fighters: Shukraraj Shastri, Gangalal Shrestha, Dharmabhakta Mathema, and Dasharath Chand. It added fuel in the fire of revolution. Nepali Congress was about to start the armed revolution in 2007 BS., King Trubhuwan fled to Indian Embassy and later to Delhi on 21st Kartik, 2007 BS. When king Tribhuvan fled to India with his family, Mohan Shamsher declared Tribhuvan's grandson Gyanendra Shah as a king but people and international countries also did not support the activities of Mohan Shamsher. Nepali Congress started Armed Revolution forming 'Liberation Army'. Various parts of the country were occupied by 'Liberation Army' of Nepali Congress.

Mohan Shamsher requested Indian Government to mediate to solve the problem of Nepal. Nepali Congress, King and Ranas signed in a 'Tripartite Agreement' in Delhi, which is known as 'Delhi Agreement'. Delhi agreement or Tripartite Agreement, Falgun 1st, 2007 BS.

After that, King Tribhuvan returned back to Kathmandu on 4th Falgun, 2007 BS. He declared the establishment of democracy on 7th Falgun, 2007 BS. A 10 member 'Interim Government'was formed under the premiership of Mohan Shamsher.

Prime Ministers during the Transition Era (1951–1960)

No.	Name (Birth–Death)	Term of Office		Political Party
		Took Office	Left Office	
18	Matrika Prasad Koirala (1912–1997) 1st time	16 November 1951	14 August 1952	Nepali Congress
—	Direct rule by King Tribhuvan Bir Bikram Shah (1906–1955)	14 August 1952	15 June 1953	—
	Matrika Prasad Koirala (1912–1997) 2nd time	15 June 1953	14 April 1955	Rastriya Praja Party
—	Direct rule by King Mahendra Bir Bikram Shah (1920–1972)	14 April 1955	27 January 1956	—
19	Tanka Prasad Acharya (1912–1992)	27 January 1956	26 July 1957	Nepal Praja Parishad
20	Kunwar Inderjit Singh (1906–1982)	26 July 1957	15 May 1958	United Democratic Party
21	Subarna Shamsher Rana (1910–1977)	15 May 1958	27 May 1959	Nepali Congress
22	Bishweshwar Prasad Koirala (1914–1982)	27 May 1959	26 December 1960	Nepali Congress

2. Panchayat System: 1st Poush, 2017 BS (1960, December 15)

By King Mahendra or Party less Panchayat system put into effect:The first general election of Nepalese history was held on 2015 BS. In these elections, Nepali Congress won 74 seats out of 109 seats. Thus it was two-third majority to form a government. BP. Koirala on 16th Ashadh, 2016 BS. It was the beginning of a stable and democratic political practice in Nepal. Nepal just started to have socio-economic and political reformation. But, regressive and reactionary forces began to make conspiracies. Several disturbances took place. King Mahendra, who didn't like the activities of political parties, took the opportunity on 1st of Poush, 2017 BS. and made a speech broadcast on the radio announcing his takeover.

"Because of the misuse of the authority, corruption has increased; there is anarchy in the nation so that national unity is threatened. Random economic decisions have caused instability. In order to protect national unity, create peace, co-operation and to save the whole country we are forced to act according to Article 55, until a new system is put in place.With good wishes and support from all Nepalese good governance will prove to be possible."

With this allegation, the king arrested the Prime Minister, the ministers and other leaders and put them in prison.

Prime Ministers during the Panchayat Era (1960 – 1990)

No.	Name (Birth–Death)	Term of Office		Political Party
		Took Office	Left Office	
—	Direct rule by King Mahendra Bir Bikram Shah (1920–1972)	26 December 1960	2 April 1963	—
23	Tulsi Giri (1926–2018) 1st time	2 April 1963	23 December 1963	Independent
24	Surya Bahadur Thapa (1928–2015) 1st time	23 December 1963	26 February 1964	Independent
(23)	Tulsi Giri (1926–2018) 2nd time	26 February 1964	26 January 1965	Independent
(24)	Surya Bahadur Thapa (1928–2015) 2nd time	26 January 1965	7 April 1969	Independent
25	Kirti Nidhi Bista (1927–2017) 1st time	7 April 1969	13 April 1970	Independent
—	Gehendra Bahadur Rajbhandari (1923–1994) Acting Prime Minister	13 April 1970	14 April 1971	Independent
(25)	Kirti Nidhi Bista (1927–2017) 2nd time	14 April 1971	16 July 1973	Independent
26	Nagendra Prasad Rijal (1927–1994) 1st time	16 July 1973	1 December 1975	Independent
(23)	Tulsi Giri (1926–2018) 3rd time	1 December 1975	12 September 1977	Independent
(25)	Kirti Nidhi Bista	12 September 1977 (1927–2017) 3rd time	30 May 1979	Independent

(24)	Surya Bahadur Thapa (1928–2015) 3rd time	30 May 1979	12 July 1983	Independent
27	Lokendra Bahadur Chand (1940–) 1st time	12 July 1983	21 March 1986	
(26)	Nagendra Prasad Rijal (1927–1994) 2nd time	21 March 1986	15 June 1986	Independent
28	Marich Man Singh Shrestha (1942–2013)	15 June 1986	6 April 1990	
(27)	Lokendra Bahadur Chand (1940–) 2nd time	6 April 1990	19 April 1990	

3. People's movement: I Falgun 7th/18 Feb. to Chaitra 26th/8 Apr. 2046 BS/1990 AD.

The Panchayat system was being autocratic and all political and fundamental rights of the people had been abducted slowly. The Panchayat government was not positive towards political leaders. To some Democratic leaders, death penalty was given and the referendum was also the showy action to suppress the parties. Nepali Congress and Leftist front were working separately up to 2046 BS. Nepali political leaders got united and formed a joint committee and made a joint plan to fight against the Panchayat system. Nepali Congress called a conference on 6 and 7 Magh, 2046 BS. in the house of Ganesh Man Singh. Leftist Front and Nepali Congress jointly declared the revolution. Indian leaders also participated in this conference and promised to help with movement. The conference declared revolution against autocratic rule Panchayat system from 7th Falgun, 2046 BS. on the leadership of Ganesh Man Singh, and on that day dozens of protests were held in different places of the country. On the first day, few people gave their lives for the nation and the political parties called Bandha, in the whole of Nepal.

The protest was supported by different professionals like lawyers, teachers, doctors, intellectuals all from their own place. On the 18th and 20th of Chaitra huge mass of people demonstrated in Patan. The then Prime Minister Marichman Sing resigned from the post (24th Chaitra) and a new cabinet (three members) was formed under the chairmanship of Lokendra Bahadur Chand. King Birendra then had become fully aware of the situation and he realized that peace and stability could not be brought in the country until the people's demand for multi-party system was introduced by abolishing the Panchayat system. King Birendra called the leaders of political party leaders and Krishna Prasad Bhattarai, Girija Prasad Koirala, Sahana Pradhan, and Radhakrishna Mainali went Royal Palace to talk. The King made the historic decision at 11:10 pm on 26th Chaitra, 2046 BS. that the ban on political parties was lifted. On 3rd Baishakh, 2047 BS. an Interim Government was formed and Krishna Prasad Bhattarai laded the cabinet.

4. Multiparty parliament

People in rural areas had expected that their interests would be better represented after the adoption of parliamentary democracy in 1990. The Nepali Congress with the support of "Alliance of leftist partie" decided to launch a decisive agitational movement, Jana Andolan, which forced the monarchy to accept constitutional reforms and to establish a multiparty parliament. In May 1991, Nepal held its first parliamentary elections in nearly 50 years. The Nepali Congress won 110 of the 205 seats and formed the first elected government in 32 years.

Prime Minister during the Constitutional monarchy (1990 - 2008)

No.	Name (Birth–Death)	Term of Office		Political Party
		Took Office	Left Office	
29	Krishna Prasad Bhattarai (1924–2011) 1st time	19 April 1990	26 May 1991	Nepali Congress
30	Girija Prasad Koirala (1924–2010) 1st time	26 May 1991	30 November 1994	Nepali Congress
31	Man Mohan Adhikari (1920–1999)	30 November 1994	12 September 1995	Communist Party of Nepal (Unified Marxist–Leninist)
32	Sher Bahadur Deuba (1946–) 1st time	12 September 1995	12 March 1997	Nepali Congress
(27)	Lokendra Bahadur Chand (1940–) 3rd time	12 March 1997	7 October 1997	Rastriya Prajatantra Party (Chand)
(24)	Surya Bahadur Thapa (1928–2015) 4th time	7 October 1997	15 April 1998	Rastriya Prajatantra Party
(30)	Girija Prasad Koirala (1924–2010) 2nd time	15 April 1998	31 May 1999	Nepali Congress
(29)	Krishna Prasad Bhattarai (1924–2011) 2nd time	31 May 1999	22 March 2000	Nepali Congress
(30)	Girija Prasad Koirala (1924–2010) 3rd time	22 March 2000	26 July 2001	Nepali Congress
(32)	Sher Bahadur Deuba (1946–) 2nd time	26 July 2001	4 October 2002	Nepali Congress
—	Direct rule by King Gyanendra Bir Bikram Shah (1947–)	4 October 2002	11 October 2002	—
(27)	Lokendra Bahadur Chand (1940–) 4th time	11 October 2002	5 June 2003	Rastriya Prajatantra Party
(24)	Surya Bahadur Thapa (1928–2015) 5th time	5 June 2003	3 June 2004	Rastriya Prajatantra Party
(32)	Sher Bahadur Deuba (1946–) 3rd time	3 June 2004	1 February 2005	Nepali Congress (Democratic)
—	Direct rule by King Gyanendra Bir Bikram Shah (1947–)	1 February 2005	25 April 2006	—
(30)	Girija Prasad Koirala (1924–2010) 4th time	25 April 2006	28 May 2008	Nepali Congress

5. Maoist Insurgency 1st Falgun, 2052 BS/1996, Feb 13)

The Nepalese Civil War *(labeled the People's War by the Maoists)* was an armed conflict between government forces and Maoist fighters in Nepal which lasted from 1996 AD. to 2006 AD. The war was launched by the Communist Party of Nepal *(Maoist)* on 13th February 1996 AD., with the aim of overthrowing the

Nepalese monarchy and establishing a 'People's Republic'. It ended with the 'Comprehensive Peace Accord' signed on 21st November 2006 AD. More than 15,000 people were killed and an estimated 100,000 to 150,000 people were internally displaced as a result of the conflict.

But, this revolution brought significant changes in Nepal's political system i.e. it made it possible to abolish the 240 years long monarch and country declared the Democratic Republic. Besides this secularism, inclusive representation of Dalit, women and marginalized groups of people in decision-making bodies, the election of Constitution Assembly, eradication of feudal lords from the rural areas, etc are some mentionable changes of this movement.

6. Royal massacre (Friday 19th Jestha, 2058 BS)

The Nepalese royal massacre occurred on 1st June 2001 AD., at a house on the grounds of the Narayanhity Royal Palace, the then residence of the Nepalese monarchy. It is believed that the heir to the throne, Prince Dipendra, killed nine members of his family and himself. But, People cannot believe the claim. The dead included King Birendra of Nepal and Queen Aishwarya. Prince Dipendra became dejure King of Nepal upon his father's death and died in hospital three days after the massacre without recovering from a coma. Birendra's brother Gyanendra became king after the massacre and the death of Prince Dipendra.

7. People's movement II (24 Chitra, 2062 BS - 11th Baishaakh, 2063 BS)

In Nepal, the People's Movement II, also known as the Jana Andolan II, took place from 2006 April 6 or 2062 BS, 24 Chitra to 2006 April 24 or 2063 BS, 11 Baishaakh. It was a popular revolt against King Gyanendra's absolute rule, who had overthrown the democratically elected government in February 2005 and taken full control of the country.

Various political parties, civil society organizations, and student organizations organized peaceful protests and rallies to kick off the movement. The government responded to the protests with violent crackdowns, including the use of tear gas, batons, and live ammunition, as the protests grew in size and intensity.

On April 21, 2006, the Seven Party Alliance (SPA), a coalition of political parties, announced an indefinite nationwide general strike, marking the movement's turning point. The strike forced the government to negotiate with the SPA and paralyzed the nation.

On April 24, 2006, the king agreed to reinstate the dissolved parliament and transfer power to a newly formed government after several rounds of negotiations between the SPA and the government. The agreement effectively brought an end to Nepal's absolute monarchy and opened the way for a democratic republic.

Nepal's political landscape was significantly altered by the People's Movement II, a historic event in the country's history. It set the stage for a new era of democracy and inclusion in Nepal and demonstrated the power of mass mobilization and collective action to effect change.

Prime Ministers of the Federal Democratic Republic of Nepal (2008-present)

No.	Name (Birth–Death)	Term of Office		Political Party
		Took Office	Left Office	
(30)	Girija Prasad Koirala (1924–2010) 5th time	28 May 2008	18 August 2008	Nepali Congress
33	Pushpa Kamal Dahal (1954–) 1st time	18 August 2008	25 May 2009	Unified Communist Party of Nepal (Maoist)
34	Madhav Kumar Nepal (1953–)	25 May 2009	6 February 2011	Communist Party of Nepal (Unified Marxist–Leninist)
35	Jhala Nath Khanal (1950–)	6 February 2011	29 August 2011	Communist Party of Nepal (Unified Marxist–Leninist)
36	Baburam Bhattarai (1954–)	29 August 2011	14 March 2013	Unified Communist Party of Nepal (Maoist)
—	Khil Raj Regmi 1949–) Acting Prime Minister	14 March 2013	11 February 2014	Independent
37	Sushil Koirala (1939–2016)	11 February 014	12 October 2015	Nepali Congress
38	Khadga Prasad Oli (1952–) 1st time	12 October 2015	4 August 2016	Communist Party of Nepal (Unified Marxist–Leninist)
(33)	Pushpa Kamal Dahal (1954–) 2nd time	4 August 2016	7 June 2017	Unified Communist Party of Nepal (Maoist)
(32)	Sher Bahadur Deuba (1946–) 4th time	7 June 2017	15 February 2018	Nepali Congress
(38)	Khadga Prasad Oli (1952–) 2nd time	15 February 2018	3 July 2021	Communist Party of Nepal (Unified Marxist–Leninist)
(32)	Sher Bahadur Deuba, 5th time	3 July 2021	26 December 2022	Nepali Congress
(33)	Pushpa Kamal Dahal 3rd time	26 December 2022	15 July 2024	Unified Communist Party of Nepal (Maoist)
(38)	Khadga Prasad Oli 3rd time	15 July 2024	Incumbent	Communist Party of Nepal (Unified Marxist–Leninist)

8. End of Monarchy in Nepal

After the mass movement II, King Gyanendra historically declared that "power to be returned to the people" and announced the recall of the House of Representatives finally. On 19 May 2006 (2063, Jestha 5), the parliament gained total legislative power and gave executive power to the Government of Nepal which was previously known to be His Majesty's Government of Nepal. Names of many institutions were changed, with duties assigned to the Parliament. The activities of the King became subject to legislative analysis and the King's properties were subjected to taxation. Moreover, Nepal was declared a secular state abolishing the Hindu Kingdom. On 19 July 2006 (2063, Shrawan 3), the prime minister, Girija Prasad Koirala sent a letter to the United Nations announcing the intention of the Nepalese government to hold elections to a constituent assembly by April

2007. On 23 December 2007 (2064, Poush 8), an agreement was made for the monarchy to be abolished and the country to become a federal republic, with the Prime Minister becoming head of state. Maoist won the election held in the year 2008 and became the largest party in the parliament.

Nepal was then established as a federal republic on May 29, 2008 (2065, Jestha 15) with the vote against the change of all but four members of the 601 seat in the Constituent Assembly. This ended 240 years of royalty in Nepal. The government declared public holiday for three days from May 28 to May 30 to celebrate the country becoming a federal republic.

9. Federal Democratic Republic

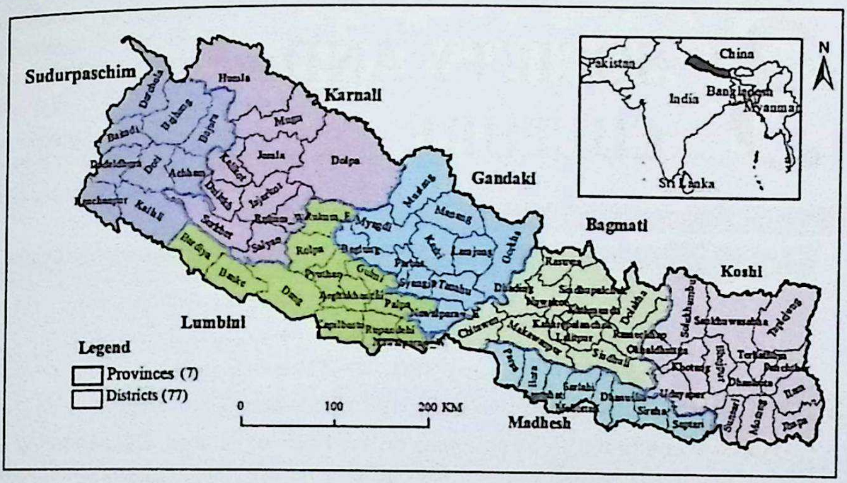
On May 28, 2008 (2065 Jestha 15), the newly-elected Constituent Assembly declared Nepal the Federal Democratic Republic, abolishing the 240-year-old monarchy. The motion for the abolition of the monarchy was carried by a huge majority: out of 564 members present in the assembly, 560 voted for the motion while 4 members voted against it. On June 11, 2008 (2065, Jestha 29), ex-King Gyanendra left the palace. Ram Baran Yadav of the Nepali Congress became the first President of the Federal Democratic Republic of Nepal on July 23, 2008 (2065, Shrawan 8). Similarly, the Constituent Assembly elected Pushpa Kamal Dahal *(popularly known as Prachanda)* of the Unified Communist Party of Nepal (Maoist) as the first Republican Prime Minister on August 15, 2008 (2065, Shrawan 31), favoring him over Sher Bahadur Deuba of the Nepali Congress Party.

After failing to draft a constitution before the deadline, the existing Constituent Assembly was dissolved on 28 May 2012 (2069, Jestha 15) and a new interim government (2013-2014) formed under the Prime-Ministership of the Chief Justice of Nepal, Supreme Court judge Khil Raj Regmi. In the Constituent Assembly election of November 2013, the Nepali Congress won the largest share of the votes but failed to get a majority. The Communist Party of Nepal *(Unified Marxist Leninist)* and the Nepali Congress negotiated to form a consensus government, and Sushil Koirala of the Nepali Congress was elected as Prime Minister (February 2014) with support from the CPN (UML).

10. Protests over the Constitution of 2015

Minority ethnic groups like Madhesi and Tharu have protested vigorously against the constitution which came into effect on Sep. 20, 2015 (2072, Asoj 3). They point out that their concerns have not been addressed and there are few explicit protections for their ethnic groups in the document. At least 56 civilians and 11 police died in clashes over the draft constitution. In response to the Madhesi protests, India suspended vital supplies to landlocked Nepal, citing insecurity and violence in border areas. It has been alleged that India's denial of petroleum and medicine to Nepal constituted a violation of human rights. The main reason for doing this was because India allegedly wants control over Nepal.

2.5 Current Administrative divisions of Nepal


Sudurpaschim
Karnali
Gandaki
Bagmati
Koshi
Madhesh
Lumbini
China
Pakistan
India
Bangladesh
Myanmar
Sri Lanka
N
Humla
Mugu
Jumla
Dolpa
Darchula
Bajhang
Bajura
Baitadi
Dadeldhura
Doti
Achham
Kanchanpur
Kailali
Surkhet
Salyan
Dailekh
Jajarkot
Kalikot
Bardiya
Banke
Dang
Rolpa
Pyuthan
Arghakhanchi
Kapilbastu
Rupandehi
Nawalparasi
Myagdi
Baglung
Parbat
Gulmi
Syangja
Palpa
Tanahu
Mustang
Manang
Kaski
Lamjung
Gorkha
Rasuwa
Dhading
Nuwakot
Sindhupalchok
Kathmandu
Bhaktapur
Lalitpur
Kavrepalanchok
Dolakha
Ramechhap
Sindhuli
Makawanpur
Chitwan
Parsa
Bara
Rautahat
Sarlahi
Mahottari
Dhanusha
Siraha
Saptari
Udayapur
Okhaldhunga
Khotang
Solukhumbu
Bhojpur
Sankhuwasabha
Taplejung
Terhathum
Panchthar
Dhankuta
Ilam
Sunsari
Morang
Jhapa
Legend
Provinces (7)
Districts (77)
0
100
200 KM

Nepal's subnational administrative units are its administrative divisions. The 7 Provinces are Nepal's first level of country subdivisions or 5 Development Region. Districts are further subdivided into municipalities and rural municipalities within each district of each province. Prior to 2015, Nepal was divided into developmental regions and administrative zones rather than provinces. All of Nepal's old municipalities and villages, which totaled more than 3900, were reorganized into 753 new municipalities and villages in 2015 in accordance with the new constitution.

77 brand-new District Coordination Committees (DCCs), which have significantly less authority than the DDCs, have also taken the place of the previous 75 district development committees (DDCs). There are currently 276 municipalities, 460 rural municipalities, 6 metropolitan cities, and 11 sub-metropolitan cities.

ELIGIBLE VOTERS (age 18 and above)

HOUSE OF REPRESENTATIVES MEMBERS [LOWER HOUSE]

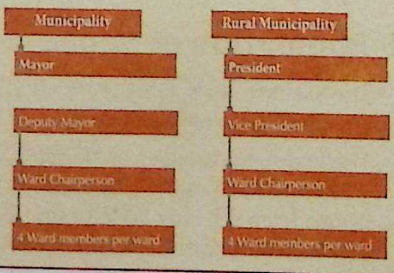
275 Directly elected by voters through a mixed election system

- **165** through first-past-the-post system
- **110** through proportional representation system

59 National Assembly Members (Upper House)

- **56** through first-past-the-post system
- **3** appointed by the president

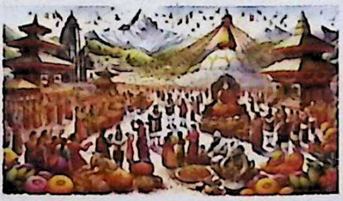
	HOR	PROVINCIA
PROVINCE 1	28	56
PROVINCE 2	32	64
PROVINCE 3	33	66
PROVINCE 4	18	36
PROVINCE 5	26	52
PROVINCE 6	12	24
PROVINCE 7	16	32
	165	330


Municipality
Mayor
Deputy Mayor
Ward Chairperson
4 Ward members per ward
Rural Municipality
President
Vice President
Ward Chairperson
4 Ward members per ward

Chapter 3 SOCIETY AND CULTURE

Social Life of Nepal

Nepal is one of the small countries on the basis of its area. Despite being small, our country is full of diversity. Geographical, ethnical, linguistic, religious and cultural diversity can be clearly seen in Nepal. Thus, Nepal is a multiethnic and multilingual country. People from 142 ethnic, 124 languiest and 10 religious communities live here including the ethnic communities with larger population like Chhetri, Brahman, Magar, Tharu, Tamang, Newar, Musalman, Kami, Yadav, Rai, Gurung. They have their own language as mother tongue. It has been said, "Nepal is the country of four races and thirty six classes."



People following Hindu religion worship Durga, Shiva etc. The followers of Buddhist religion worship Lord Buddha. The followers of Islam call their lord Allah. The Christians go to Churches to pray for Christ. People following Kirat religion worship Paruhang and Sungnima *(Sumnima)*. Nepal is a rich country in culture. Multilingual, multiethnic and multireligious people have their own costumes and culture. Family consists of persons, society consists of families and societies form a nation.

People from different religions, occupations, cultures, languages, costumes, manners of living, festivals, festivities etc. reside in a society. And different activities occur in a society accordingly. The political, religious, economic and cultural activities and the activities of knowledge and science, literature, arts, entertainment etc. give identity to a country.

3.1 Population of Nepal

The Central Bureau of Statistics (CBS) has been published Nepal census 2078 result of Nepal. In this article you can easily download Nepal population 2078.

The Population census of Nepal 2078 is the 12th census of Nepal. The 12th census was conducted in the first phase from 15 Sept. to 4 Oct. 2021 and in the second phase from 11 Nov. to 25 Nov. 2021. The slogan of National census of Nepal 2078 is Mero Ganna, Mero Sahbhagita.

Population of Nepal according to census 2078 is 2,91,92,480. Total male population of Nepal 2078 is 1,42,91,311 (48.96%) and The Total female population of Nepal 2078 is 1,49,01,169 (51.04%). Population growth rate of Nepal 2078 is 0.93%.The method of census used in Nepal is modified De-jure method.

According to this the sex ratio *(Sex Ratio)* i.e. the number of men per 100 women is 95.59. In the year 2068, the total population was 2,64,94,504 and the sex ratio was 94.16.

S.N.	Details	Number
1.	Total Population of Nepal 2078	2,91,92,480
2.	Total male population of Nepal 2078	1,42,91,311 (48.96%)
3.	Total female population of Nepal 2078	1,49,01,169 (51.04%)
4.	Population growth rate of Nepal 2078	0.93%
5.	Sex Ratio	95.91
6.	Population density of Nepal 2078	198 per square kilometer
7.	Number of Nepalis living Abroad	21,69,478
8.	Total Family Number	67,61,059

Source: CBS

Population of Nepal by Province

According to the Population of Nepal 2078, Madhesh Province is the highest populated province and Karnali province is the lowest populated province in Nepal. Total Population of Madhesh Province is 54,04,145 and Total population of Karnali Province is 15,70,418.

Analyzing the sex ratio, the highest sex ratio is 100.99 in Madhesh Pradesh and the lowest sex ratio is 90.49 in Sudurpaschim Pradesh.

Analyzing the Population Density, the highest population density is 636 in Madhesh Pradesh and the lowest sex population density is 61 in Karnali Pradesh.

Population of Nepal by Pradesh/State

Province	Total Population	Percentage	Sex Ratio	Population Density
Koshi Pradesh	49,72,021	17.03%	95.23	192
Madhesh Pradesh	61,26,288	20.99%	100.99	636
Bagmati Pradesh	60,84,042	20.84%	99.45	300
Gandaki Pradesh	24,79,745	8.49%	90.85	116
Lumbini Pradesh	51,24,225	17.55%	92.15	230
Karnali Pradesh	16,94,889	5.81%	95.58	61
Sudurpaschim Pradesh	27,11,270	9.29%	90.49	135

Source: CBS

Population of Nepal by Geographical Area

Region	Total Population	Population (%)	Sex Ratio	Annual Growth Rate	Pop Density
Himalaya Region	17,78,104	6.09%	97.47	-0.02%	34
Mountain Region	1,17,48,548	40.25%	94.92	0.29%	192
Tarai Region	1,56,65,828	53.66%	96.47	1.57	461

Source: CB

3.1.1 Indigenous Nationalities of Nepal

Nepal is an ethnically complex and diverse country with numerous linguistic communities. The Hindu religious community can be subdivided into Hill Hindus comprising Bahuns or Brahmins, Thakuris, Chhettris and Newars, on the one hand, and Terai *(southern-based)* Hindus, comprising Maithili, Bhojpuri and Awadhi linguistic communities among others, on the other.

Nepal has traditionally been dominated by Brahmins and Chhettris, and the language and culture projected from the centre have been those of the Hindu populations of the hill and Kathmandu valley regions. The hill peoples who speak Tibeto-Burman languages *(Rai, Limbu, Tamang, Magar, Gurung and others)* have been under-represented in government, while the Terai population in the south, mainly Hindus and Hindi-speakers, have also felt themselves to be poorly served in terms of the distribution of public resources.

Some Indigenous Nationalities

Various races and tribes live in Nepal. The Gurungs and Magars mostly live in the west and on the southern slopes of the Himalchuli, Ganesh Himal, and Annapurna mountains. The eastern mid-hill slopes and valleys are also inhabited by the Rais, Limbus, and Sunuwars.

The Newars are a significant ethnic group in Kathmandu's capital valley. The Sherpas live in the Himalayas up to an average altitude of 4570 meters.

The Terai region is home to Tharus, Yadavas, Satars, Rajvanshis, and Dhimals.

The majority of the Kingdom is populated by Brahmans, Chhetris, and Thakuris.

Mountain:	Bara Gaunle, Bhutia, Byansi, Chhairotan, Dolpo, Larke, Lhomi *(Shingsawa)*, Lhopa, Marphali Thakali, Mugali, Siyar, Tangbe, Thakali, Thudam, Tingaunle Thakali, Topkegola, Sherpa, Wallung
Hill:	Bankaria, Jirel, Magar, Surel,Baramo, Dura, Fri, Kushbadia, Newar, Tamang, Bhujel/Gharti, Gurung, Kusunda, Pahari, Thami, Chepang, Hayu, Lepcha, Rai, Yakkha, Chhantyal, Hyolmo, Limbu, Sunuwar
Inner Terai:	Bote, Dara, Majhi, Raute, Danuwar, Kumal, Raji
Terai:	Dhanuk *(Rajbanshi)*, Gangai, Kisan, Rajbanshi *(Koch)*, Tajpuria

Nepali, the national language written in Devanagari script, serves as the Kingdom's lingua franca in Nepal, despite the fact that many different ethnic groups have their own dialects. Taught individuals talk and figure out English too.

a. **Baram, or Baram:** Baramu individuals are generally found in Gorkha and Tanahun locale. Additionally, districts like Dhading, Makwanpur, and Lalitpur contain them. They are often compared to Sunuwars, Surel, Jirel, Rais, and Limbus, other indigenous nationalities of eastern Nepal, in their popular origin myth. They have their own language that has a place with the Tibeto-Burman family. They are animists, but they are forced to identify themselves as Hindus.

b. **Bhujel:** The majority of Baramu live in the Gorkha and Tanahun districts. Additionally, districts like Dhading, Makwanpur, and Lalitpur contain them. The Bhujels are thought to have originated in the Baglung region, specifically the Bhuji and Nishi regions. They are now dispersed throughout Nepal. Socially and by and large, they are near the Magars. These backward people's religion and culture are rapidly disappearing, and Hindu influences have been encroaching on their ways of life.

c. **Chepang:** The Chepangs are found in the remote and scanty forms, outback and moving cliffs of the regions of Makwanpur, Chitwan, Gorkha, and Dhading locale. They speak a distinct language that is a part of one of the Tibeto-Burman subgenres. It is felt that their religion and culture are impacted by the Tamangs.

d. **Chhantyal:** Chantyals are found packed in certain towns of Myagdi, Baglung and Bronco locale. The way of life and propensities look like those of the Magars. The Chhantyals practice shamanism and are animists.

e. **Dura:** The Dura people live in the Lamjung District's Dura Danda, Turlungkot, and Kunchha Am Danda hills, as well as in a few Tanahun District villages nearby. Their Language is additionally called Dura however it is close to annihilation. They engage in animistic practices frequently.

f. **Free (Phree):** The Free live in Sindhupalchok, Kavrepalanchok, Makawanpur, and Lalitpur districts. Their dialects are close to the language of the Newars. The way of life and customs of the Free have greater liking than those of Pahari, despite the fact that they give off an impression of being impacted by the way of life of Newars and Tamangs.

g. **Gurung:** The Gandaki Zone's districts of Kaski, Lamjung, Gorkha, Syangja, Mustang, Manang, and Dhading are the Gurung primary habitats; however, they can also be found scattered throughout the Okhaldhunga, Sankhuwasabha, and Taplejung districts. They are fluent in languages from the Mon-Khmer and Tibeto-Burman lineages, respectively. The majority of Gurungs are Buddhists.

h. **Hayu:** There are a few hundred families of the endangered hayes indigenous people in Nepal. They live along the neighborhoods of the Maryang Stream, and they are likewise tracked down in the regions of Sindhuli and Ramechhap. Despite being heavily influenced by Hindus in the area, they identify as animists or nature worshippers.

i. **Jirel, or Jiripa:** The Jirel public is gotten comfortable Dolakha and Sindhupalchowk locale. Jirels are linguistically similar to Sherpas. The language of Jirels is of the Tibeto-Burman family. Jirels are Buddhist, and their priest is known as a Lama.

j. **Kuhbadia, or Kushbadia:** Banke and Bardiya districts are home to the Kushbadia people. They venerate the natural world. They are part of their own social group.

k. **Kusunda:** The Kusundas are similar to the Chepangs in their religious practices, which are only found in the Gorkha, Kaski, Salyan, Pyuthan, Dang, Dailekh, and Surkhet districts. They speak a distinct language. The Kusundas are devotees of the natural world.

l. **Larke (Nupriba):** Larke, in the northern border region of Gorkha district and west of Siyar, in another northern Gorkha district area, is home to Lakes. Their religion and culture are influenced by China's Tibet Autonomous Region in the north, and they share a lot of culture with the Solukhumbu Sherpas.

m. **Lepcha:** Lepchas by and live in the Ilam Locale of Nepal, and in Sikkim, Darjeeling, and Kalimpong of India. Astachyo is their holy scripture, written in their own script. Animists in beginning, numerous Lepchas presently stick to Buddhism and Christianity.

n. **Limbu:** Limbus lives and works in the locale of Sankhuwasabha, Tehrathum, Dhankuta, Taplejung, Panchthar, and Ilam. Limbus has its own content called Sirijunga. Limbus have their own particular culture. Kirat Dharma is their own religious faith.

o. **Magar:** Among Nepal's indigenous peoples and nationalities, the Magar are the largest group. Palpa, Gulmi, Myagdi, Rukum, Salyan, and Rolpa are the primary settlements. Kham, Kaike, and Magarati are the three divisions of the Magar language, which is part of the Tibeto-Burman family and is spoken by Magars.

p. **Pahari:** The villages of Khopasi, Saldhara, and Palanchok in the Kavrepalanchok District are home to the Pahari minority. Pahari is a language spoken by the Pahari people that is very similar to the Tamang and Newar languages.

q. **Rai:** Rais inhabit the Solukhumbu, Okhaldhunga, Khotang, Bhojpur, and Udaypur districts. The Tibeto-Burman family of dialects are spoken by the Rais. Sunuwar is their own distinct religion.

Sunuwars live in the Okhaldhunga, Ramechhap, and Dolkha districts and on the land between the Likhu and Khimti rivers. Their culture and language are distinctive to them.

r. **Surel:** In the Dolakha district, Surel people have lived in the villages of Suri Haleswari, Tinekhu, and Khahare, which are close to Suri Khola. Similar to the language of Sunuwars, Surels is a member of the Tibeto-Burman family.

s. **Tamang:** The districts of Rasuwa, Sindhupalchok, Kavrepalanchok, Makwanpur, Nuwakot, Dhading, Ramechhap, Dolkha, and Sindhuli are home to the majority of Tamang. There is a lot to the Tamang language, culture, and traditions.

t. **Thami:** Thamis are mostly found in the Suspa, Chhemawati, Khopachagu, Alampu, Bigu, Kalinchok, Lapilang, and Lakuri Danda towns of the Dolakha locale. The Sunuwar language and the Thami language are similar.

u. **Yakkha:** Other names for the Yakkhas include Dewan. The southern portion of the Sankhuwasabha district, which borders the district Dhankuta in the eastern part of Nepal, is home to the Yakkha region, which is known as the Yakkha traditional land. Darjeeling in India is home to a large number of Yakkhas. The historical five and ten majhiya region in the southwestern part of Pallo, or the far Kirant area, between the Arun and Tamor rivers was the original home of the Yakkha-speaking Kirants. The Yakkhas practice the Kirant religion.

v. **Yolmo:** The indigenous people of the Yolmo (*Helambu transliterated*) region is known as Yolmowa or simply Yolmo. This region includes the northeastern part of Nuwakot, the southeast part of Rasuwa, and the northwest part of Sindhupalchok. They have their own distinct culture, language, custom, and way of life.

3.2 Education and social Security

Education and Social Security are two distinct and significant components of any society, both playing crucial roles in the well-being and development of individuals and communities.

3.2.1 The education system in Nepal:

Nepal follows a specific structure that encompasses various levels of education. Here's an overview:

1. **Early Childhood Education (ECE):** This level focuses on children from birth to around five years old. It aims to provide a strong foundation for a child's future learning and development through play-based activities.
2. **Primary Education:** Primary education in Nepal covers grades one to five. The curriculum includes subjects such as Nepali, English, Mathematics, Social Studies, Science, and Health, among others.
3. **Lower Secondary Education:** Lower secondary education comprises grades six to eight. The curriculum expands on the subjects taught in primary education and introduces additional subjects like computer education, vocational skills, and more.
4. **Secondary Education:** Secondary education covers grades nine and ten. Students take the Secondary Education Examination (SEE) at the end of grade ten, which is a significant national examination. After completing SEE, students can choose to pursue higher secondary education, also known as the 10+2 system. This level includes grades eleven and twelve and offers various streams such as science, management, humanities, and education, depending on the students' interests and career aspirations.
5. **Tertiary Education:** Tertiary education in Nepal includes undergraduate and postgraduate programs in universities and colleges. Universities offer degrees in various disciplines, including arts, science, engineering, medicine, and business, among others.
6. **Vocational Education and Technical Training:** Nepal also provides vocational and technical education through different institutions and training centers. These programs equip students with practical skills and knowledge required for specific professions and industries.
7. **Non-formal Education:** Non-formal education is designed for individuals who cannot attend regular schools, such as children with disabilities, working children, and those from disadvantaged backgrounds. It includes literacy programs and life skills training.

It is essential to note that the education system may have evolved or changed, so it's advisable to refer to more recent sources for the latest information. Additionally, education plays a crucial role in Nepal's development, and the government has been making efforts to improve access to quality education across the country.

3.2.2 The social security system in Nepal

Social security in Nepal has been a significant concern due to various challenges faced by the country, including its status as a developing nation. Here are some key points about the condition of social security in Nepal:

Nepal's social security system is governed by various laws and regulations aimed at providing protection and welfare to its citizens. Key aspects of the social security system in Nepal include:

1. **Social Security Fund (SSF):** The Social Security Fund is a contributory pension scheme established to provide old-age, disability, and survivor's pensions to insured workers. Both employers and employees contribute to this fund.
2. **Provident Fund:** The Employees' Provident Fund (EPF) is a mandatory contribution scheme for formal sector employees. A portion of the employee's salary, along with a matching contribution from the employer, goes into this fund, which the employee can access upon retirement.
3. **Health Insurance:** The government of Nepal has implemented various health insurance programs to improve access to healthcare services. The National Health Insurance Program aims to provide health insurance coverage to citizens and has been gradually expanding its coverage.
4. **Maternity Allowance:** Nepal provides maternity allowances to women to support them during their pregnancy and childbirth. This assistance helps women, especially those in lower-income groups, to cover medical expenses related to pregnancy and childbirth.
5. **Social Assistance:** There is various social assistance programs in Nepal targeted at vulnerable and disadvantaged groups. These programs aim to provide financial support to people living below the poverty line, senior citizens, single women, and persons with disabilities.
6. **Property Insurance:** Property insurance offers protection against losses or damages to property and belongings due to various perils such as fire, theft, or natural disasters.
7. **Employment-based Social Security:** For formal sector employees, there are provisions for benefits such as employee provident fund (EPF), gratuity, and employee welfare funds. However, these benefits are not always well-implemented or adequately enforced.
8. **Disability and Accident Insurance:** Nepal does have provisions for disability and accident insurance. Still, the coverage and implementation of these schemes may vary, and many vulnerable groups, such as migrant workers, may not be adequately protected.
9. **Social Assistance Programs:** The government has introduced various social assistance programs to support vulnerable populations, including the elderly, persons with disabilities, and marginalized communities. However, the effectiveness and reach of these programs can be limited due to administrative challenges and financial constraints.

It's important to acknowledge that Nepal has been making efforts to improve its social security system and address the challenges faced by its citizens. The government, along with international organizations and non-governmental entities, has been working to strengthen social protection and expand the reach of social security programs. However, there is still a long way to go to ensure comprehensive coverage and adequate support for all vulnerable segments of the population.

3.3 Culture of Nepal

Customs and traditions differ from one part of Nepal to another. A conglomeration lies in capital city Kathmandu where cultures are blending to form a national identity. The cultural heritage of Nepal has evolved over the centuries. This multidimensional heritage bounds the diversities of Nepal's ethnic, tribal, and social groups, and it expresses in music and dance; art and craft; folklore and folktales; languages and literature; philosophy and religion; festivals and celebration, foods and drinks. Nepalese culture is mostly influenced by Indian culture and Tibetan culture.

3.3.1 Common manners

As a foreigner, you are likely to be the subject of curiosity, and you might run into someone who just wants to talk to you on the street or on the trail. Nepalese people will always want to make friends with you, exchange addresses, take pictures, and get solemn promises that you will write to them.

One of Nepal's most appealing and addictive traditions is greeting people with namaste, which means "I salute the god within you. "You do this by holding your palms together as if you were praying. It isn't used lightly or haphazardly: Consider it as "how are you doing?" instead of "hello!" Namaskar is a more formal or subservient variant that can be used to convey a strong sense of respect.

The familiar manner in which Nepalis address one another is yet another delightful aspect of Nepali culture: it's certainly worth learning didi *(more established sister)*, bahini *(more youthful sister)*, daai *(more seasoned sibling)*, bhaai *(more youthful sibling)*, buwa *(father)* and aamaa *(mother)* for the warm response they'll normally incite. Just add ji to the end of someone's name to be more formal or respectful, like "*namaste, John-ji.*"

The term "thank you" is usually translated as "dhanyabaad," but it usually refers to an act that goes above and beyond the call of duty. If you feel like you have to say something, "thank you" is widely understood in English.

Foreigners also find the gestures for "ye" and "no" to be confusing. To demonstrate arrangement, slant your head marginally aside and afterward back the alternate way. Hold one hand up in front of you with your palm facing forward and subtly swivel your wrist as if you were adjusting a bracelet to say "no" to a salesperson or tout; In Western culture, shaking one's head too much resembles saying "yes." Instead of using a finger, use your chin to point.

3.3.2 Sixteen Samskaras

Samskaras are ceremonies carried out in a person's life to mark entry into different stages of life. They are carried out to purify, refine and develop the body, mind and intellect.

The sixteen samskaras are as follows

1. Garbhadhana
2. Punasavana
3. Simantonnayana
4. Jatakarma
5. Namakaran
6. Nishkramana
7. Annaprashana
8. Choodakarma
9. Karnavedha
10. Upanayana
11. Vedarambha
12 Samavartana
13. Vivaah
14. Vanaprastha
15. Sanyasa
16. Antyeshti

As we all know Hinduism is a very adaptable religion and some of these samskaras are not practiced in this era. Only be covering those that are celebrated commonly in current times.

1. Garbhadhan *(Conception)*

All sources recognize this as the first Sanskar. This is the enthusiastic prayer for a child. This is done for fulfillment of parental duty to continue the race. To produce a good child, its mother and father should have pure thoughts and observe the rules of Shastras. God characterizing parents are necessary for bringing up a good child in the world.

2. Punsavana *(Fetus Protection)*

This second sanskar Ceremony is performed during the third or the fourth month of pregnancy, when the first signs of conception are seen and is to be performed when someone desires a male child. The reason for expecting male child is believed to be in the belief that it is the male child who carries the Vansha forward. Like the first Sanskar i.e. Garbhadhan, Punsavana Sanskar is also restricted to the family members.

3. Simantonayana *(Satisfying Wishes of The Pregnant Mother)*

This Sanskar is performed during the seventh month of pregnancy and prayers are offered for the healthy physical and mental growth of the child. The other importance of this Sanskar is to free the expectant mother free from worries since the last 3 months are very difficult for pregnant woman-both physically and mentally. A Puja is performed for purification of the atmosphere and as an offering to God for the peace of mother and infant, for giving birth to a peaceful and holy child. This rite is primarily social and festival in nature, intended to keep the pregnant woman in good spirits. A future mother should have good thoughts at all times. She should place Picture of 'Balgopal' or 'Laddu Gopal' in her home. She should read the Gita and other scriptures in addition to performing her daily work and should avoid thrilling books and movies. During Solar and lunar eclipses, a woman should not use any kind of weapons. During normal times, she should avoid violent thoughts. Her husband should help keep her peaceful and cheerful.

4. Jatakarma *(Birth Rituals)*

Jaat-karma performed on six days from the birth of a child, is for the purification of the house. This is done in order to keep a child in a clean atmosphere where he may not incur any physical or mental problems. It is also called Shashthi. Goddess Shashthi is the protector of children. Jaatkarma is followed with Grah Puja, Homa.

5. Namkaran *(Name – Giving)*

This Sanskar is performed on the tenth, eleventh or twelth day with recitation of Mantras. The baby child gets name on completion of this Sanskar, according to the 27 Nakshatra and the position of the moon at the time of child's birth. An appropriate name is given to the child according to the planetary position of birth time and the first letter of the name is taken from the Hora Shatra.

6. Nishkramana *(Taking The Child Outdoors)*

This ceremony is performed on or after 40 days, but some scriptures allow it at the time of naming ceremony when the child is taken out of the home for the first time. The reason for this Sanskar is to show obedience to the sun, moon, fire, wind etc., -the Panchmahabhut *(Five elements)*. This is supposed to enhance the age and physical and mental development of the child.

7. Annaprashana *(Giving The Child Solid Food)*

This sanskar is performed on sixth month, when the child is given solid food *(anna)* for the first time. Mantras recited and oblations are offered to the various deities. Sweet porridge or rice pudding can be given to the child, if parents are desirous of nourishment, holy luster, swiftness, or splendor. One of them with curd, honey and ghee is given it to the child while reciting Prasad Mantras.

8. Chudakarana or Mundan *(Hair cutting)*

This Sanskar is the first time cutting of hair on the child's head. The ceremony is to be performed on an auspicious day after the age of one year. This ceremony is performed for the development of power better understanding, and for long life. The hair must be disposed of at holy places where no one can find the. Brahmins chant Mantras for a healthy, long life of the child. This Sanskar is restricted to the family level.

9. Karnvedh *(Ear Piercing)*

This sanskar is performed in the third or fifth year, Piercing of the ears. With the commencement of Surya Puja; the father should first address the right ear of the child with the mantra "Oh God may we hear bliss with our ears", performed so that child may listen to good things and to have a good education.

10. Upanayana or Yagyopaveet *(Sacred Thread)*

Upanayana is the ceremony of wearing the sacred thread called Yajnopaveetam. When male child attains 5 years, the wearing of the sacred thread Yajnopaveetam, is ceremoniously done. This Sanskar is second birth for child – A spiritual birth. The child is thereafter authorized to perform all rituals. Studies of Vedas begins with the Guru.

The ceremony has six parts: – Puja: worshipping the Gods, Havan: sacrifice, Shiksha: teaching the morality and duties in life, Bhiksha: begging as a renounced Brahmchari of Gurukula. Teacher's teaching

11. **Vedarambh** *(Study of Vedas and Scriptures)*

This Sanskar is done along with Upanayana. Vedarambha is the learning of Vedas and Upanishads in 'Gurukula' or 'Pathashala'. In the beginning of each academic period there is a ceremony called Upakarm and at the end of each academic period there is another ceremony called Upasarjana. The child commences his journey on the road to spiritual life. This is contrasted with a life of eating, sleeping and procreating, which kinds of life animals also live. The child is sent to Gurukul.

12. **Samavartana** *(Completing Education)*

Samavartan is the ceremony associated with the end of formal education of Vedas in 'Gurukul'. After learning the rules of life he returns home from his Teacher's Ashram. When he completes his education about and religion the law of life, his first Ashram Brahmacharya is complete. He is now eligible to enter into the householder stage, and considered a qualified man to get married.

13. **Vivaha** *(The marriage)*

This sanskar is entry into the second Ashram. The life as individual family begins. Vedic Hindu marriage is viewed as sacramental, which is a lifelong commitment of one wife and one husband. It is the strongest bond between a man and a woman, which takes place in the presence of their parents, relatives, and friends. The bride and groom walks around Agni hand in hand. The bride sacrifices grains in the fire and chants mantras.

14. **Vanprastha** *(Preparing for Renouncing)*

This ceremony is performed at the age of 50, in some cases at the age of 60. With the commencement of his ceremony, a man completes his Grahastha Dharma and enters into Vanprastha Ashram *(forest hermit)*. Man withdraws himself from all worldly activities, retires into the forest and prepares himself for taking sanyas. This is the life of a Vanprastha.

15. **Sanyasa** *(Renunciation of the World)*

Before leaving the body a Hindu sheds all sense of responsibility & relationships to awake & revel in the timeless truth. A sanyasi renounces the world and leads a life of study and meditation by living on alms.

16. **Antyeshti** *(Last Rite)*

Antyeshti *(literally, last rites)*, sometimes referred to as Antim-Sanskar, are the rituals associated with funeral. When death is imminent, a small piece of gold, tulsi leaf and drops of Ganga water are put in the mouth of the person on the death bed. The body is laid on the ground with the head towards the north. The eldest son generally performs the last rites before which he takes a purificatory bath amidst the chanting of mantras. The dead body is washed, perfumed and wrapped in a new white cloth and decked with flowers. For ten days following death, food is not prepared at home and relatives and friends take the responsibility of getting food for the family.

3.4 Customs in Nepal

The diversity in Nepal in terms of ethnicity again makes room for various sets of customs. Most of these customs go back to the Hindu, Buddhist or other religious traditions. Among them, the rules of marriage are particularly interesting. Traditional marriages call for deals arranged by parents after the boy or girl come of age.

Nepalese do not eat beef. There are several reasons for this, one being that the Hindus worship cow. Cow is also the national animal of Nepal. Another interesting concept among Nepalese is division of pure and impure. "Jutho" referring to food or material touched by another's mouth directly or indirectly, is considered impure by Nepalese. Nepalese consider cow dung to be pure for cleansing purposes. During menstruation women are considered impure and hence, are kept in seclusion until their fourth day purification bath.Nepal is a patriarchal society. Men usually go out to work while women are homemakers. However, in cities, roles can differ. Most Nepalese abide by the caste system in living habits and marriage. Rural Nepal is mostly agrarian, while some aspects of urban life carry glitz and glamour of the ultra-modern world.

Nepal's cultural richness is mirrored in its diverse traditional attire, varying across its numerous ethnic groups. The Daura Suruwal and Gunyu Cholo are acknowledged as Nepal's national dresses for men and women, respectively.

The Daura, an upper garment, and the Suruwal, trousers, are steeped in historical and religious significance. The Daura features eight self-tying strings called Astamatrika Singini, representing eight goddesses, and five folds symbolizing the Pancha Buddha or Pancha Ratna. Its closed, round neck emulates the snake around Lord Shiva's neck. This attire, promoted by Prime Minister Junga Bahadur Rana during his 19th-century visit to the UK, remains integral to Nepalese culture.

The Dhaka Topi, a brimless cap, often complements the Daura Suruwal. It gained prominence during King Mahendra's reign (1955-1972) and stands as a national pride emblem.

The Gunyu Cholo, a traditional outfit for women comprising a blouse and skirt, holds cultural importance, especially in ceremonies. It marks a girl's transition into womanhood, typically given at ages 7 or 8.

Nepal's diverse cultural heritage is vividly reflected in its ethnic attire, enriching the nation's cultural tourism. While the Daura Suruwal and Gunyu Cholo are national dresses, traditional clothing from various communities underscores Nepal's vibrant cultural identity.

3.5 Food in Nepal

Nepal does not have a distinct cooking style. However, food habits differ depending on the region. Nepali food has been influenced by Indian and Tibetan styles of cooking. Authentic Nepali taste is found in Newari and Thakai cuisines. Most Nepalese do not use cutlery but eat with their right hand.The regular Nepali meal is dal *(lentil soup)*, bhat *(boiled rice)* and tarkari *(curried vegetables)*, often accompanied by achar *(pickle)*. Curried meat is very popular, but is saved for special occasions, as it is relatively more expensive. Momos *(steamed or fried dumplings)* deserve a mention as one of the most popular snack among Nepalese. Rotis *(flat bread)* and dhedo *(boiled flour)* also make meals in some homes.

3.6 Religion in Nepal

According to Advanced learner dictionary, *"Religion means belief in the existence of a supernatural ruling power."* E.B. Tylor, *"Religion is the belief in spiritual being."*

Common characteristics of Religion: Belief in supernatural Force, Concept of sacredness Method of salvation Prayer, worship and meditation, Faith in the unseen force and fate, Belief in the immortality soul

Religion can be explained as a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.

According to the 2021 census, Hinduism is the predominant religion comprising 81.19 percent of the population. Among the rest, 8.21 percent of the population follows Buddhism, 5.09 percent Islam, 3.17 percent Kirat, 1.76 percent Christian, 0.35 percent Prakriti, 0.23 percent Bon and 0.01 percent Jain. Other religions followed in Nepal are Bahai and Sikha. However, statistics on religious groups are complicated by the ubiquity of dual faith practices, particularly among Hindus and Buddhists.

3.6.1 Hinduism

The diverse religious and cultural practices outlined in the Vedas, the ancient Sanskrit writings of Bharatbarsha, are referred to as "Hinduism" in the West. The term "Sanatana Dharma," which refers to belief in universal and eternal truths, is frequently used by adherents themselves. Despite being dated back more than 5,000 years by scholars, the tradition does not have a clear beginning. We can say with certainty that Hinduism does not share a common founder or set of beliefs and practices.

Nevertheless, there are a few philosophical ideas that are generally accepted and are typically taught by spiritual teachers *(gurus)* who appear in descending order. The doctrine of reincarnation, which holds that the eternal soul *(atman)* moves between different species and bodies, is held by nearly all Hindus. "The law of karma" is a principle of action and reaction that guides this. For the majority of Hindus, the goal of human life is union with the Supreme *(Brahman)* to break the cycle of birth and death.

Hinduism exhibits a great deal of diversity in this area, particularly when it comes to dealing with the Supreme and places of worship. The majority of Hindus hold that God is one, either as the all-encompassing world soul or as the Supreme Person, despite the acceptance of a number of higher beings. Regardless of how it is conceived, the Supreme is worshipped in a variety of ways, three of which are primary: Vishnu, Shiva, and Shakti *(the goddess)*. Particularly famous among English Hindus today are Rama and Krishna, whom most think about two of the manifestations *(symbols)* of Vishnu.

Both at home and in the temple, worship is done frequently. In most families, a room dedicated to puja *(worship)* contains a shrine dedicated to particular deities. Hinduism is notable for its emphasis on renunciation and celibacy, particularly in later life, despite the fact that home life and family structures are valued. The foundation of the Hindu social system is Varnashrama Dharma, which consists of four stages in life *(ashramas)* and four social classes based on occupation *(varnas)*.

Sects of Hinduism

A sect is a sub group of a religious, political, or philosophical belief system, usually an offshoot of a larger group. Although the term was originally a classification for religious separated groups, it can now refer to any organization that breaks away from a larger one to follow a different set of rules and principles. There are two types of sect in Hinduism, they are as follows:

I. Devotional Sects

Each cultural group has some of its own practices and can be considered a sect. Based on certain practices that are common among different groups a few sects have been identified. Based on the deity of worship, style of worship, ways of worship and the philosophy followed Hinduism is differentiated into these sects. There are many sub-sects within each sect also. These sects aren't very different from each other; they have common basics of Moksha *(Enlightenment)*, Karma, Reincarnation and others.

Major Devotional Sect

a. **Shaivism *(Shaiva)***: Shaiva tradition is probably the oldest among Hindu sects. In Shaiva sect Lord Shiva is the main deity, he is considered as the form of the Supreme Being. Ishwara which is another name for Shiva is used in the ancient scriptures to mean the absolute god. The sub-sects within the Shaiva tradition worship different forms of Shiva and attribute different qualities to Shiva.

Sub-sects in Shaiva tradition

Pashupata Shaivism	Shaiva Siddhanta	Kashmir Shaivism
Siddha Siddhanta	Lingayata	Shiva Advaita

b. **Vaishnavism *(Vaishnava)***: In Vaishnavism Lord Vishnu is considered as the Supreme Being. The cause, sustainer and destroyer of all worlds. Vishnu is considered both in the form and as the formless infinite one. Vaishnava sect is the largest among Hindu sects.

Sub-sects in Vaishnava tradition

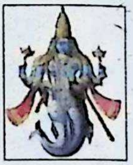
Lakshmi sampradaya	Brahma sampradaya	Rudra sampradaya	Kumara sampradaya

c. **Shaktism *(Shakteya)***: In Shaktism, Shakti *(mother divine)* is considered as the supreme being and all other *(female/male)* forms are considered the man ifestation of the supreme. Shakti tradition is a major sect in Nepal.

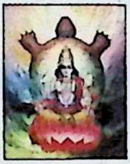
d. **Smartism *(Smarta)***: Smarta tradition revers all the above three traditions and worships absolute god in the form of Shiva, Vishnu, Shakti and other forms as well. Smarta tradition has higher reverence for Vedas and Upanishads.

Ten Avtars *(Incarnations)* of Lord Vishnu

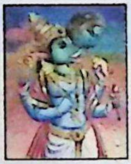
Vishnu is among the most important deities of Hinduism. Alongwith Brahma and Shiva, Vishnu forms the principal trinity of Hindu religious practice. In his many forms, Vishnu is regarded as the preserver and protector. Hinduism teaches that when humanity is threatened by chaos or evil, Vishnu will descend into the world in one of his incarnations to restore righteousness *(holiness)*.



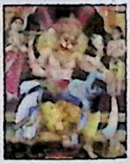
a. **The First Avatar: Matsya *(The Fish)*:** Matsya is said to be the avatar that rescued the first man, as well as other creatures of the earth, from a great flood. Matsya is sometimes depicted as a great fish or as a human torso connected to the tail of a fish. Matsya is said to have forewarned man about the coming flood and ordered him to preserve all the grains and living creatures in a boat.



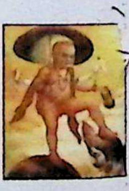
b. **The Second Avatar: Kurma *(The Tortoise)*:** Kurma is the tortoise incarnation that relates to the myth of churning the ocean to obtain treasures dissolved in the ocean of milk. In this myth, Vishnu took the form of a tortoise upon which to support the churning stick on his back. The Kurma avatar of Vishnu is usually seen in a mixed human-animal form.



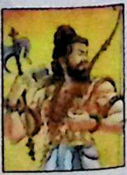
c. **The Third Avatar: Varaha *(The Boar)*:** Varaha is the boar that raised the earth from the bottom of the sea after the demon Hiranyaksha dragged it to the bottom of the sea. After a battle of 1,000 years, Varaha raised the earth out of the water with his tusks. Varaha is depicted as either a full boar form or as a boar head on a human body.



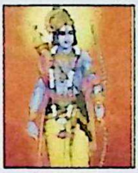
d. **The Fourth Avatar: Narasimha *(The Man-Lion)*:** As the legend goes, the demon Hiranyakashipiu obtained a boon from Brahma that he could not be killed or harmed by any means. Now arrogant in his security, Hiranyakshipiu began to cause trouble both in heaven and on earth. However, his son Prahlada was devoted to Vishnu. One day, when the demon challenged Prahlada, Vishnu emerged in the form of a man-lion known as Narasimha to kill the demon.



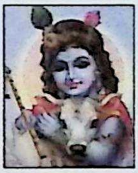
e. **The Fifth Avatar: Vamana *(The Dwarf)*:** In the Rig Veda, Vamana *(the dwarf)* appears when the demon king Bali ruled the universe and the gods lost their power. One day, Vamana visited the court of Bali and begged for as much land as he could cover in three steps. Laughing at the dwarf, Bali granted the wish. The dwarf then assumed the form of a giant. He took the whole earth with the first step and the entire middle world with the second step. With the third step, Vamana sent Bali down to rule the underworld.



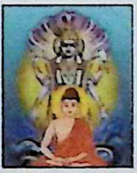
f. **The Sixth Avatar: Parasurama *(The Angry Man)*:** In his form as Parasurama, Vishnu appears as a priest *(brahman)* who comes to the world to kill bad kings and protect humanity from danger. He appears in the form of a man carrying an axe, sometimes referred to as Rama with an axe. In the original story, Parasurama appeared to restore Hindu social order which had become corrupted by the arrogant Kshatrya caste.



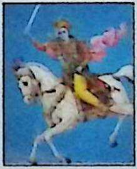
g. **The Seventh Avatar: Lord Rama *(The Perfect Man)*:** Lord Rama is the seventh avatar of Vishnu and is a major deity of Hinduism. He is considered supreme in some traditions. He is the central figure of the ancient Hindu epic "Ramayana" and known as King of Ayodhya, the city believed to be Rama's birthplace. According to the Ramayana, Rama's father was King Dasaratha and his mother Queen Kausalya. Rama was born at the end of the Second Age, sent by the gods to do battle with the multi-headed demon Ravana. Rama is often depicted with blue skin and standing with a bow and arrow.



h. **The Eighth Avatar: Lord Krishna *(The Divine Statesman)*:** Lord Krishna is the eighth avatar of Vishnu and is one of the most widely revered deities in Hinduism. He was a cowherd *(sometimes depicted as a charioteer or statesman)* who shrewdly changes rules. According to legend, the famous poem, the Bhagavad Gita, is spoken by Krishna to Arjuna on the battlefield. Krishna is depicted in a variety of forms because there are so many stories surrounding him. The most common of these is as the divine lover in which he plays the flute, though his child form is very common as well. In paintings, Krishna often has blue skin and wears a crown of peacock feathers with a yellow loincloth.



i. **The Ninth Avatar: Buddha *(The peacefull man)*:** Gautama Buddha, the founder of Buddhism, is commonly included as an avatar of Vishnu in Hinduism. Buddha is sometimes depicted in Hindu scriptures as a preacher who deludes and leads demons and heretics away from the path of the Vedic scriptures, but another view praises him a compassionate teacher who preached the path of ahimsa (*non-violence*).



j. **The Tenth Avatar: Kalki *(The Mighty Warrior)*:** Kalki (*meaning "eternity" or "mighty warrior"*) is the last incarnation of Vishnu. He is not expected to appear until the end of Kali Yuga, the time period in which we currently exist. He will come, it is believed, to rid the world of oppression by unrighteous rulers. It is said that he will appear riding a white horse and carrying a fiery sword.

[**Note:** Satya, Treta, Dwapara and Kali are four yugas in one cycle]

II. Philosophical Sects

Philosophical Sects are categorized based on their beliefs on god, liberation and ways to attain liberation Upanishads, Bhagavad Gita and Brahma Sutras are three of the most basic scriptures of Hinduism. Hindus can be classified into sects based on the primary scripture they follow:

a. Theistic sects

(i) **Samkhya:** Sage Kapila was the founder of Sankhya philosophy (8-6th *Cent. BC*). Literal meaning of Sankhya is "discrimination" between purusha and prakriti.

At the liberation of the last purusha from prakriti, prakriti will return to its primoridal state. Its manifold appearance depends on our ignorance that we basically belong to it. But with proper knowledge and discrimination one can use prakriti for one's liberation.

Originally, the three gunas *(sattva, rajas, and tamas)* are in perfect equilibrium in prakriti. But under purusha's influence disequilibrium and evolution begin. Prakriti is the source of the world of "becoming" *(change and motion)* and sensation. Purusha represents true being: inactive, unchanging, and pure.

(ii) **Yoga:** The art and science of yoga is dedicated to creating union between body, mind and spirit. In short it is about creating balance and equanimity so as to live in peace, good health and harmony with the greater whole. The foundations of yoga philosophy were written down in the Yoga Sutra of Patanjali, approximately 200 AD. Eight-fold path offers guidelines for a meaningful and purposeful life. Delve into this prescription for moral and ethical conduct and self-discipline.

(iii) **Nyaya:** Nyaya is one of the six systems of Easton philosophy, important for its analysis of logic and epistemology. The major contribution of the Nyaya system is its working out in profound detail the means of knowledge known as inference. Maharshi Gautama is a founder of Nayaya philosophy.

Nyaya is both philosophical and religious. Its ultimate concern is to bring an end to human suffering, which results from ignorance of reality. Liberation is brought about through right knowledge. Nyaya is thus concerned with the means of right knowledge.

The Nyaya School holds that there are four valid means of knowledge: perception *(pratyaksha)*, inference *(anumana)*, comparison *(upamana)* and sound, or testimony *(shabda)*. Invalid knowledge involves memory, doubt, error, and hypothetical argument.

(iv) **Vaisheshika:** Vaisheshika, *(Particular)* one of the six systems *(darshans)* of Easton philosophy, significant for its naturalism. The Sanskrit philosopher Kanada Kashyapa *(2nd–3rd century CE.)* expounded its theories and is credited with founding the school. The Vaisheshika School attempts to identify, inventory, and classify the entities and their relations that present themselves to human perceptions. It lists six categories of being *(padarthas)*, to which was later added a seventh. These are:

Dravya or substance: the substratum that exists independently of all other categories and the material cause of all compound things produced from it. Dravyas are nine in number: earth, water, fire, air, ether, time, space, spirit, and mind.

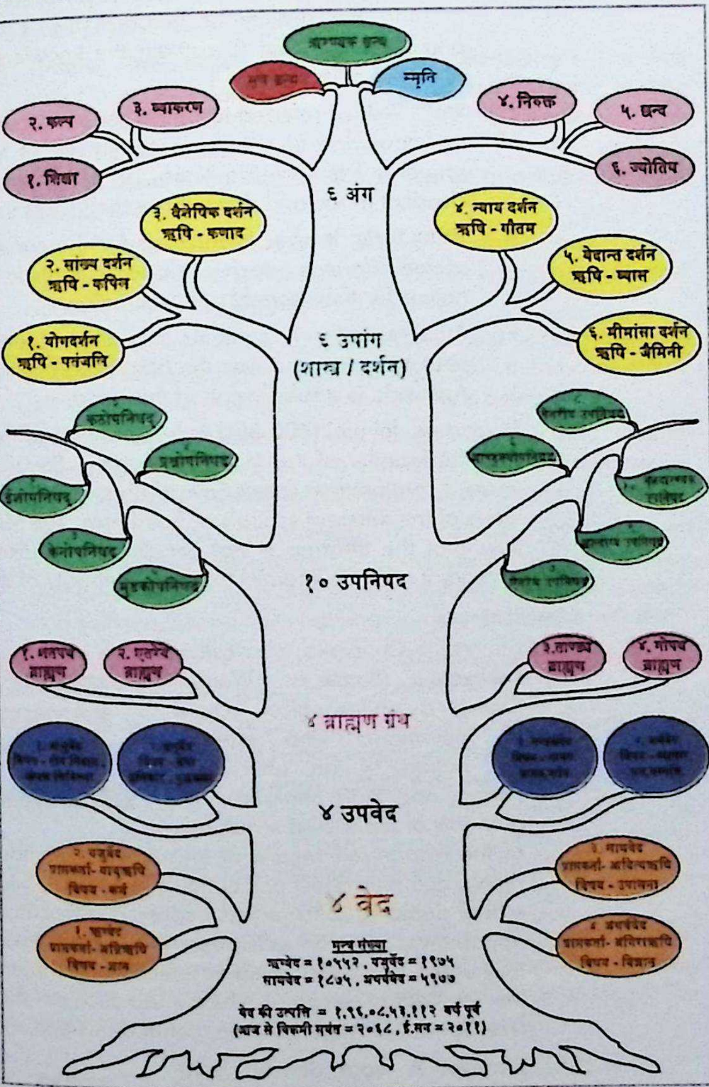
Guna or quality: This in turn is subdivided into 24 species.

Karma or action: Both guna and karma inhere within dravya and cannot exist independently of it.

Samanya or genus: This denotes characteristic similarities that allow two or more objects to be classed together.

Vishesha or specific difference: This singles out an individual of that class.

Samavaya or inherence: Which indicates things inseparably connected.


आरण्यक ग्रन्थ
स्मृति
२. कल्प
३. व्याकरण
१. शिक्षा
४. निरुक्त
५. छन्द
६. ज्योतिष
६ अंग
३. वैशेषिक दर्शन ऋषि - कणाद
२. सांख्य दर्शन ऋषि - कपिल
१. योगदर्शन ऋषि - पतंजलि
४. न्याय दर्शन ऋषि - गौतम
५. वेदान्त दर्शन ऋषि - व्यास
६. मीमांसा दर्शन ऋषि - जैमिनी
६ उपांग
(शास्त्र / दर्शन)
कठोपनिषद्
प्रश्नोपनिषद्
ईशोपनिषद्
केनोपनिषद्
मुण्डकोपनिषद्
१० उपनिषद
१. शतपथ ब्राह्मण
२. ऐतरेय ब्राह्मण
३. ताण्ड्य ब्राह्मण
४. गोपथ ब्राह्मण
४ ब्राह्मण ग्रंथ
४ उपवेद
२. यजुर्वेद प्रापकर्ता- वायुऋषि विषय - कर्म
१. ऋग्वेद प्रापकर्ता- अग्निऋषि विषय - ज्ञान
३. सामवेद प्रापकर्ता- आदित्यऋषि विषय - उपासना
४. अथर्ववेद प्रापकर्ता- अंगिराऋषि विषय - विज्ञान
४ वेद
मन्त्र संख्या
ऋग्वेद = १०५५२, यजुर्वेद = १९७५
सामवेद = १८७५, अथर्ववेद = ५९७७
वेद की उत्पत्ति = १,९६,०८,५३,११२ वर्ष पूर्व
(आज से विक्रमी संवत = २०६८, ई.सन = २०११)

(v) **Vedanta:** "Veda" means complete knowledge and "anta" means end. Simply put, Vedanta means the culmination of Vedic wisdom or the final step on our spiritual journey. We don't know how old the Vedas are or who wrote them. It's said that God revealed the true knowledge of the entire creation to enlightened saints while they were deep in meditation. The Vedas are therefore said to be Shruti, Divine Knowledge, or knowledge that is heard from a divine source rather than learned from a book. These saints then brought these eternal truths out to the world in the form of Sanskrit hymns and chants, which continue to be passed down and recited even now.

The Four Vedas

- **Rig Veda:** It is mainly composed of joyful songs praising the divinity of nature. This is the primary Veda, said to contain the knowledge of all the others.
- **Sama Veda:** It referred to as the Veda of Chants or knowledge of chants, is comprised of text primarily from the Rig Veda, set to various melodies. Easten classical music and dance have their roots in the Sama Veda.
- **Yajur Veda:** It gives instructions for the correct performance of sacred offerings, which allow participants to direct the forces of nature for their benefit and well-being.
- **Atharva Veda**: It contains formulas, spells, and guidelines relating to life and was the beginning of the medical sciences. Ayurveda is a subdivision of this Veda.

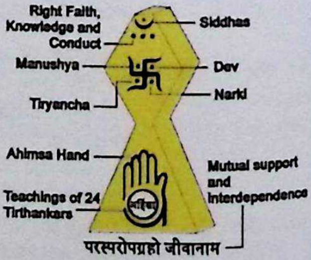
(vi) **Mimamsa**: Jaimini (400 BC.) was the author of the Mimamsa Sutra, and the founder of the Mimamsa system. Savarasvamin (300 AD.) wrote a commentary called Savara-Bhasya, in which he criticized the views of the different schools of Buddhism. The Mimansa philosophy says that the dharma is not accessible to reason or observation, instead, it must be inferred from the authority of the Vedas.

b. **Atheistic Sects**

(i) **Charvaka**: Charvaka, also called Lokayata *(Sanskrit: Worldly Ones)*, a philosophical school of materialists who rejected the notion of an afterworld, karma, liberation *(moksha)*, the authority of the sacred scriptures, of the recognized means of knowledge *(pramana)*, the Charvaka recognized only direct perception *(anubhava)*. Sources critical of the school depict its followers as hedonists advocating a policy of total opportunism; they are often described as addressing princes, whom they urged to act exclusively in their own self-interest, thus providing the intellectual climate in which a text such as shastra" Arthashastra *(The Science of Material Gain)* could be written.

> यावत् जीवेत् सुखम् जीवेत्।
> ऋणं कृत्वा घृतं पिवेत्।
> भस्मिभूतस्य देहस्य पुनरागमनं कुतः।
>
> - Charvaka

(ii) **Jainism**: A word derived from the Sanskrit word jina *(victory)* and connoting the path of victory in crossing over life's stream of rebirths through an ethical and spiritual life Jains trace their history through a succession of twenty-four victorious saviours and teachers known as tirthankaras, with the first being


Right Faith, Knowledge and Conduct
Siddhas
Manushya
Dev
Narki
Tiryancha
Ahimsa Hand
Mutual support and Interdependence
Teachings of 24 Tirthankars
अहिंसा
परस्परोपग्रहो जीवानाम

Rishabhanatha, who according to tradition lived millions of years ago, and twenty-fourth being the Mahavira around 500 BCE. Jains believe that Jainism is an eternal dharma with the tirthankaras guiding every cycle of the Jain cosmology.

Five vows of Jainism

- **Ahimsa, "intentional non-violence" or "noninjury":** The first major vow taken by Jains is to cause no harm to other human beings, as well as all living beings *(particularly animals)*. This is the highest ethical duty in Jainism, and it applies not only to one's actions, but demands that one be non-violent in one's speech and thoughts.
- **Satya, "truth":** This vow is to always speak the truth. Neither lie, nor speak what is not true, and do not encourage others or approve anyone who speaks an untruth.
- **Asteya, "not stealing":** A Jain layperson should not take anything that is not willingly given. Additionally, a Jain mendicant should ask for permission to take it if something is being given.
- **Brahmacharya, "celibacy":** Abstinence from sex and sensual pleasures is prescribed for Jain monks and nuns. For laypersons, the vow means chastity, faithfulness to one's partner.
- **Aparigraha,"non-possessivenes":** This includes non-attachment to material and psychological possessions, avoiding craving and greed. Jain monks and nuns completely renounce property and social relations, own nothing and are attached to no one.

(iii) **Buddhism:** Enquiring into the nature of suffering and the way out of suffering form the basic principles of Buddhism.

Four Ashramas *(Stage)* in Hinduism: According to the Hindu Ashrama system, the average human life as regarded as one hundred years, consisting of four periods of twenty-five years each. The goal of each period was the ideal fulfillment of four consecutive life stages that were tied to the four Purusartha *(aims of life)*. The Ashram system is believed by the Hindus to lead a fulfillment of the Purushartha *(four aims of life)*, namely Dharma *(righteousness)*, Artha *(wealth)*, Kama *(desires, passions, emotions, drives)*, *Moksha (salvation)*.

Historically, the first three goals, Dharma, Artha and Kama, were articulated first *(Sanskrit: Trivarga)*, and the fourth goal, moksha, later *(Chaturvarga)*. In living tradition, the notion of the four purusharthas represents a holistic approach to the satisfaction of a person's physical, emotional, and spiritual needs.

The Ashram System

Ashram or stage	Age	Description
Brahmacharya (student life)	0-24	The child typically would live with a Guru *(spiritual teacher)*, acquiring knowledge, practicing self-discipline and celibacy, learning to live a life of dharma *(right action)*, and practicing meditation.
Grihastha (household life)	25-49	The ideal householder life is spent in selflessly carrying out one's duties to family and society, serving the saints, and gainful labor.

Vanaprastha (retired life)	50-74	After the completion of one's householder duties, one gradually withdraws from the world, freely shares wisdom with others, and prepares for the complete renunciation of the final stage. One may only embark upon this stage of life after one's skin wrinkles and the hairs turn grey, or a grandchild is born.
Sannyasa (renounced life)	75-100	Completely withdrawing from the world, this is a time of complete dedication to spiritual pursuits, the seeking of moksha (spiritual freedom), and practicing meditation.

[**Note:** Dharma, Artha, Kama and Moksha are four Parusantha (Aims) of life in Hinduism.]

3.6.2 Buddhism

Buddhism began in Nepal and India 2,600 years ago and remains the dominant world religion in the East. There are over 360 million followers of Buddhism worldwide and over a million American Buddhists today. Buddhist concepts have also been influential on western culture in general, particularly in the areas of meditation and nonviolence.

Buddhism is based on the teachings of a Nepali prince named Siddharta Gautama who was born in 623 BC. According to Buddhist tradition, the sheltered young prince was shocked by the suffering he saw outside his palace walls, so he left his life of luxury to seek answers. Eventually he succeeded, becoming the Buddha "Enlightened One." He spent the remaining 45 years of his life teaching the dharma *(the path to liberation from suffering)* and establishing the sangha *(a community of monks)*.

Over its long history, Buddhism has taken a wide variety of forms. Some emphasize rituals and the worship of deities, while others completely reject rituals and gods in favor of pure meditation. Yet all forms of Buddhism share respect for the teachings of the Buddha and the goal of ending suffering and the cycle of rebirth.

Four Arya Satya according to Buddhism

The Four Aryan *(or Noble)* Truths are perhaps the most basic formulation of the Buddha's teaching. They are expressed as follows:

a. **All existence is dukkha *(sufferings)*:** The word dukkha has been variously translated as 'suffering', 'anguish', 'pain', or 'unsatisfactorines'. The Buddha's insight was that our lives are a struggle, and we do not find ultimate happiness or satisfaction in anything we experience. This is the problem of existence.

Teaching of Buddha

(a) Four Noble Truths (Arya Satya's)
  1. The world is full of sorrows (Sabbam Dukkam)
  2. The cause of sorrow is desire (Dwadash Nidan)
  3. If desires are conquered, all sorrows can be removed (Nirvana)
  4. This can be achieved by following the 8-fold path (Ashtangika Marga)

b. **The cause of dukkha *(sufferings)*:** The natural human tendency is to blame our difficulties on things outside ourselves. But the Buddha says that their actual root is to be found in the mind itself. In particular our tendency to grasp at things *(or alternatively to push them away)* places us fundamentally at odds with the way of life.

c. **The solution of dukkha *(sufferings)*:** As we are the ultimate cause of our difficulties, we are also the solution. We cannot change the things that happen to us, but we can change our responses.

d. **Way is eight-fold path *(Ashtangika Marg)*:** According to the first Arya satya every object and thought in this world is relative. With happiness comes sorrow, pleasure is followed by pain and birth implies death. Due to this relativity all the ignorant souls residing in this world are suffering since they are trapped in the vicious cycle of birth and death.

From the second and third noble truth the theory of pratityasamutpada can be deduced which is based on the causal formula i.e., 'This being, that arise'. Further, the solution for all the worldly miseries was represented by Buddha in the 12 dependent links of the causal wheel following the third noble truth. By following the fourth noble truth i.e., Ashtangika Marga an individual reaches to a state of perfect wisdom

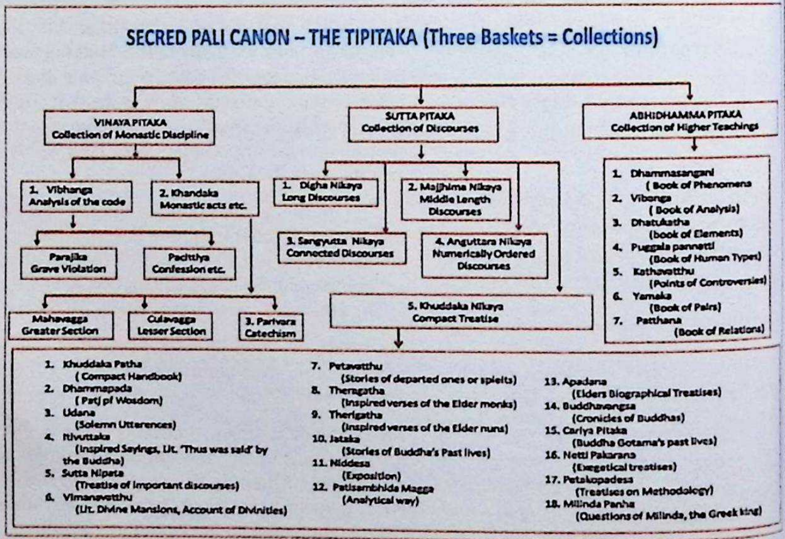
The noble eight fold path is grouped into three basic divisions

Division	Eight fold factor	Description
Wisdom	1. Right view	The belief that there is an after life and not everything ends with death, that Buddha taught and followed a successful path to nirvana; according to Peter Harvey, the right view is held in Buddhism as a belief in the Buddhist principles of karma and rebirth, and the importance of the Four Noble Truths and the True Realities.
	2. Right intention	Giving up home and adopting the life of a religious mendicant in order to follow the path; this concept, states Harvey, aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will *(to loving kindness)*, away from cruelty *(to compassion)*.
Moral virtues	3. Right speech	No lying, no rude speech, no telling one person what another says about him, speaking that which leads to salvation;
	4. Right action	No killing or injuring, no taking what is not given; no sexual acts in monastic pursuit, for lay Buddhists no sensual misconduct such as sexual involvement with someone married, or with an unmarried woman protected by her parents or relatives.
	5. Right livelihood	For monks, beg to feed, only possessing what is essential to sustain life. For lay Buddhists, the canonical texts state right livelihood as abstaining from wrong livelihood, explained as not becoming a source or means of suffering to sentient beings by cheating them, or harming or killing them in any way.

Meditation	6. Right effort	Guard against sensual thoughts; this concept, states Harvey, aims at preventing unwholesome states that disrupt meditation.
	7. Right mindfulness	Never be absent minded, conscious of what one is doing; this, states Harvey, encourages mindfulness about impermanence of the body, feelings and mind, as well as to experience the five skandhas, the five hindrances the four True Realities and seven factors of awakening.
	8. Right concentration	Correct meditation or concentration (dhyana), explained as the four jhanas.

Tripitaka

The Tripitaka is the most sacred scripture for Buddhists all over the world. In Buddhist history aging over more than two and a half millennia, there had been numerous writings on Lord Buddha's teachings. Although they try to depict in various terms what exactly is the content of Buddhism, none has been accurate as the Tripitaka. It contains the unmodified, true teachings of Lord Buddha in its actual context.

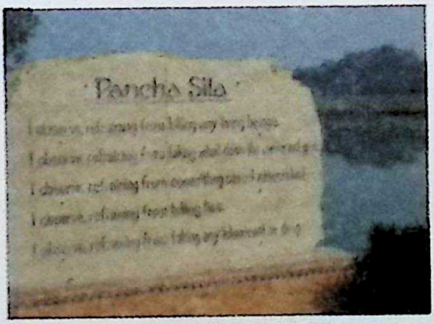

SECRED PALI CANON – THE TIPITAKA (Three Baskets = Collections)
VINAYA PITAKA
Collection of Monastic Discipline
1. Vibhanga
Analysis of the code
2. Khandaka
Monastic acts etc.
Parajika
Grave Violation
Pacittiya
Confession etc.
Mahavagga
Greater Section
Culavagga
Lesser Section
3. Parivara
Catechism
SUTTA PITAKA
Collection of Discourses
1. Digha Nikaya
Long Discourses
2. Majjhima Nikaya
Middle Length Discourses
3. Sangyutta Nikaya
Connected Discourses
4. Anguttara Nikaya
Numerically Ordered Discourses
5. Khuddaka Nikaya
Compact Treatise
ABHIDHAMMA PITAKA
Collection of Higher Teachings
1. Dhammasangani
(Book of Phenomena
2. Vibanga
(Book of Analysis)
3. Dhatukatha
(book of Elements)
4. Puggala pannetti
(Book of Human Types)
5. Kathavatthu
(Points of Controversies)
6. Yamaka
(Book of Pairs)
7. Patthana
(Book of Relations)
1. Khuddaka Patha
(Compact Handbook)
2. Dhammapada
(Patj pf Wosdom)
3. Udana
(Solemn Utterences)
4. Itivuttaka
(Inspired Sayings, Lit. 'Thus was said' by the Buddha)
5. Sutta Nipata
(Treatise of important discourses)
6. Vimanavatthu
(Lit. Divine Mansions, Account of Divinities)
7. Petavatthu
(Stories of departed ones or spielts)
8. Theragatha
(Inspired verses of the Elder monks)
9. Therigatha
(Inspired verses of the Elder nuns)
10. Jataka
(Stories of Buddha's Past lives)
11. Niddesa
(Exposition)
12. Patisambhida Magga
(Analytical way)
13. Apadana
(Elders Biographical Treatises)
14. Buddhavangsa
(Cronicles of Buddhas)
15. Cariya Pitaka
(Buddha Gotama's past lives)
16. Netti Pakarana
(Exegetical treatises)
17. Petakopadesa
(Treatises on Methodology)
18. Milinda Panha
(Questions of Milinda, the Greek king)

The Tripitaka is tri-fold writing. They are the Vinaya Pitaka, the Sutra Pitaka, and the Abhidharma Pitaka. History reveals that the Tripitaka was coordinated at the First Council of the Maha Sangha soon after the parinirvana *(passing away)* of Lord Buddha, in order to preserve his teachings which had been only memorized up to that moment. Due to this immediate action taken by the then Sangha, the purest version of Buddhist teaching was included into the Tripitaka, without letting any elements to be missed or altered with time.

Therefore, to date, the Tripitaka remains the most valuable and most reliable source of original Theravada Buddhist teachings.

1. **Vinaya Pitaka:** Out of the three pitakas, this is the area that deals with rules and regulations that are meant for Buddhist bhikkus and bhikkunis (monks and nuns).
2. **Sutra Pitaka:** This section of the scripture contains the discourses held by Lord Buddha. They are divided into five sub sections according to the length and content of the discourses which are called 'nikaya. Namely they are 'Deegha nikaya, 'Majjima nikaya', 'Samyutta nikaya', 'Anguttara nikaya' and 'Khuddaka nikaya'.
3. **Abhidharma Pitaka:** The last of three, Abhidharma pitaka contains a detailed analysis of Buddhist teachings. So what you find in this section awakens a deeper sense on life than other simply organized records.

Pancha Sila



The five precepts (Sanskrit: pañcaila; Pali: pañcasila) form the cornerstone of Buddhist ethics for laypeople, emphasizing abstention from killing, stealing, sexual misconduct, lying, and intoxication. These precepts aim to cultivate mind and character, aiding progress toward enlightenment. Known as the sravakayana precepts in Mahayana Buddhism, they are foundational to both lay and monastic practices. Comparable to the ten commandments, the precepts reflect universal ethical principles and have parallels with human rights. Originating in 6th-century at Himawat Khanda, their significance evolved, and their practice varies globally. Rooted in non-harming (ahimsa), they are integral to lay devotional practice, driven by compassion and karmic beliefs.

Three Yanas *(Sects of Buddhism)*

Classical Buddhist literature mentions several systems of theory and practice called by a Sanskrit name "yana", which means "Vehicle". Yanas might be considered as "view" or teachings supported by certain types of people that "move" them forward. There are many such vehicles for people and deities and Buddhist vehicles among them:

a. **Vehicle of personal liberation *(Theravad or Hinayana)*:** Hinayana is a Sanskrit term literally meaning the "inferior vehicle". Tibetan teachers translate it "smaller vehicle". In 1950 the World Fellowship of Buddhists declared that the term Hinayana should not be used when referring to any form of Buddhism existing today.

   Hinayana has also been used as a synonym for Theravada, which is the main tradition of Buddhism in Sri Lanka and Southeast Asia. The Small Vehicle is based on becoming aware of the fact that all we experience in samsara is marked by suffering. Being aware of this engenders the will to rid ourselves of this suffering, to liberate ourselves on an individual level, and to attain happiness. We are moved by our own interest. Renunciation and perseverance allow us to attain our goal.

b. **Vehicle of universal salvation *(Mahayana)*:** Mahayana is a Sanskrit term literally meaning the "superior vehicle" *(for "Great Vehicle")* is one of two main existing branches of Buddhism and a term for classification of Buddhist philosophies and practice. It had long-term historical significance. The Buddhist tradition of Vajrayana is sometimes classified as a part of Mahayana Buddhism, but some scholars consider it to be a different branch altogether.

Mahayana is also refers to the path of the Bodhisattva seeking complete enlightenment for the benefit of all sentient beings, also called "Bodhisattvayana", or the "Bodhisattva Vehicle". A bodhisattva who has accomplished this goal is called a samyaksambuddha, or "fully enlightened Buddha". A samyaksambuddha can establish the Dharma and lead disciples to enlightenment. Mahayana Buddhists teach that enlightenment can be attained in a single lifetime, and this can be accomplished even by a layperson.

In the course of its history, Mahayana Buddhism spread from Nepal to various other South, East and Southeast Asian countries such as Bangladesh, Nepal, Bhutan, China, Taiwan, Mongolia, Korea, Japan, Vietnam, Indonesia, Malaysia and Singapore. Mahayana Buddhism also spread to other South and Southeast Asian countries, such as Afghanistan, Thailand, Cambodia, Laos, the Maldives, Pakistan, Sri Lanka, Burma, Iran and other Central Asian countries before being replaced by Theravada Buddhism or other religions.

c. **Vehicle of Tantra *(Vajrayana)*:** Vajrayana, Mantrayana, Tantrayana, Tantric Buddhism and Esoteric Buddhism are the various Buddhist traditions of Tantra and "Secret Mantra", which developed in 7th or 8th century in Nepal and spread to Tibet, Bhutan, India and East Asia. In Tibet, Buddhist Tantra is termed Vajrayana; while in China it is generally known as Tangmi *(Chinese Tantrayana)*. Vajrayana is usually translated as Diamond Vehicle or Thunderbolt Vehicle, referring to the Vajra, a mythical weapon which is also used as a ritual implement.

Four main pilgrimage sites for Buddhist

Gautama Buddha is said to have identified four sites most worthy of pilgrimage for his followers, saying that they would produce a feeling of spiritual urgency. These are:

a. **Lumbini:** Lumbini is the birthplace of Gautama Buddha *(in the current Lumbini dham, located in Nepal)* is the most important religious site and place of pilgrimage, close to this place Kapilvastu he spend 29 yeaes. He learns difference information in this place and raises the desire to findout the trouth from this place.

b. **Bodh Gaya:** *(In present Bodh Gaya is located in Bihar, India)*, the Mahabodhi Temple houses what is believed to be the Bodhi Tree where the Buddha realized enlightenment and Buddhahood.

c. **Sarnath:** *(In present Sarnath is located in Uttar pradesh, India)* where Gautama Buddha delivered his first teaching.

d. **Kusinagara:** *(In present Kusinagara is located in Uttar Pradesh, India)* where Gautama Buddha died and attained Parinirvana.

The 4 Main Schools of Himalayan Buddhism:

Explore the unique traditions, teachings, and practices of Nyingma, Kagyu, Sakya, and Gelug. Discover their historical roots, spiritual leaders, and contributions to the rich tapestry of Himalayan Buddhist culture."

a. **Nyingma:** Established in the 8th century, it is the oldest school of Tibetan Buddhism. Known for its emphasis on Dzogchen teachings, focusing on the natural state of the mind.

b. **Kagyu:** Originating in the early 11th century, this school is renowned for its practices of Mahamudra meditation. It emphasizes the importance of the guru-student relationship.

c. **Sakya:** Founded in 1073, the Sakya school is distinguished by its scholarly approach and the Lamdre teachings. It played a key role in the political landscape of Tibet.

d. **Gelug:** Established in 1409, the Gelug school is known for its strict monastic discipline and scholarly tradition. It is the school of the Dalai Lama lineage.

The Tibetan Nuns Project supports nuns from all four schools of Tibetan Buddhism.

a. The Nyingma School of Himalayan Buddhism

The Nyingma or "ancient" tradition is the oldest of the four Himalayan/Tibetan Buddhism schools. Often referred to as "the ancient translation school", it was founded in the eighth century following the first translations of Buddhist scriptures from Sanskrit to Tibetan.

Around 760, the Tibetan king Trisong Detsen invited two Buddhist masters from the Nepal Bandala (Pharping), Padmasambhava and Shantarakshita, to the "Land of Snows" to bring Buddhism to the Tibetan people. Thus began a massive translation project of all Buddhist texts into the newly created Tibetan language.

The legendary Vajrayana master Padmasambhava, who Tibetans call Guru Rinpoche, is considered the founder of Tibetan Buddhism. He supervised the translation of the tantras (the esoteric teachings of the Buddha). In contrast, Shantarakshita, abbot of the great Buddhist Nalanda University, supervised the translation of the sutras (oral teachings of the Buddha).

Together they founded the first monastery in Tibet, Samye, which became the main center for Buddhist teaching in Tibet for around three centuries.

The Nyingma tradition classifies the Buddhist teachings into nine yanas or vehicles. The first three vehicles are common to all schools of Buddhism, the next three are common to all schools of Tantric Buddhism, and the last three are exclusive to the Nyingma tradition. The highest is known as Dzogchen or the Great Perfection.

Unlike the other schools, the Nyingma traditionally had no centralized authority or a single head of the lineage. However, since the Chinese invasion of Tibet, the Nyingma school has had representatives.

Here is a list of the 8 representatives of the Nyingma school since this practice began in the 1960s:

Dudjom Rinpoche (1904 - 1987) served as the head of the Nyingma school of Tibetan Buddhism from the 1960s until his passing in 1987. He was known for his extensive knowledge, teachings, and contributions to the preservation and propagation of Nyingma teachings worldwide.

Dilgo Khyentse Rinpoche (1910 - 1991) took over the leadership of the Nyingma school in 1987 following Dudjom Rinpoche's death. Renowned for his profound scholarship and spiritual wisdom, he served as the head until he died in 1991, continuing the lineage's rich tradition.

Penor (Pema Norbu) Rinpoche (1932 - 2009) became the head of the Nyingma school in 1991 and led until his retirement in 2003. Known for his dedication to monastic education and the establishment of Buddhist institutions, Penor Rinpoche played a significant role in revitalizing the Nyingma tradition.

Mindrolling Trichen Rinpoche (1930 - 2008) served as the head of the Nyingma school from 2003 until he died in 2008. His tenure was marked by efforts to unify the various Nyingma lineages and promote the study and practice of traditional teachings within the community.

Trulshik Rinpoche (1923 - 2011) was appointed as the head of the Nyingma school after Chatral Rinpoche declined the position. Serving until he died in 2011, he was highly respected for his spiritual accomplishments and contributions to the continuity of Nyingma teachings and practices.

Taklung Tsetrul Rinpoche (1926 - 2015) was appointed as the head of the Nyingma school in 2012 and led until his death in Bodhgaya in 2015. His leadership focused on maintaining the integrity of the Nyingma tradition and supporting its practitioners.

Kathok Getse Rinpoche (1954 - 2018) was named the supreme head of the Nyingma school for a three-year term but tragically passed away ten months into his tenure. His short leadership was marked by efforts to strengthen the unity and vibrancy of the Nyingma community.

Dzogchen Rinpoche Jigme Losel Wangpo was selected in January 2019 as the eighth head of the Nyingma school. Chosen by the heads of the principal monasteries, his leadership represents a continuation of the school's spiritual lineage and commitment to preserving its teachings.

b. The Kagyu School of Tibetan Buddhism

The Kagyu school of Tibetan Buddhism gets its name from the Tibetan meaning "oral lineage" or "whispered transmission". While it traces its origin back to Buddha Shakyamuni, the most important source for the specific practices of the Kagyu order is the great yogi Tilopa (988 - 1069). The cave of Naropa and his guru Tilopa is beside Pashupatinath temple, bank of the holy Bagmati River. Two different caves of Tilopa and Naropa Cave is considered the holy site because the cave is the place where Naropa received training and teaching from his Guru Tilopa and he had visions of Vajrayogini.

The practices were passed orally from teacher to disciple through a series of great masters. The transmission lineage of the "Five Founding Masters" of the Kagyu school of Himalayan Buddhism is as follows:

Tilopa (988 - 1069), was a revered figure in the Himawat Khanda who received the original transmission of Mahamudra. His teachings laid the foundation for a profound meditative tradition that emphasized direct experience and the nature of the mind.

Naropa (1016 - 1100), another eminent figure of the Himawat Khanda, is celebrated for refining techniques for accelerated enlightenment. His legacy is encapsulated in the Six Yogas of Naropa, a set of advanced spiritual practices.

Marpa (1012 - 1097), the first Tibetan in this lineage, is renowned as a master translator. He translated key Vajrayana and Mahamudra texts into Old Tibetan, significantly enriching Tibetan Buddhism with these crucial teachings.

Milarepa (1052 - 1135), Tibet's greatest yogi and poet, overcame Marpa's initial reluctance to teach him. Through immense dedication, Milarepa attained enlightenment within his lifetime, becoming an iconic figure of spiritual achievement.

Gampopa (1079 - 1153), Milarepa's foremost disciple, played a pivotal role in the Kagyu lineage. He integrated Atisha's Kadam teachings with Tilopa's Mahamudra instructions, solidifying the doctrinal and practical foundations of the tradition.

The Kagyu lineage practices have a special focus on the tantric teachings of the Vajrayana and Mahamudra teachings. Some of the most distinguished works of the Kagyu Tibetan masters are the works of Marpa, the Vajra Songs of Milarepa, the Collected Works of Gampopa, of the Karmapas, of Drikhung Kyöppa Jigten Sumgön, and Drukpa Kunkhyen Pema Karpo.

In the Kagyu school, there are many independent sub-schools and lineages.

c. The Sakya School of Himalayan Buddhism

The Sakya school of Tibetan Buddhism dates to the 11th century. The name comes from the Tibetan meaning "pale earth" describing the grey landscape near Shigatse, Tibet where the Sakya Monastery the first monastery of this tradition and the seat of the Sakya School was built in 1073.

The Sakya tradition developed during the second period of translation of Buddhist scripture from Sanskrit into Tibetan and was founded by Drogmi, a famous scholar and translator who had studied under Naropa and other great Indian masters.

The heart of the Sakya lineage teaching and practice is Lamdre, The Path and Its Fruit, a comprehensive and structured meditation path in Tibetan Vajrayana Buddhism.

The head of the Sakya School is the "Sakya Trizin" ("the holder of the Sakya throne"), who is always drawn from the male line of the Khön family. It was previously a lifetime position that rotated between the two branches of that lineage, the Phuntsok Potrang and the Dolma Potrang. The previous head of the Sakya School, His Holiness Ngawang Kunga Thekchen Palbar Samphel Ganggi Gyalpo, was born in 1945 in Tsedong, Tibet and served as Sakya Trizin from 1958 to 2017. It has now become a three-year position that rotates between the next generation of trained male offspring of those two families.

d. The Gelug School of Himalayan Buddhism

The Gelug school is the newest and largest school of Tibetan Buddhism. Its story begins with Je Tsongkhapa (1357 - 1419), one of the period's foremost authorities of Tibetan Buddhism who studied under Sakya, Kagyu, and Nyingma masters.

Tsongkhapa, the most renowned teacher of his time, founded Ganden Monastery in 1409 and, though he emphasized a strong monastic sangha, he did not announce a new monastic order. Following his death, his followers established the Gelug ("the virtuous tradition") school. The Gelug school was also called "New Kadam" for its revival of the Kadam school founded by Atisha.

The Throne-Holder of Ganden (Ganden Tripa) is the official head of the Gelug school, a position that rotates between the heads of the two Gelug tantric colleges. Its most influential figure is the Dalai Lama, who is a monk of the Gelug tradition, but as the spiritual and temporal leader of Tibet for over fifty years has always represented all Tibetans.

The Dalai Lamas are considered manifestations of Avalokiteshvara or Chenrezig, the Bodhisattva of Compassion and the patron saint of Tibet. Bodhisattvas are enlightened beings who have chosen to be continuously reborn to end the suffering of sentient beings.

The current Dalai Lama, Tenzin Gyatso, is the 14th reincarnation. He was born in 1935, two years after the death of the 13th Dalai Lama. His Holiness the 14th Dalai Lama encourages non-sectarianism.

The central teachings of the Gelug School are the lamrim (stages of the path to enlightenment) teachings of Tsongkhapa, based on the teachings of the 11th-century Himawat Khanda master Atisha.

Dalai Lama: The Dalai Lama is the spiritual leader of Tibetan Buddhism, specifically associated with the Gelugpa tradition. Historically, the Dalai Lamas held both religious and political authority in Tibet until China took control in 1959. The Dalai Lama's traditional residence is the Potala Palace in Lhasa. The Dalai Lama is considered a "tulku," a reincarnated spiritual leader, with the title first given to Sonam Gyatso in 1578. There have been 14 Dalai Lamas, with Tenzin Gyatso as the current 14th. After a Dalai Lama's death, Tibetan authorities seek signs like dreams, smoke, and visions to find his reincarnation, testing candidates on their ability to recognize items of the previous Dalai Lama. Tenzin Gyatso has stated he may not reincarnate under Chinese rule and has left the future of the Dalai Lama's role to the wishes of the Tibetan people.

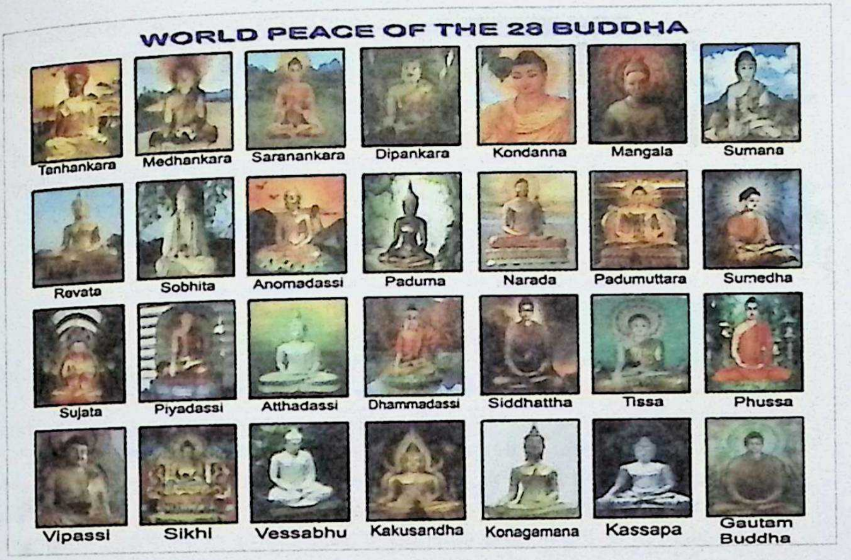
The Tibetan Nuns Project began in 1987 in the Dharamsala area, home of His Holiness the Dalai Lama and a large number of Tibetan refugees.

We initially reached out to assist the nearby nunneries, Geden Choeling and Tilokpur. In response to a large influx of refugee nuns escaping from Tibet, the Tibetan Nuns Project built two new nunneries, Dolma Ling and Shugsep.

Currently, the Tibetan Nuns Project supports these 7 nunneries in the northern Himalayas:
Dolma Ling Nunnery and Institute, non-sectarian,
Shugsep Nunnery and Institute, Nyingma
Geden Choeling Nunnery, Gelugpa
Tilokpur Nunnery, Kagyu
Sherab Choeling Nunnery, non-sectarian
Sakya College for Nuns, Sakya
Dorjee Zong Nunnery, Gelugpa

World Peace Buddhas

In Theravada Buddhism, the term 'Buddha' refers to an enlightened being who has achieved liberation from the cycle of birth and death. The tradition recognizes 28 historical Buddhas who have attained enlightenment and taught the path to liberation. These Buddhas are noted for their significant attributes, such as the specific trees under which they gained enlightenment and their chief disciples.


WORLD PEACE OF THE 28 BUDDHA
Tanhankara
Medhankara
Saranankara
Dipankara
Kondanna
Mangala
Sumana
Revata
Sobhita
Anomadassi
Paduma
Narada
Padumuttara
Sumedha
Sujata
Piyadassi
Atthadassi
Dhammadassi
Siddhattha
Tissa
Phussa
Vipassi
Sikhi
Vessabhu
Kakusandha
Konagamana
Kassapa
Gautam Buddha

3.6.3 Kirant

The ancient religion of kiratism is said to have its roots in Nepal. This religion is practiced by the native Himalayan tribes of Limbu, Rai, Sunuwar, and Yakkha. Kiratism, which combines the beliefs of Tibetan Buddhism, Shaivism, and animism, is also known as Kirat Mundhum. It involves worship of ancestors, nature, the sun, moon, wind, fire, the main pillar of their homes, and Gods like Sumnima-Paruhang and Tegra Ningwaphumang.

Each of the four tribes has its own religious texts as well as its own set of customs, beliefs, and rituals. They celebrate festivals like Udhauli and Ubhauli, which mark the beginning of the winter and summer seasons, respectively, and the migration of animals and birds to warmer parts of the south or the north. Along with some sect-specific festivals, Dashain and Tihar are sometimes celebrated as well.

Kiratis are mentioned in Hindu epics like the Vedas and Mahabharata, indicating their long and ancient history. Even before the Lichhavis, historians have established that Kirati kings have ruled the Kathmandu valley for nearly two thousand years. Despite their lengthy and rich history, Kiratis make up around 4% of the Nepali population, mostly in the eastern regions.

3.6.4 Bon

Bon Religion in Nepal is one of the oldest belief systems, primarily found in the remote western regions such as Dolpo, as well as areas like Manang, Mustang, and Gorkha. Believed to have been introduced to the Himalayas around the 11th century by Tonpa Shenrab, Bon is a native Tibetan religion. As followers of Bon faced persecution, they sought refuge in Nepal, particularly Upper Dolpo, where they could practice shamanism freely.

Despite being often confused with Tibetan Buddhism, Bon continues to thrive in small numbers in these Himalayan regions. It emphasizes spiritual salvation, viewing the earth as a place of suffering, similar to Buddhism. Bon practitioners focus on the "Three Jewels" of mind, body, and speech, and believe in the five elements: earth, water, fire, air, and space, which form the universe.

Tonpa Shenrab is considered the sole source of knowledge and wisdom in Bon. The four pillars of the spiritual path are knowledge, comprehension, compassion, and wisdom. Karma, reincarnation, and rituals like divination and ransom rites to appease local deities are key aspects of their practice.

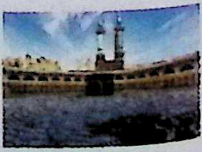
Bon encourages harmony with nature, nonviolence, and respect for all living beings. It promotes the belief in samsara (the cycle of death and rebirth) and tolerance for other religions, fostering coexistence with people from different faiths.

3.7 Festivals in Nepal

Nepal is a multicultural nation. There are 142 cast and ethnic groups and 124 linguistic group people according to census 2021. Nepal is a place of celebration and festivals which is connected with religion, tradition, and social events. Nepal has festivals an almost a full year in one or other communities. There are communities in Nepal that have almost festivals and Jatras every day. Each day is full of joy and cultural events. Most of the festivals are observed according to the lunar calendar. Therefore, the festivals do not have a specific day matching the solar calendar or the English calendar's date. Some of the major and interesting festivals are presented below.

a) **Naya Varsha *(Nepali New Year)*:** It is known as "Navavarsha" in Nepal. Nepal has its official calendar that begins from the first day of the first month of Baisakh. This very first day is observed as Nepali New Year which usually falls in the second week of April. People go for picnics, have get-togethers, and celebrate the day socializing in various ways as this day is also a national holiday.

b) **Mata Tirtha Aunshi:** Mata Tirtha Aunshi falls in the month of Baishak (April). This festival falls in the time of dark moon's time; so it's called Mata Tirtha Aunshi. Mata means mother and Tirtha means pilgrimage, so in this way, it's called Mata Tirtha Aunshi. This festival is observed in the commemoration and respect of the mother. So it's mother's reading day as well. All Devotees worship their living mother at their home itself and the person whose mother has been passed away, go to the Mata Tirtha place which is in Kathmandu. A very grand spectacular religions fair takes place at Mata Tirth pilgrimage one this day. Thousands of devotees flock there to worship and to take a holy bath in the pious Mata Tirtha pond in the high reverence of their deceased mothers. After the holy bath and worship, they donate some subsidiary items with money to the barman priests staying.



c) **Id Festival:** Ramadan is the month in the Islamic calendar where people fast to commemorate the Prophet Muhammad PBUH *(peace be upon him)* receiving the revelations in the Quran. Eid al-Fitr is usually two to three days of celebrations at the end of Ramadan. During Ramadan people fast during the day and can only eat after sunset usually with their family. This can make balancing work and life is challenging.

d) **Baisakh Poornima** ***(Lord Buddha's Birth Anniversary)*****:** As Nepal is the birthplace of Lord Buddha, the Light of Asia, the triple anniversary of the Buddha's birthday is celebrated on this day every year during May in Nepal. On this day people swarm in Swayambhunath, Kike Swayambhunath, and Boudhanath to pay homage to Lord Buddha and also visit Buddha's birthplace in Lumbini and chant prayers and burn butter lamps. Lord Buddha was born as Prince Siddhartha Gautam but he abandoned his luxurious life when he realized the misery of mankind and went in search of enlightenment.

e) **Red Machchhendranath Rath Jatra** ***(Bhoto Jatra)*****:** The bhoto jatra of Rato Machhendranath falls in Jestha (May/June), the God of rain and good harvest, is displayed every year. Various legends prevail around this festival. The chariot of Machhendranath is towed to various places of Patan from Pulchowk. One of the legends about the festival is that Machhendra Nath was brought from Kamrup Kamakshya during the regime of King Gunakamdev, the country witnessed drought resulting in 12 years of famine. Rato Macchendranath Jatra is one of the longest festivals celebrated in the ancient city of Patan. The grand finale of the festival is called the 'Bhoto Dekhaune' or the "showing of a vest". A similar kind of chariot festival to Machchhendranath (white) is also held in Kathmandu city in the month of May/June.

f) **Nag Pachmi:** Hindu Nag Panchami festival in August *(Shawan)*. On this day, Nepali traditionally post pictures of Nags above the doors of their homes to keep off evil spirits. They worship the nag by offering a symbol of milk *(the white color liquid from the paste of rice)*. People keep milk for snakes near snake holes. People make the cotton garland, use cow dung and rice flour's serpent's from and worship it with cow's milk, lava, barley, sesame, nuts, and with some other religious items. It is believed that if Nag-Panchami is observed properly every year the Nags provide us good health wealth and blessing during our life. If Nags are angry they make us sick and no medicine can heal.

Some norms and values believe that the earth is lifted by Shesh Nag on his head. Lord Vishnu is sleeping on its coil inside the Ocean. Kali Nag, Bashuki Nag, Astha Nag, Padma Nag, and the Karkot Nags are the very powerful Nags. Scripture explains that without Nag help there will be no rain. So people worship Nags for the cause of water, offer prayers to Nags, and place food items such as milk and honey in their fields for Nags. Few men wearing demon masks dance in the streets as a part of a Nag Panchami ritual.

g) **Janai Purnima/Rakshya Bandhan:** Janai Purnima is observed in the month of Shrawan/Bhadau (Aug.). It is called Rakshya Bandhan as this festival observes the bond of purity and security. This festival is celebrated by Hindus all over the world. The Brahmans and Chretry community ties in Nepal change their sacred thread Janai on this day from their guru after taking a holy bath or deep in the river. Janai is tied long from around their left neck to the next right armpits below.

Rakshya means "to protect" and Bandhan is "tie" or "bond". Rakshya Bandhan is a bond or tie of protection. This thread is which is tied around the hand is called Doro. Some people even In Raksha Bandhan day male, female, children, and kids regardless of status and caste get tied a Doro *(sacred colorful thread)* around their wrist. Generally, males get tied the thread around their right and the women around their left wrist.

h) **Gaijatra (Cow festival):** According to the lunar calendar, this festival is the second day of Janai Purnima Shrawan/Bhadau (August). This festival is grandly in Kathmandu, Bhaktapur, and Patan cities. Pratap Malla lost his very young son. His wife, the queen was in great misery. The king was very disappointed to see the condition of his queen. King after millions of tries could not make the queen smile. Pratap announced that anyone who could make the queen laugh would be rewarded adequately.

Pratap Malla asked to bring the cow procession before the sad queen. Then people tried their best with different costumes and humorous acts. The dance and procession finally gave the queen a smile on her face. The smile at the moment was temporary but the procession gave the queen a big relief. She knew that there are several deaths in the city during the period and she is not alone. Death is a natural phenomenon and no one has control over it.

Hence, from the day King Pratap Malla started the tradition of cow procession with boys with different funny make-ups in funny. The boys even put on tails and makeup like monkeys and Hanuman walk through the city road to show people that death is the truth in life and everyone has to face it one day. The Gai Jatra tradition slowly developed into doing humorous acts including jokes, satires, mockery, and lampoon in the Gai Jatra days.

Gai Jatra is a festival that enables people to accept the reality of death and to prepare themselves for the life after death. It heals the grief and sorrow, at least a little, when people see the cow possession and realize people die, and we are not alone in the country that lost our loved ones.

i) **Krishana Ashtami/Janmashtami:** Janmashtami, the birthday of Lord Krishna is celebrated with great devotion and enthusiasm in Nepal and India. According to the Hindu calendar, this religious festival is celebrated on the Ashtami of Krishna Paksha or the 8th day of the dark fortnight in the month of Bhadra (July/Aug.).

Sri Krishna is considered one of the most powerful human incarnations of Lord Vishnu. He was born around 5,200 years ago in Mathura. The sole objective of Sri Krishna's birth was to free the Earth from the evilness of demons. He played an important role in Mahabharata and propagated the theory of bhakti and good karma which are narrated deeply in the Bhagwat Geeta.

Sri Krishna was born in a prison in the custody of Kansa. Vasudev, His father immediately thought of his friend Nand and decided to hand over his child to him to save Krishna from the clutch of Kansa. Krishna grew up in Gokul and finally killed his maternal uncle, King Kansa.

The actual celebration of Janmashtami takes place during the midnight as

Sri Krishna is believed to be born on a dark, stormy, and windy night to end the rule and violence of his maternal uncle, Kansa. All over Nepal and India, this day is celebrated with devotional songs and dances, pujas, arti, blowing of the Conch, and rocking the cradle of baby Sri Krishna. On this day temples and homes are wonderfully decorated and illuminated. Night-long prayers are offered and religious mantras are sung in the temples.

j) **Kushe Aushi:** Hindus celebrate this festival at the end of August or September *(Bhadra)*. The Hindu Mythology says that there are four things in which Lord Bishnu stays and those are the Saligram stone, Tulsi plant, Pipal Tree, and the Kush grass. On Kushe Aushi day the priest gives everyone the Kush grass so that the lord Bishnu stays in all the houses.

Nepalese tradition and culture hold a lot of respect for a father. He is considered the pillar of strength, high opinion, and support of a family. The most auspicious day to honor one's father is Gokarna Aunsi. This is a special day set apart for the veneration of one's father. On this auspicious day, sons, as well as daughters, go home to meet and spend quality time with their fathers. Home-cooked delicacies, sweets, and other gifts are offered to all fathers.

k) **Haritalika Teej:** Hartalika is a combination of "harit" and "aalika" which means "abduction" and "female friend" respectively. According to the legend of Hartalika Teej, Goddess Parvati, incarnated as Goddess Shailaputri, was the daughter of Himalaya who promised her hand in marriage to Lord Vishnu, at the suggestion of Narada. But, she wants to married with lord Shiva from her childhood. Upon hearing this, Goddess Parvati told her friend of her father's decision whereupon the friend took Goddess Parvati to the thick forest so that her father would not marry her to Lord Vishnu against her wish. At last she married with lord Shiva according to her wish.

This festival is celebrated in Aug./Sept./Bhadra. Women clad in beautiful red saris with shining potes *(glass beads)*, singing and dancing are the sights almost everywhere in Nepal during the festival of Teej. On this day women observe a fast and pray to Lord Shiva for the long, healthy, and prosperous life of their husbands and their families. The unmarried women also observe this festival with unabated zeal with the hope that they will get to marry good husbands. From early dawn, women queue up in the multiple lines in Pashupatinath to offer their prayers to Lord Shiva.

l) **Indra Jatra:** Indra Jatra was started by King Gunakamadeva to commemorate the founding of Kathmandu city in the 10th century. Kumari Jatra began in the mid-18th century. The celebrations are held according to the lunar calendar, so the dates are changeable normally this festival lies in September/Ashoj. The festival of Indra, the God of rain, is observed with great enthusiasm in Kathmandu Valley. The festival lasts for eight days. The chariot of Kumari, the Living Goddess, is taken out in procession through the main streets of Kathmandu. The festival is especially noted for the echoes of drums and dancing feet of the masked dancers almost every evening.

According to legend, Indra *(Hindu god-king of heaven)*, disguised as a farmer, and descended to earth in search of parijat *(Night jasmine)*, a white flower his mother Basundhara needed to perform a ritual. As he was plucking the flowers at Maruhiti, without permission of the gardener, the people caught and bound him like a common thief. He was then put on display in the town square of Maru in Kathmandu.

His mother, worried about his extended absence, Elephant was looking for his lord to return back but he couldn't find his Master, elephant angrily broke his restraints and crashed around the Kathmandu valley. At last, his mother Basundhara came to Kathmandu and wandered around looking for him. His mother promised to provide enough dew throughout the winter to ensure a rich crop. It is said that Kathmandu starts to experience foggy mornings from this festival onwards because of this boon.

m) **Dashain:** During the month of Asoj/Kartik (late Sept. and early Oct.), the Nepalese people indulge in the longest Hindu festival in Nepal, traditionally celebrated for two weeks with prayers and offerings to Durga, the Universal Mother Goddess. The great harvest festival of Nepal, Dashain is a time for family reunions, exchange of gifts and blessings, and elaborate pujas. Dashain honors the Goddess Durga, who was created out of the shakti or energy of all the gods, armed with weapons from each of them.

Goddess Durga, symbolizing valor and prowess, is worshipped and offered sacrifices to ensure the devotee progress and prosperity. During the first ten days, pilgrims flock to various river confluences early in the morning and sacred shrines in the evening. Ghatasthapana, Phool Pati, Mahaastami, Nawami and Vijaya Dashami are the series of the events under Dashain each marked with a different set of rituals.

During Dashain, men and women in their fineries visit their elders to seek tika *(a dab of red vermilion mixed with yogurt and rice)* accompanied by blessings. Sword precessions *(Paayaa)* are also held in various part of the Kathmandu Valley. A large number of animals are officially sacrificed at Hanuman Dhoka during Nawami which is attended by officials, invitees and visitors.

During the ninth day, the Taleju Temple which is normally out of bounds is also open to the public. The last day, known as Kojagrat Purnima, is the full moon. New clothes, home visits, grand feasts, kite flying and village swings are the highlights of Dashain. Around this time the population of Kathmandu is greatly reduced as many head home to various parts of the country.

n) **Tihar (Deepawali):** There are various stories about the celebration of Tihar. One of the famous stories behind the celebration of Tihar is related to Yama the god of death and his sister the Yamuna. Yama had been staying away from his sister for a long time. His sister wanted to meet him so she asked various sources to visit him and ask him to give her a visit. She sent crow, dog, cow and ox and at the end, she went herself to see her brother. She worshipped him with tika and flowers, she put him five colored tika. The Yamuna made a circle with mustard oil, Dubo Grass (*Cynodon Dactylon*), and put Makhmali Mala (*Globe Amaranth*) and asked Yamaraj not to go till the oil, Dubo Grass and the flower gets dry. Therefore, every sister worships her brother keeping him in the circle of mustard oil, putting mala (*garland*) of Makhmali flower and Dubo grass.

o) **Chhat Parba:** Chhath Parva attracts thousands of pilgrims to the holy town of Janakpur in south-eastern Nepal. But it is celebrated all over Nepal including Kathmandu where people from the Terai gather along the banks of rivers especially Bagmati to worship. The goal they say is to achieve purity both physical and spiritual.

Devotees from Nepal and India throng the ancient city of Janakpur to worship at the famous Janaki Temple and take ritual baths in the rivers and ponds. It is a three-day festival with the first day spent cleaning the kitchen and preparing for the fast.

On the second day, devotees fast from the morning and spend the day preparing their offerings of fruits, sweets nuts, etc. In the evening they gather at the banks of rivers and ponds to wait for the sun to set. They light lamps, sing songs, and wade into the water to pray and make offerings to the fading sun. Lighted oil-wick lamps are set afloat on the river and it is a beautiful sight to behold.

After the sun goes down the devotees return home. The worshippers are almost exclusively women with most men just watching. The ritual is repeated the next morning at dawn when they wait for the sun to rise. As the sun comes up over the horizon there is euphoria and devotees scramble to offer prayers, holy water, fruits, coconuts, and sacred threads.

The ritual is also to ask the sun for protection from skin diseases. When it is over the offerings are distributed and the women break their fast.

p) **Guru Falgunanda Jayanti:** Guru Falgunanda Jayanti or Phalgunanda Lingden was born in 1885 AD. Kartik 25 (Nov.10). Guru Falgunand, who was born in Ilam, Eastern Nepal, is believed to have had wonderful and miraculous qualities. He was a leader of the Kirat religion in Nepal. It takes a long time for the arrival of great Gurus into this earth. It believes that only one Guru is born at a time. Such great personalities, based on their knowledge, experience and skills, have been guiding society towards the positive path and showing the way to salvation for ages. And today we are going to reveal the facts and histories of the birth anniversary of such a man.

Guru Falgunanda has played an invaluable role in bringing the highly decent and nature-loving Kirant community. Living in the hilly districts into the mainstream of development, deepening them socially, economically, and culturally, and influencing education. Similarly, Guru Falgunand has a huge contribution to bringing the Kirant community out of the orthodox tradition. This is the reason after hundreds of years, the work and fame of Guru Falgunand is being praised in the Kirant community.

He is known as a great teacher, especially among the Limbu, Rai, Sunuwar, Yakhkha, Lohorung, Dhimal, and Jurel Kirat people. And he is credited with the continuation of the ancient Kirat religion on puritan principles. Which include vegetarianism, a ban on alcohol, and following Limbu traditions and scripts. He is remembered for his socio-cultural and religious messages. His main message includes calling for a ban on animal sacrifice. Since that taboo raises social expenditures on celebrations such as births, weddings, and funerals. He also called for the elimination of social orthodoxies. And supports running a school for children, especially through their mother tongue.

q) **Bala Chaturdashi:** Balachaturdashi is also one of the pious festivals of the Hindus. It falls on the 14th day of the dark fortnight of Mangsir (Nov./Dec.). Thousands of Hindu devotees from across Nepal have congregated in the Pashupatinath temple to pay homage to their near and dear ones, who died over the last year, on the occasion of Bala Chaturdashi. Camping under the open sky or tents arranged by the Pashupati Area Development Trust, the bereaved ones observe penance the whole night, lighting oil lamps and keeping themselves awake throughout the night, praying for the departed souls to rest in heaven.

Story Behind Bala Chaturdashi: Bala Nanda, a trader, came to Arya Ghat *(where people are cremated through burning)*, to attend the funeral of one of his relatives. Bala Nanda sitting nearby and eating the ceremonial food, a small portion of the dead body popped out from the fire into his plate. He unknowingly swallowed the flesh of the dead body that fell into his plate. Soon he swallowed the flesh he transformed into a horrible demon with having a silver head. He became a cannibal (man-eating human meat). Bala Nanda suddenly grabbed a dead body from the fire and started eating it. People were terrified and ran away.

Then onwards he is called Balsur. (Asur means Demon). (Bala+Asur=Balasur) Arya Ghat then became the favorite place for Balasur. People were scared to go to Arya Ghat to cremate dead relatives. People pleaded with the king to solve the problem. King assigned Brisha Singh, a very good friend of Balasur to kill him. Brisha manages to kill Balasur by betrayal.

Brisha felt guilty to deceive Bala. He went to meditation in the Sleshmantak Ban *(forest)* and enchanted Om and prayed to Lord Shiva for the rescue of his friend Balasur. Lord Shiva was pleased by his sincere affection for his friend. Lord Shiva helped in the salvation of Balasur. Lord Shiva also told Brisha to scatter sat biu or seven varieties of grain, on the holy grounds of the Shlesmantak forest to cleanse the sin of Balasur and to erase his own guilt for killing a friend. From that day, the tradition of Dropping Seven Grains *(Sat biu)* started.

r) **Bibaha Panchami:** Sita Bibaha Panchami is the auspicious day when the princesses of Janakpurdham Sita married the prince of Ayodhya Ram Chandra. Sita was daughter of king Janak of Janakpur. She is also known as the daughter of earth. Ram was the son of King Dasharath of Ayodhya. Sita and Ram were married are on Marga Sulka Panchami (Dec./Mangsir). The marriage anniversary of Lord Ram Chandra and Sita is celebrated at Janaki Mandir in Janakpurdham. The temple is filled with thousands of people from all across Nepal and India. A grand celebration is organized in Janaki temple. The temple is decorated as a real marriage Mandap *(a Hindu marriage place)*.

s) **Udauli Parva:** Udhauli is a festival of the Kirat communities of Rai people specially celebrated by Bantawa, Lohorung, unaware, Yakkha, etc of Nepal, India, and around the world by Kirati People celebrated every year marking the migration phase downwards towards the low-altitude regions when the winter season arrives. The migration from the low-altitude areas upwards to hilly areas is called Ubhauli *(upwards)*, which is also an annual festival of these communities. On the Udhauli festival day, the Kirat people offer thanks to Mother Nature for providing a good harvest.

Udauli festival is celebrated by all Kirat people. It is believed that from this day the winter season starts. So people, birds, and animals migrate from cold regions to warmer regions. It's mainly celebrated in the eastern region of Nepal by dancing an exotic dance called Sakela commonly known as Chandi. The dance is very popular in Nepal which is performed by dancing harmoniously in a circle with the beat of Dhol/drum, Jhyamta/cymbals, etc. The main destinations for the Sakela are Dharan, Dhankuta, Pathari, Kanepokhari, Kerabari etc.This event of the Kirat people has also been stated in the Mundhum *(holy book of the Kirat people)*.

t) **Losar Festival:** Buddhism and Losar are sort of the same thing. "Lo" means year, and "char" means brand-new. Losar is celebrated as the beginning of the new year. This festival occurs in December, January, and February. There are Tamang, Gurung, Rai, Limbu, and other Buddhists. The Losar festival is celebrated with great joy and happiness at both Swayambhunath and Boudhanath. Losars of various kinds: In Nepal, Sonam Losar, Tamu Losar, and Gyalpo Losar are celebrated by various communities, but the main theme is the joy of the New Year. You can take in the festivities and learn about the many different cultures of Nepal by tour, hiking, or trekking to the mountains.

There are 12 Lhos (year signs) in the oriental astrological system: rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig. These Lhos were used by people to determine their ages when there was no calendar in ancient times. People will be able to recognize their ages and celebrate the new year in this manner. This quickly developed into a pattern that has historical, cultural, and religious significance

u) **Maghe Shakranti:** Generally Makar Sankranti falls on 14 Jan., and is called Makar Sankranti or Maghi in the Indian subcontinent. Maghe Sankranti is a major harvest festival celebrated in Madhesh and Tharuhat of Nepal. The movement of the sun from one zodiac sign into another is called Sankranti and as the Sun moves into the Capricorn zodiacal sign known as Makara, this occasion is named as Makara Sankranti in the Pahari context. It is one of the few Nepalese festivals of Madhesi and Tharu people celebrate it on a fixed date, i.e., 14 Jan. because this solar festival in the honor of deity Surya follows the solar cycle of the Bikrami calendar, unlike other festivals that follow the lunar cycle.

Maghe Sankranti is regarded as marking the beginning of an auspicious phase in Nepalese culture. It is cited as the 'holy phase of transition'. It marks the end of an inauspicious phase which according to the Hindu calendar begins around mid-Dec. It is believed that any auspicious and sacred ritual can be sanctified in any Nepali family, from this day onwards. Scientifically, this day marks the beginning of warmer and longer days compared to the nights. In other words, Sankranti marks the termination of the winter season and the beginning of a new harvest or spring season.

v) **Shree Panchami/Basanta Panchami:** Basanta Panchami is also one of the very important festivals. It falls in the bright fortnight of Magh January/February *(Magh/Falgun)*. In this festival, Saraswati mother the Goddess of knowledge is worshipped grandly by all especially by the students, teachers, and scholars. She is the mother of education and she is believed to be the Guru *(teacher)* of all kinds of education; and without her worship, we can't get good knowledge. A huge assemblage of devotees takes place in every Saraswati temple of the country to worship the Goddess. This occasion is called the Shree Panchami as well. Guardians take their small children to the temple and they are given some writing chalks in their hands to start the education by writing on the wall of the temple. Devotees believe that if the children are taken to start their education from the Saraswati temple on this day, they will become a very efficient and educated people of the country in the future.

w) **Maha Shivaratri:** Shivaratri or the Night of Lord Shiva is observed. It is celebrated in honor of Lord Shiva. A great religious fair takes place in the Pashupatinath Temple and thousands of people from all over Nepal and India flock to the temple to worship Lord Shiva. Usually, during the month of Magh/Falgun (February or March) in the Hindu calendar, Maha Shivaratri is celebrated. The celebration usually falls before the arrival of the spring season. The day is known as the Great Night of Shiva.

On this day Shiva is said to have saved the world from destruction on the condition that people worshipped him with great pride and enthusiasm. Other legends say that Shiva named this specific day when the goddess Parvati asked. Maha Shivaratri is a major festival within the Hinduism culture because it marks a remembrance of overcoming darkness and ignorance in the world. During this day, the culture observes the day by remembering Shiva and chanting prayers, fasting, doing yoga, and meditating. Ethics and virtues of self-restraint, honesty, kindness to others forgiveness, and the discovery of Shiva are the primary focuses and ultimate goals.

x) **Falgu Purnima:** The festival of colors and joy is here at the door of every Nepalese. Fagu Purnima also named as Holi festival is one of the most fun festivals is celebrated with different vibrant colors and water in Nepal and in India. Holi is celebrated to exchange brotherhood and to celebrate with families and friends. It falls in the month of Falgun/Chait (February or March) on hold Purnima.

The myth following Holi, reveals that a fiend named Holika together with her brother, an atheist king by the name of Hiranyakasyapu conspired ways to kill his son Pralhad because Pralhad was an ardent devotee of Lord Vishnu. But their attempts always failed for Lord Vishnu protects those who love him. Finally, Holika having received a blessing from Lord Bramha to be immune to fire jumped in with Pralhad. But Brahma's blessing could only be used for good purposes and so Holika was consumed by the fire whereas Pralhad was saved by the grace of the Gods. Thus, Holi is said to be celebrated to rejoice Holika's extermination and the traditional bonfires are believed to commemorate her death.

y) **Ghodejatra:** Ghode Jatra, meaning Horse Parade is organized in Tudikhel in Kathmandu every year. Ghode Jatra is organized on the no-moon day of Chaitra Sukla Paksha of the Eastern Lunar calendar. This parade is organized and performed by Nepal Army and Police together. This occasion falls about mid-March or early April *(Chaitra)*. A big horse parade takes place at Tundikhel.

Idol of Gods Lumadi, Bhadrakali, Kankeshwari, and Bhairav are brought to Asan Chok during the daytime at the main celebration and at night in Tundikhel. This day these Gods meet together every year.

Ghode Jatra was organized to celebrate the victory over a demon named Tundi who resides over the field known as Tundikhel. Tundi was a big terror for the people of Kathmandu. When she died people cheered by dancing onto his body with horses. It is believed that the galloping of horses on Ghode Jatra at Tundikhel keeps the demon's spirit under the ground.

Chapter

4 ARCHITECTURE AND PHILOSOPHY

Architecture and Philosophy

Nepalese architecture: It is a status that has become an important part of the country's cultural heritage. The art apportioning with a place of dwelling is called architecture *(Bastukala)*. Just like the art of painting and sculpture, the ancient architecture of Nepal is found to be an excellent even from the scientific point of view. Nepalese architecture is also considered to be very important amongst the cultural heritage arts of Nepal. Ancient architecture can be divided into three categories. The ancient architecture is the mind-blowing examples of wonderful craftsmanship and chiselling skills. The reflection of the efforts during medieval times is still seen in the heritages and architectural constructions.

4.1 School of Nepalese architecture

School	Origin and practiced area	Material used
Khasa Architecture	Sinja/Dullu centre	Stone masonry wall with mud mortar, slightly slanted roof somewhere flat mud floor, timber joist, minimum opening (10%), dispersed settlement. The wall is thermal insulation.
Tarai Architecture	Simaroungadh centre	Mud plastered both sides of tati frame wall, sloped roof with Khapda or thatch covering. Individual cell for individual rooms, clustered settlements and hamlet, the wall is thermal insulation.
Nepalese Architecture	Kathmandu Valley	Brick wall with mud mortar, slanted roof using jhingati/thatch, timber joist and decorative wooden elements, mud floor with chikanapa paving, 2-3½ floors, clustered settlement, the wall is thermal insulation.
Mud Architecture	Kagbeni Lomanthang	Mud wall and flat mud roof up to 5 storey and the wall is thermal insulation.

i. **The Pagoda Style:** According to the historical facts, the pagoda style was introduced in Nepal during the beginning of the 13th century. It is believed that the pagoda style of Nepalese architecture was taken to China by Araniko and his colleagues from Nepal. Pagoda style means having more than one roof with a broader base and gradually narrowing tops. Man Griha of Man dev, the temple of Changu Narayan, Kailashkut Bhawan of Amshuverma, Bhadra Diwas of Narendra Dev of ancient times is some excellent examples of Nepalese architecture.

ii. **The Stupa/Dom or Chaitya Style:** According to the Boudha tradition, the style of architecture having a broad base and gradually tempering upwards is called the Stupa or Chaitya Style. Emperor Ashok is believed to have introduced this style of architecture in Nepal. Maya Devi temple of Lumbini is its fine example.

iii. **The Shikhar Style:** The Shikhar style is also a fine traditional architecture. It is tall and looks like a pyramid. There are five to Nine perpendicular divisions or sections at the outer part of such architectures. There are Gajurs at the top of each section. They are broader at the lower portion and become narrower at the top. Krishna Mandir of Patan and Mahaboudha are excellent examples. Krishna Mandir was built by Malla king, Siddhinarsingh Malla. There are buildings and religious shrines built in Gumba Style, Mugal style etc in Nepal. Janaki Mandir of Janakpur is its example.

iv. **Monastric Style:** The monastery has been and remains the core of Buddhist communal life in all parts of Asia. Designated religious space first appeared in Nepal and India in the late centuries b.c.e., and the importance, size, and complexity of Buddhist monastery buildings increased as the religion traveled eastward across Central Asia to China, Korea, and Japan. Always constructed with local materials, monastery architecture adapted itself to every region of Asia, from desert sands to snow-covered mountains, and the individual structures changed according to the worship requirements of every branch and school of Buddhist Asia. Yet its fundamental purpose as a setting for Buddhist worship and education has remained constant through more than two millennia.

4.2 Contemporary Architectural Development in Nepal

The modern architecture of Nepal is a beautiful specimen of ancient architecture. Architectural revolution in Nepal was believed to be during the reign of Kirats and Licchavis. The traditional architecture in Nepal then got a new form with huge changes and new insights during the Malla period. The Malla kings redesigned and made some changes to the existing architectural styles and the Malla period is remarkably known for its modern architectural revolutions.

Some of the beautiful examples of contemporary architecture in Nepal are Shahid gate, Narayanhiti royal palace, Soaltee hotel, Amrit Science Campus, Hotel Yak and Yeti, Nepal Art Council, Rabibhawan, Pangre Ghar in Pulchowk etc.

4.3 Nepalese Sculpture (Murtikala)

The art of sculpture prevailing from the ancient time to date denotes the work to make small images and big statues out of clay, stone, metal and wood. Images and statues are made by carving, modeling, and molding. The artist who makes sculptures is known as a sculpture. Like paintings, our sculptures are also shaped by religion. They are indeed, the offshoots of our religion. Excavations carried out over these years in places like Janakpur and Lumbini are reported revealing more of ancient and medieval sculptures.

Nepali sculpture is younger that the art of painting. It was introduced in Lichchhavi period and flourished fully in the Malla period. The image of Baman made of clay *(terracotta)* in ancient times was installed by Lichchhavi King Mandeva and it is the oldest dated image available today. Mandeva was a king of artistic taste and did a lot of foster art and architecture.

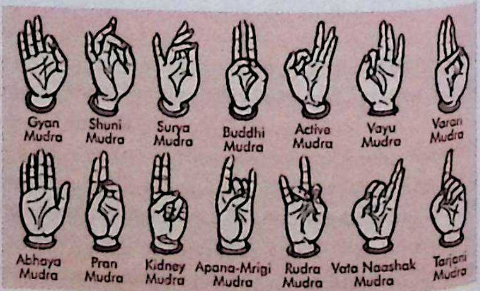
Basically, clay and Metal was used in that sculpture. Broadly the Lichchhavi sculptures can be divided into three groups-first including the earliest sculptures available today-as earlier as 2nd century, second including the sculptures with recorded dates which are important and authentic source of knowledge about history and finally the third group includes those images those were giant and also non-Hindu artefacts like Vishwarup *(Changu)*, Dhumbarah *(Handigaun)*, images of Garud, Buddha, Lichchhavi sculpture was categorized by religious theme, proportional organization, little use of costume, neutrality and simplicity. Stone was much used and there was no effect of tantrism.

The image of Birupakshya is really simple and beautiful. The body is buried up to the waist. Curly hair, round face, and well-formed body are perfectly organized. It uses white stone different from commonly used blue one.

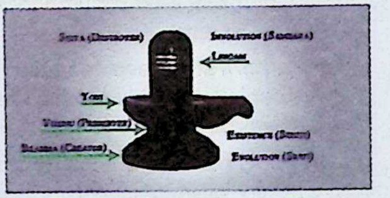
Vishnu in Budanilakantha is really the marvelous art of Nepali sculpture. It is one solid piece of stone which is about the 7th century, was carved into the likeness of Vishnu who lays on the bedding formed by shesh nags with his head to the east. His calm face and gentle smile are given the symbolic interpretation. Buddhist images of the ancient time include images of Buddha and Bodhisattva found throughout the country Ritual Objects and Maya Devi temple in Lumbini in particular.

Ritual Objects

In Nepal, ritual objects hold significant importance in the country's diverse religious and cultural practices. These objects play a crucial role in religious ceremonies, rituals, and daily worship, and are considered sacred by the Nepalese people. Here are some common ritual objects and their importance in Nepal:



a. Shivlinga



Lingam is interpreted in the Shaiva Siddhanta tradition, a significant school of Shaivism. The upper and lower parts represent the Parashiva and Parashakti perfections of Lord Shiva.

Lingam, stated in the Upanishads and epic literature, where means a "mark, sign, emblem, characteristic". Other contextual meanings of the term include "evidence, proof, symptom" of God and God's power. The term also appears in early Hindu texts on logic, where an inference is based on a sign *(linga)*, such as "if there is smoke, there is fire" where the linga is the smoke. It is a religious symbol in Hinduism representing Shiva as the generative power, all of existence, all creativity, and fertility at every cosmic level.

The lingam of the Shaivism tradition is a short cylindrical pillar-like symbol of Shiva, made of stone, metal, gem, wood, clay or precious stones. According to Encyclopædia Britannica, the lingam is a votary aniconic object found in the sanctum of Shiva temples and private shrines that symbolizes Shiva and is "revered as an emblem of generative power". It is often found within a lipped, disked structure that is an emblem of goddess Shakti called the yoni. Together they symbolize the union of the feminine and the masculine principles, and "the totality of all existence", states Encyclopædia Britannica.

According to Alex Wayman, given the Shaiva philosophical texts and spiritual interpretations, various works on Shaivism by some Eastern authors "deny that the linga is a phallu". To the Shaivites, a linga is neither a phallus nor do they practice the worship of erotic penis-vulva, rather the linga-yoni is a symbol of cosmic mysteries, the creative powers, and the metaphor for the spiritual truths of their faith.

The popular belief is that the Siva Lingam represents the phallus or the virile organ, the emblem of the generative power or principle in nature. This is not only a serious mistake but a grave blunder. In the post-Vedic period, the Linga has become symbolic of the generative power of Lord Siva. Linga is the differentiating mark. It is certainly not the sex mark.

Shivlinga with Five Faces

In some Pashupati Nath temples, Lord Shiva is worshiped as Panchanana Shiva a Shiva with five faces. Panchamukha Shiva Linga refers to the five heads of Shiva carved into the Shivling, also known as the Shiva Lingam. The five essences of Master Shiva are known as Sadyojat, Vamdev, Aghora, Tatpurush, and Ishana. Furthermore, they are a representation of Lord Shiva's direction and aspect. A few old sanctuaries likewise have models of Master Shiva with five countenances. Five faces of Shiva are also depicted in some paintings.

The Shiva Panchanana Stotram is an important prayer *(Stotra)* for Panchanana Shiva. The Panchamukha Shivalinga's glory on each of Lord Shiva's faces is explained by this.

The prayer states that the fifth face of Shiva faces the sky, while the other four faces face four directions.

In certain texts, the fifth face confronting the sky is supplanted by a face on the southeast heading. Another imagery proposes that the fifth face is the energy that supports all and is available all over the place. Most icons don't show the fifth face that is the Ishana face.

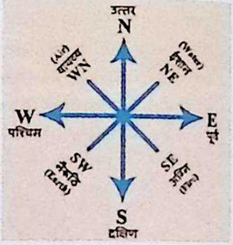
The five faces have been interpreted in a variety of ways by scholars and saints. Each face also carries a number of symbolic meanings.

East: Tatpurusha faces east and represent spirituality that has destroyed the ego.

South: Aghora faces south and represents dissolution.

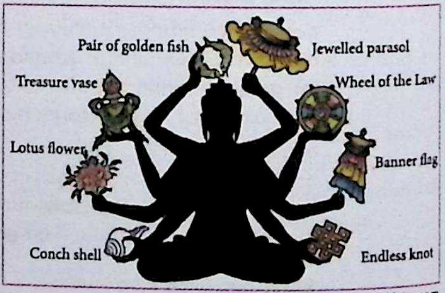
West: Sadyojat faces west and represents creation

North: Vamdev faces north and represents sustenance



Centre: Shivling's Ishana face is described differently in different texts. It is believed to be the sky-facing face that represents purity and ego destruction in some texts. Ishana is the energy that binds all aspects together, according to another interpretation. Ishana's face is sometimes interpreted to be facing southeast and to represent Eternal Shiva or Shiva as the Supreme Soul.

b. Ashtamangala



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The Ashtamangala are a sacred suite of Eight Auspicious Signs endemic to a number of Himawat Khanda such as Hinduism, Jainism, and Buddhism. The symbols or "symbolic attributes" are yidam and teaching tools. Not only do these attributes, these energetic signatures, point to qualities of enlightened mindstream, but they are the investiture that ornaments these enlightened "qualities" Many cultural enumerations and variations of the Ashtamangala are extant:

i. **The Eternal Knot:** The Eternal Knot, with its lines flowing and entwined in a closed pattern, represents dependent origination and the interrelation of all phenomena. It also signifies cause and effect and the union of compassion and wisdom.

ii. **Dharma Wheel:** The Dharma Wheel, also called the dharma-chakra or dhamma chakka, is one of the most well-known symbols of Buddhism. The Wheel has eight spokes, representing the Eightfold

Path. According to tradition, the Dharma Wheel was first turned when the Buddha delivered his first sermon after his enlightenment.

iii. **The Lotus Blossom:** The lotus is rooted in deep mud and its stem grows through murky water. But the blossom rises above the muck and opens in the sun, beautiful and fragrant. In Buddhism, the lotus represents the true nature of beings, who rise through samsara into the beauty and clarity of enlightenment.

iv. **Two Golden Fish:** The two fish were originally symbolic of the rivers Ganges and Yamuna but came to represent good fortune in general, for Hindus, Jain, and Buddhists. Within Buddhism, it also symbolizes that living beings who practice the dharma need have no fear to drown in the ocean of suffering, and can freely migrate *(choose their rebirth)* like fish in the water.

v. **The Conch Shell:** In Asia, the conch has long been used as a battle horn. In the Hindu epic The Mahabharata, the sound of the hero Arjuna's conch terrorized his enemies. In ancient times a white conch also represented the Brahmin caste to Hindus. In Buddhism, a white conch that coils to the right represents the sound of the Dharma reaching far and wide, awakening beings from ignorance.

vi. **The Parasol:** The parasol is a symbol of royal dignity and protection from the heat of the sun. By extension, it represents protection from suffering. The ornate parasol usually is depicted with a dome, representing wisdom, and a "skirt" around the dome, representing compassion. Sometimes the dome is octagonal, representing the Eightfold Path. Sometimes it is square, representing the four directional quarters.

vii. **The Vase:** The treasure vase is filled with precious and sacred things, yet no matter how much is taken out, it is always full. It represents the teachings of the Buddha, which remained a bountiful treasure no matter how many teachings he gave to others. It also symbolizes long life and prosperity.

viii. **The Banner of Victory:** The victory banner signifies the Buddha's victory over the demon Mara and over what Mara represents passion, fear of death, pride and lust. More generally, it represents the victory of wisdom over ignorance. There is a legend that the Buddha raised the victory banner over Mount Meru to mark his victory over all phenomenal things.

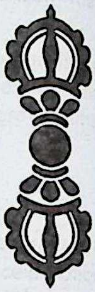
c. The Vajra *(Thunder Bolt)*

Vajras may have nine, five, or three spokes. The spokes of a peaceful vajra meet at the tip whereas those of a wrathful vajra are slightly splayed at the end. When paired with a bell their length can vary from four finger-widths to twenty-eight finger widths.

The upper sets of spokes of a five-spooked vajra symbolize the five pearls of wisdom, which are:

- **The mirror-like wisdom:** that which reflects all sense perceptions is purified when one attains enlightenment and becomes the mirror-like wisdom.

- **The wisdom of equality:** arises after all the feelings of pleasantness, unpleasantness, and indifference have been purified.
- **The wisdom of individual analysis:** arises when the factor of discrimination, which distinguishes one object from another is purified. It enables one to benefit each sentient being according to their needs and disposition.
- **The wisdom of accomplishing activity:** arises when the essential ability to perform acts according to particular circumstances is purified.
- **The wisdom of the sphere of reality:** arises when consciousness is purified and becomes the mind that is the seed of the wisdom truth body of a Buddha. The five lower spokes symbolize the five mothers.



In the case of a nine-spoked Vajra, the upper spokes symbolize the Buddhas of the five families and the four mothers, one between each of the Buddhas. The lower spokes represent the five pearls of wisdom and the four immeasurable wishes of love, compassion, serenity, and joy.

The sea monster's mouth from which each spoke emerges represents freedom from cyclic existence. Of the two lotuses at the hub of the vajra, the upper one symbolizes the eight Bodhisattvas, and the lower one, the eight goddesses. Paired with a bell the vajra represents method or compassion.

d. Prayer wheel

Prayer wheels are an example of Buddhist technology. This technology allowed the faithful to multiply the number of prayers they expressed by millions. This is because prayer wheels are filled with copies of mantras *(sacred spells associated with particular deities)* such as the mantra of Avalokiteshvara, "om mani padme hum." The mantra is printed on very thin tissue paper as many times as possible, in some cases numbering in the millions. The paper is wrapped around a spindle and covered with a protective cylinder. In recent years, microfilm technology has allowed billions even trillions of prayers to be invoked with just one turn of the wheel.

Prayer wheels range in size from small hand-held wheels to large wheels set into the wall of a building, like moveable pillars. They are made to be turned by hand, wind, water or fire power. When part of a temple, people will circle the building clockwise and turn the wheels as they walk. Thus they gain the benefit of circumambulating the sacred building as well as the prayers sent up by the prayer wheel.

Turning or spinning the Buddhist prayer wheels is considered so powerful that, it is compared with the power of one hundred monks praying for the whole life.

- One of the benefits of the prayer wheel is that it embodies all the actions of the Buddhas and bodhisattvas of the 10 directions. To benefit sentient beings, the buddhas and bodhisattvas manifest in the prayer wheel to purify all our negative karmas and obscurations, and to cause us to actualize the realizations of the path to enlightenment.

- It is believed that the prayer through the Buddhist prayer wheels grant everything a worshipper asks for.
- There is a heavy belief that turning the Buddhist prayer wheels with remorse and guilt will help you eliminate the four bad deeds, the five actions of immediate retribution, the eight of the wrong views and finally the ten non-virtues.
- Any person who turns the Buddhist prayer wheels in his life shall never again born with any anomalies in his/her life, never born with disorders like blindness, deafness, muteness or as a cripple.

The six syllabi of the mantra that is written inside the scroll of a Buddhist prayer wheel are:

e. Om Mani Padme Hum

OM: It is a spiritual Sanskrit sound of Hindu foundation, holy and significant in a variety of Dharmic religions such as Hinduism, Buddhism, and Jainism. In the mantra OM MANI PADME HUM, it represents Generosity, purifies Pride / Ego and itself is represented by the color white with a symbol of Deity- Wisdom.

MA: It represents Ethics, purifies Jealousy / Lust for entertainment and itself is represented by color Green with a symbol of Deity- Compassion.

NI: It simply represents Patience, purifies Passion/desire and itself is represented by color Yellow with a symbol of Deity- Body, speech, mind quality and activity.

PAD: It represents Diligence, purifies Ignorance/prejudice and itself is represented by color Blue with a symbol of Deity- Equanimity.

ME: It represents Renunciation, purifies Poverty/possessiveness and itself is represented by color Red with the symbol of Deity- Bliss.

HUM: It represents Wisdom, purifies Aggression/hatred and itself is represented by color Black with a symbol of Quality of Compassion.

4.4 Palaeography, Epigraphy, and Numismatics in Nepal

The evolution of Palaeography, Epigraphy, and Numismatics in Nepal traces a captivating journey through time. Spanning epochs, it illuminates the nation's rich cultural tapestry, deciphering ancient scripts, inscriptions, and coins. Each artifact unveils stories of heritage, shaping our understanding of Nepal's vibrant historical narrative.

4.4.1 Palaeography

Palaeography, the study of ancient scripts and writing systems, has played a crucial role in uncovering Nepal's rich historical tapestry. Scholars specializing in Nepali palaeography have meticulously deciphered various scripts used throughout the region's history. These scripts, ranging from early Brahmi to later Devanagari, reveal the intellectual and cultural evolution of Nepalese society. Through the analysis of ancient manuscripts and inscriptions, palaeographers provide invaluable insights into the thoughts, knowledge, and daily lives of Nepal's ancestors.

4.4.2 Epigraphy

Epigraphy, the study of inscriptions carved on stone, metal, and other durable materials, offers a window into Nepal's ancient past. The inscriptions found across Nepal, such as those on pillars, steles, and temples, are vital records of historical events, royal decrees, and cultural practices. These epigraphic sources document the development of languages, religious practices, and the sociopolitical landscape of Nepalese civilizations. By interpreting these inscriptions, epigraphers shed light on the diverse and dynamic history of Nepal.

4.4.3 Numismatics

Numismatics, the study of coins and currency, provides a unique perspective on Nepal's economic and political history. Coins discovered in various archaeological sites across Nepal offer evidence of ancient trade routes, economic systems, and political entities. The analysis of these coins reveals information about the rulers who issued them, the economic conditions of their reigns, and the extent of their influence. Numismatists, by studying the iconography, inscriptions, and metallurgy of coins, help reconstruct the economic and political landscape of historical Nepal.

Through the combined efforts of palaeographers, epigraphers, and numismatists, the rich historical heritage of Nepal continues to be explored and understood, offering a comprehensive view of its past civilizations.

a. The History of Nepalese Coins and Currency

Money, the driving force behind the world's economic transactions, has a captivating allure. It infinitely shapes societies, ignites revolutions, and fuels dreams of prosperity. As humanity ponders the origins of money, we delve into the history of Nepal's coins and currency, unveiling a mesmerizing journey through time, from the barter system to the introduction of coins, paper money, and the diverse forms of currency.

i. Barter System: Early Trade and Valuable Exchanges

In ancient history, trade initially relied on the barter system, where people exchanged goods and services directly, relying on mutual needs and wants. Imagine a world where a basket of grain was traded for a slab of meat or a jar of honey for a pair of handmade sandals. Valuable items such as lambskin, rhino horns, and even wild animal teeth became mediums of exchange, representing wealth and prosperity. However, this decentralized and unstandardized trade method posed numerous challenges, especially in tracking transactions and accounting.

ii. The Birth of Coins: Remedying the Need for Standardization

To overcome the barter system's shortcomings, humankind turned to metal money, heralding a new era of monetary exchange. In the medieval period, we witnessed the establishment and widespread use of coins. This circular piece of metal, often crafted from precious materials, revolutionized commerce. Notably, the first metal coin in recorded history was discovered in the ancient city of Ephesus, nestled within the realm of the Greek civilization, dating back to 650 and 625 BC. This artifact provided a glimpse into the early adoption of standardized currency.

iii. China and the Advent of Paper Money

While coins served as a reliable medium of exchange in various civilizations, it was in China that the concept of paper money truly took root. Approximately 1400 years ago, in the bustling capital of Chengdu in the province of Sichuan, the first known banknote, called Jiaozi, emerged. This revolutionary form of promissory banknote represented a pledge of value backed by a trustworthy authority. Numismatists, who study and collect currency, regard the Jiaozi as the first paper money in recorded history.

iv. Introduction of Money in Nepal: The Maurya and Kushan Empires

During the reign of the Maurya Empire, spanning from 322 BCE to 180 BCE, and later the Kushan Empire, which thrived for three centuries from the 2nd century BC to the 3rd century AD, money entered Nepal. These ancient empires, known for their expansive territories and cultural influence, brought silver-punched mark coins that circulated in the region.

v. History of Money in Nepal: Unveiling the "Mananka"

Nestled amidst the majestic Himalayas, the history of money in Nepal traces the evolution of currency from the earliest coins of Manadev in the 5th century to the advent of paper money. While there has been some debate regarding the first coins used in Nepal, the rich tapestry of monetary systems that emerged during different periods offers a fascinating glimpse into Nepal's economic history.

In the 5th century, Nepal witnessed the glorious Licchavi Era, characterized by its rich cultural heritage and advancements. It was during this period that the first actual monetary coins were introduced. Contrary to popular belief, the first coin used in Nepal was not the Mananka, but rather, it was after the reign of King Mandeva that the "Mananka" coins were minted. These coins held significant historical value and symbolized the beginning of a structured monetary system in Nepal.

vi. The Malla Period: Metal Money and Systemized Denominations

Following the Licchavi Era, Nepal entered the prosperous Malla Period, known for its artistic and architectural achievements. The Malla rulers introduced various denominations, systemizing the monetary terms in Nepal. Coins denominated as 2 Mohur, 1 Mohur, one and a half Skikka, Sukka, Tinnani, Anni, Adhani, Paisa, and Dam were minted, each representing a specific value and serving as a medium of exchange.

vii. From Coins to Rupees: Nepal's Currency Transformation

For centuries, metal coins reigned supreme as Nepal's primary exchange medium. However, in 1932 AD, a significant transformation occurred when Nepal introduced the rupee, replacing the silver Mohar at a fixed exchange rate of 2 Mohar to 1 rupee. This move aimed to streamline and align Nepal's monetary system with international standards.

viii. Challenges and Indian Currency Influx

Until 1945, metal coins remained the sole currency in circulation in Nepal. However, during the 1940s, the free circulation and use of Indian coins created a predicament for the Nepalese people. The open border, inadequate communication systems, and widespread illiteracy compounded the challenges of dual monetary exchange. The situation was further exacerbated when the Nepalese government was compelled to accept Indians.

4.5 Historical Inscription in Nepal

The early inscriptions are from the Licchavi period, and date from the fifth to the ninth centuries. They number more than 170 and are carved in Sanskrit language and Gupta script Inscriptions from the 14th century onwards, which are the most numerous, are in Newar language *(Nepal Bhasa)* and Nepal script.

a. Inscription of Ashoka pillar in Lumbini (249 BC)

𑀤𑁂𑀯𑀸𑀦𑀁𑀧𑀺𑀬𑁂𑀦 𑀧𑀺𑀬𑀤𑀲𑀺𑀦 𑀮𑀸𑀚𑀺𑀦𑀯𑀻𑀲𑀢𑀺𑀯𑀲𑀸𑀪𑀺𑀲𑀺𑀢𑁂𑀦 - Devānaṃpiyena Piyadasina lājina vīsati-vasābhisitena

𑀅𑀢𑀦𑀆 𑀕𑀸𑀘 𑀫𑀳𑀻𑀬𑀺𑀢𑁂 𑀳𑀺𑀤𑀩𑀼𑀥𑁂𑀚𑀸𑀢 𑀲𑀓𑁆𑀬𑀫𑀼𑀦𑀻𑀢𑀺 - atana āgāca mahīyite hida Budhe jāte Sakyamuni ti

𑀲𑀺𑀮𑀸𑀯𑀺𑀕𑀟𑀪𑀻𑀘𑀸𑀓𑀸𑀮𑀸𑀧𑀺𑀢 𑀲𑀺𑀮𑀸𑀣𑀪𑁂𑀘 𑀉𑀲𑀧𑀸𑀧𑀺𑀢𑁂 - silā vigaḍabhī cā kālāpita silā-thabhe ca usapāpite

𑀳𑀺𑀤𑀪𑀕𑀯𑀁𑀚𑀸𑀢𑀢𑀺 𑀮𑀼𑀫𑀺𑀦𑀺𑀕𑀸𑀫𑁂 𑀉𑀩𑀮𑀺𑀓𑁂𑀓𑀝𑁂 - hida Bhagavaṃ jāte ti Luṃmini-gāme ubalike kaṭe - aṭha-bhāgiye ca

"The Beloved of the Gods, the king Piyadassi, when he had been consecrated twenty years, came in person to the place where Buddha Sakyamuni was born. He caused a stone enclosure to be made and a stone pillar to be erected. As the Lord was born here in the village of Lumbini, he has exempted it from tax, and fixed its contribution *[i.e. of grain]* at one-eighth."

b. Inscription of Nighihawa Asoka Pillar

It is located about 20 kilometers northwest of Lumbini and 7 kilometers northeast of the Kapilavastu Lumbini development trust report.

In this place, the "Kanakamuni Buddha" was born. The inscription, made when Emperor Asoka visited the site in 249 BC. and erected the pillar, reads: Brahmi script and Pali language: *"Devanam piyena piyadasin lajina- chodasavasa bhisitena Budhasa Konakamanasa thube-dutyam vadhite Visativa sabhisitena - cha atana-agacha-mahiyite silathabe-cha usa papite"*

English (Smith 1969): "His Majesty King Priyadarsina in the 14th year of his reign enlarged for the second time the stupa of the Buddha Kanakamuni and in the 20th year of his reign, having come in person, paid reverence and set up a stone pillar".

c. Jaya Varma's or Yaksha made of Nepalese sandstone: 184/185 AD

This sculpture, cut in an obviously Kushan style and from a stone sort leaned toward by Kushan artists, joins a couple of others of a similar general sort tracked down in the Kathmandu valley. These pictures, which have been dated on elaborate grounds to the early hundreds of years of the Christian time, have long represented a test to craftsmanship history specialists who have needed to break down their presence in the valley with no narrative proof.

The sculpture's inscription, which is clearly dated to Samvat 107 and most likely dates to AD. 184 or 185, provides this previously unknown evidence and moves the epigraphical documentation of Licchavi rule in the Kathmandu valley back nearly 300 years.

The following is inscribed on the pedestal of the Jaya Varma sculpture: On the fourth (lunar) day of the seventh fortnight of the summer (season), in the (Shaka) year 107 (AD. 185), the great King Jaya Varman. This is comparable (though not in the year or date).

d. At Pashupati Nath, an inscription

The Nepal Mandala's earliest epigraphy can be found in this inscription. The earliest known Licchavi inscription was found in a broken pillar in a Pashupati courtyard in 381 (AD. 459), prior to this discovery. Before the revelation of the Pashupati engraving, Manadeva's Cangu Narayana support point engraving of the year 386 [AD. 464] was acknowledged as the earliest engraving for about hundred years. The pair of Trivikrama *(Visnuvikranta)* figures from AD. 467 in the National Museum and the other in Tilganga, Pashupati, are the earliest inscribed and dated stone sculptures.

A few of the words utilized are natural in other Licchavi engravings, especially paramadeva 'extraordinary god' and maharaja 'extraordinary lord': The word paramadaivata means "like a great god" in the Thankot. Vasantadeva's A-dina-ra-yana, Tistung, and Jaisi-deval inscriptions (from AD. 506 to 532), as well as Deopatan's Svami Varta inscription.

Sculptural relics abound in the Ma-liga-on-Ha-dga-on region. Lain Singh Bangdel recognizes approximately 40 figures of Kushan period in Nepal among which eight are from the Ha-diga-on - Mama liga-on region.

The image that most closely resembles the Jaya Varma sculpture and most clearly demonstrates the Kushan ancestors of the early Nepalese material is one of these eight: The Nepal Museum in Chauni currently houses this image.

e. Inscription of Changu Narayan

The oldest dated inscription in the Kathmandu Valley, originally brought to light by Bhagvanlal Indraji and later by Sylvain Lévi, is inscribed on a stone pillar at the temple of Changu Narayan. This article provides the text, a new translation, and new photographs of the inscription.

It was held by an inscription carved on a pillar installed next to the Changu Narayan Temple in Bhaktapur which is dedicated to the Hindu deity Vishnu. It was inscribed in the year 383 which corresponds to 464 AD. It is written in the Sanskrit language and with Gupta characters.

f. Jaya Varma I-II inscription

Between this second-century inscription and Pashupati's fifth-century inscription, some 274 years apart, there is no inscriptional evidence in Nepal. Therefore, in order to interpret this inscription, we must rely on subsequent documentary references to this earlier, undocumented Licchavi rule. In Jayadeva II's Pashupati inscription from 733 AD., there is a genealogy, which is one of the most significant of these later references. Another Jayadeva, Jayadeva I, is mentioned in that inscription twelve generations before king Vrsadeva, the historical king Manadeva's great-grandfather.

g. GV, or Gopalaraja Vamsavali

Nepal's prized and remarkable early annal, Mary Slusser and Gautamvajra Vajracarya have shown its surprising exactness in issues of old history. This addition of fourteen rulers between Jaya Varma, Jayadeva I and Manadeva of Changu Narayan, a range of nearly 280 years, brings about a rule length of twenty years for each lord, a not preposterous figure, in spite of the fact that it is a more drawn out rule period than the succeeding time frame between Manadev and Jayadeva II, when 22 lords reigned in a time of exactly 270 years, just nearly 12 years for every lord. It's worth noting that the GV gives the early Licchavi monarchs reigns of varying lengths, the shortest being 37 years.

Even though the current sculpture's impressiveness and the inscription's use of the word "victoriou" to refer to the first Jayadeva/Jayavarma would lead us to believe that Jayavarma was a significant early king, the evidence in this inscription, which suggests that Jayavarma is fourth in his lineage, suggests that he was not the first Licchavi king in Nepal. In point of fact, the GV asserts that a king at least eight generations before Jaya Varma established the Licchavi dynasty in Nepal.

h. Inscription of king Pratap Malla

King Pratap Malla's polyglot inscription dated Nepal Era 774 (1654 AD.) at Kathmandu Durbar Square is an example of his linguistic interest. The massive stone with spouts to dispense water to travelers is carved in 15 languages including Greek, French, and Persian.

Another at Guheswari bears the name Pratap Malla. Another famed stone inscription of Pratap Malla installed at Rani Pokhari pond contains writings in three languages: Sanskrit, Nepali, and Nepal Bhasa. It is dated Nepal Era 790 (1670 AD.) and describes the construction of Rani Pokhari and its religious significance.

i. Inscription in Swyambhunath

A large stone inscription containing texts in Nepal Bhasa and Tibetan is installed at the Swayambhu stupa complex. It records the renovation of the stupa during the years 1751-1758.

4.6 Nepalese Art of Painting

Nepalese arts, artifacts, paintings, sculptors and architecture are quite rich and famous. Our traditions and culture are also reflected in these arts and paintings. They have deep relations with the various religions and the related Gods, Goddesses and deities. Under the Nepalese handicraft include the painting, sculpture, and architecture.

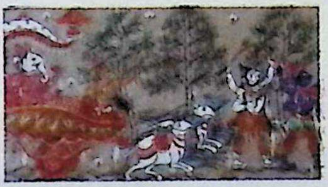
Painting *(Chitrakala)*

Expression of any obbject or idea in the picture is known as art of painting. The history of the Neoalese art of painting is connected with religion. It si belived that the art of painting was introduced in Nepal during the lichchhavi period. The old book, written on copper, called pragyaparmita of the 10th or 11th century is considered as the oldest book painting of Nepal. The book has paintings of Panchabuddha and Tara on one side and are paintings of Pragyaparmita, Bajrasattva and other goddesses on the other side. The 14th and 15th centuries were they apex period of the Nepalese art of paintings. Painting is believed to have started well before the sculpture. Paintings were first made and the tradition of sculptors was developed based on the paintings. Nepalese paintings can be divided into three main categories-book painting *(Grantha Chitra)*, scroll painting *(Paubha chitra)* and wall painting *(bhitte chitra)*.

a. Grantha Chitra *(Book Painting)*

Paintings found in various books are the Grantha chitra. The oldest book painting of Nepal to date, Pragyaparmita also a Grantha Chitra. Such paintings were made on Tamrapatra *(copper plate)*, Bhojpatra *(bark of trees)*, etc in the golden days. Grantha Chitras are made on paper thes days.

b. Bhitte Chitra *(Wall Painting)*



The paintings which are made on walls of houses, temples, monasteries etc. are called Bhitte Chitra. Wall paintings are mostly found in the old palaces, temples, rest houses,monasteries, and other public places. It is also a general practice of people from different communities in Nepal to draw pictures or symbols of different Gods, Goddesses, Nature and animals on walls or to hang such paintings on walls so as to ward off devils and bad omens. No matter where they are being made, they have religious meanings. According to the Hindu culture, painting or picture of a Naag *(snake)* is pasted every year on the door during Naag Panchami. It is also an example of Bhitte Chitra. Mithila Chitrakala widely practised in the Terai is an excellent example of Bhitte Chitra. In some places, it is also called the Madhuwani Chitrakala as it believed to have started from Madhuwani of India. This practice is very popular in Janakpur these days. Such paintings are mostly made by women and have have Gods and Goddesses like Durga, Kali, Gauri, Ganesh, Krishna, Ram, Sita, Shiva, etc. Some paintings may have animals and birds also. Just like the Thanka, such paintings are also getting popular all over the world. It is also gradually being commercialized.

c. Paubha/Thanka Chitra *(Scroll Painting)*

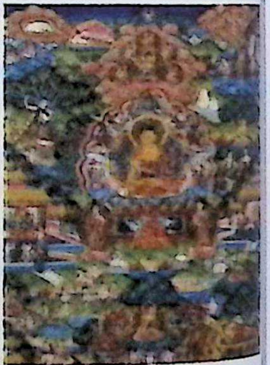
Paintings made on the cloths are called Paubha Chitra. This is known as " Thanka" or " Tanka". Paubha Chitra is also divided into two types- Patta and Mandala. In the Patta, the main deity is in the center surrounded by other deities. Mandala consists of an object or a symbol surrounded by deities on all sides. Paubha Chitra are generally made in square or rectangular shape. The Paubha Chitra are believed to have come to Nepal from Tibet in the 11th century. Buddhists of the Mahayana are believed to have brought this tradition. Paubha Chitra or Thanka is still very popular in Nepal. This painting is being commercialized. Foreigne like this painting very much. Such paintings are quite expensive and are exporte to many countries.

1. **Sand Mandala (*Kalachakra Mandala*):** Sand Mandala is the most uniqu and exquisite religious art in Tibetan Buddhism. In the Tantric culture Tibetan Buddhism, the sand mandala symbolizes the origin of the structu of the universe, and its center is the dwelling place of the gods.

   A team of monks will work together on the project, creating one section the diagram at a time, working from the center outward. Sand mandal traditionally take several weeks to build due to large amount of wo involved in laying down the sand in such a intricate detail. The sa granules are applied using small tubes, funnels and scrapers.

   The destruction of a sand mandala is also highly ceremonial. Even th deity syllables are removed in a specific order along with the rest of th geometry unit until at the last the mandala has been dismantled to sho impermanence. The sand is collected in a jar which is then wrapped silk and transported to a river *(or any place with moving water)*, where it released back into nature to spread the holy blessings of the sand mandal

2. **Lifestory of Buddha:** The life of Buddha, also known as Siddhartha Gautama, is a fascinating story of spiritual awakening and enlightenment. Born around 623 BC in Lumbini, in present-day Nepal, Buddha's life is depicted in various artistic forms, including the Thangka paintings. Here's a short biography of Buddha in the context of Thangka painting:



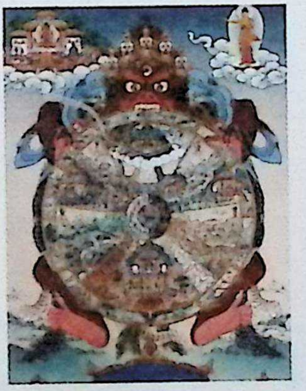
   Buddha's Birth and Early Life: According to legend, Buddha was born as the son of King Suddhodana and Queen Maya. His birth is said to have been miraculous, with Queen Maya dreaming of a white elephant entering her womb. This event symbolized the birth of a great spiritual lead Buddha was named Siddhartha, which means "one who achieves his go been miraculous, with Queen Maya dreaming of a white elephant enteri her womb. This event symbolized the birth of a great spiritual leader. Buddh was named Siddhartha, which means "one who achieves his goal."

   Renunciation and Search for Enlightenment: Despite being born into luxu and abundance, Siddhartha felt dissatisfied with the material world an sought a deeper meaning in life. At the age of 29, he decided to renoun his princely life, leaving behind his family, wealth, and comforts. Disguise as an ascetic, he embarked on a spiritual quest, seeking enlightenment an an end to human suffering.

   The Enlightenment: Siddhartha studied various spiritual teachings an practiced extreme asceticism but found no answers. Eventually, he s under a Bodhi tree in Bodh Gaya, India, and vowed not to rise until h attained enlightenment. After undergoing intense meditation and faci temptations and distractions from Mara (the tempter), Siddhartha fina achieved enlightenment at the age of 35. He became the Buddha, meaning "the awakened one."

Teachings and Spread of Buddhism: After attaining enlightenment, Buddha spent the next several decades sharing his teachings with disciples and followers. He emphasized the Four Noble Truths: the existence of suffering, the cause of suffering, the cessation of suffering, and the path to end suffering. Buddha's teachings, known as the Dharma, included the principles of compassion, mindfulness, and non-attachment.

Buddha passed away: At the age of 80, Buddha passed away in the town of Kushinagar, India. This event, known as his parinirvana, marks the final liberation from the cycle of birth and death (samsara) that Buddhists believe all beings are trapped in. Buddha's death represents the ultimate goal of attaining enlightenment and freedom from suffering.



3. **Wheel of Life:** The "wheel of life" is a concept used in various spiritual and psychological traditions to represent the different aspects of a person's life. It is often depicted as a circle divided into wedges or "spokes," each representing a different area of life, such as family, work, health, and personal growth. The idea is to help people reflect on the balance and satisfaction they feel in each area of their life, and to identify areas where they may want to make changes or improvements. The "wheel of life" can be a useful tool for personal development and goal-setting, as it helps people identify areas of their life that are important to them and take steps to improve in those areas.

First Circle of the Wheel

The three root afflictive emotions which are attachment, aversion and ignorance. So, in the innermost circle of the Wheel of Life the three roots or three poisonous afflictive emotions are symbolized by three animals.

Attachment is symbolised by a rooster, aversion by a snake and ignorance by a pig. Since, ignorance is the root of the other afflictive emotions, the tails of the rooster and the snake emerge from the pig's mouth. Hence, the inner circle shows the roots or the cause of the suffering.

Second Circle of the Wheel

The second circle out from the inner circle is coloured half white and half black, representing respectively positive action or meritorious karma and negative or non-meritorious karma.

With afflictive emotions as a cause we accumulate these positive or negative karmic actions.

Accumulate of non-meritorious karma impels us to miserable rebirth in the lower realms of the hell beings, hungry ghosts and animals.

Accumulation of meritorious karma impels us into higher rebirth as a human or celestial being.

Third Circle of the Wheel

Having identified the cause of cyclic existence, then in which samsaric realms will the six classes of migating beings, the three higher beings and the three miserable beings. The three lower beings are the hungry ghosts, hell beings and animals are depicted on the lower part of the circle. The three higher rebirths, those of the human beings, celestial beings and the demigods, are on the upper part of the circumference.

Therefore, if you accumulate virtuous karma you will reborn in a higher state of rebirth and if you accumulate non-virtuous actions they will impel you to one of the three miserable states. So, all sentient beings will be reborn as one of six migrating beings.

Fourth Circle of the Wheel

The fourth circle reveals how and in what manner sentient beings migrate through cyclic existence. It is through the process of the twelve links of dependent arising that the six migrating beings are reborn in samsara. Since, the division into twelve links are represented in pictorial form in the Wheel Of Life I am going to explain the symbolic meaning of each.

Link	Description	Symbol
Avidya - Ignorance	Ignorance of the meaning of the Four Noble Truths	A blind person groping their way with a cane
Saskara - Karmic formation	The formation of karma: positive, negative and neutral	A potter shaping a vase
Vijnana - Consciousness	The consciousness which propels one towards the next existence	A monkey swinging from a tree
Nama-Rupa - Name and form	constituent elements of mental and physical existence	two men (or five men) in a boat
Six ayatanas - six sense organs	The six senses through which the outer world is perceived	A house with six windows
Sparsa - Contact	The coming together of a sense organ, an object, and a sense consciousness	lovers consorting, kissing, or entwined
Vedana - Sensation	Sensations (pleasant, unpleasant or neutral) arise from sparsa (contact)	A person with an arrow in their eye
Trishna - Thirst	Thirst or craving to hold onto pleasurable sensations, etc.	A person drinking or people partying
Upadana - Grasping	If the object of one's desires comes to fruition, then trishna manifests as upadana (grasping).	A man or a monkey picking fruit
Bhava - Becoming	Through this grasping one creates the karma that determines one's next existence.	A couple embracing, or engaged in intercourse
Jati - Birth	Through the power of becoming, one is reborn in a particular situation	A woman giving birth
Jara-Marana - Old age and death	Following birth, there is aging and death	A corpse

The figure holding the wheel : impermanence

This figure is often interpreted as being Mara, the demon who tried to tempt the Buddha, or as Yama, the lord of death. Regardless of the figure depicted, the inner meaning remains the same–that the entire process of cyclic existence *(Samsara)* is transient; everything within this wheel is constantly changing.

Yama has the following attributes

- He wears a crown of five skulls that symbolize the impermanence of the five aggregates. *(The skulls are also said to symbolize the five poisons.)*
- He has a third eye that symbolizes the wisdom of understanding impermanence.
- He is sometimes shown adorned with a tiger skin, which symbolizes fearfulness. *(The tiger skin is typically seen hanging beneath the wheel.)*
- His four limbs *(that are clutching the wheel)* symbolize the sufferings of birth, old age, sickness, and death.

The moon: liberation

Above the wheel is an image of the moon; the moon represents liberation from the sufferings of samsara. Some drawings may show an image of a "pure land" to indicate liberation, rather than a moon.

The Buddha pointing to the white circle: the path to liberation

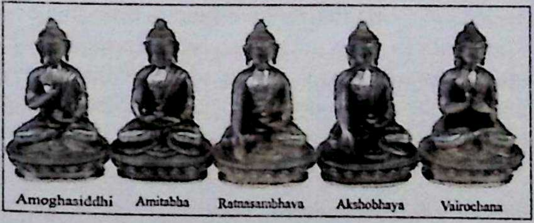
The upper part of the drawing also shows an image of the Buddha pointing toward the moon; this represents the path to liberation. While in Theravada Buddhism this is the Noble Eight fold Path, in Mahayana Buddhism this is the Bodhisattva path, striving to liberation for all sentient beings. In Tibetan Buddhism, this is Lamrim, which details all the stages on the path, while Zen has its own complicated history of the entanglement of meditation practice and direct insight.

4.7 Top Buddhas, Bodhisattvas and deities

We have made a selection of Tibetan Buddhism figures which can be found in almost all Tibetan Buddhist monasteries and temples, no matter if in Tibet, Ladakh, Sikkim, Bhutan or Nepal. Some play a greater role in a specific school of Tibetan Buddhism, while others share a similar importance in all schools. They all have in common, though, that they are relatively easy to identify.

1. Pancha Buddha

Vajrayana introduced the theory of the five Dhyani Buddhas as embodiments of the five cosmic elements– ether, water, earth, fire and air and formulated the theory of the family of the five Dhyani Buddhas from which deities emanate according to need. The cult of the Dhyani Buddhas, who are assigned definite positions in the cosmogony of the stupa is quite popular in Nepal and may have been introduced in India as early as the 7th century A.D.



The immense popularity of this cult can easily be seen and the hundreds of votive chaityas in and around the Valley. Of the five Dhyani Buddhas the senior, in the Nepali hierarchy, is Vairochana *(ether)* who occupies the center of a Mandala but is not represented in the roadside votives which depict only the other four Dhyani Buddhas, Akshobhya (water) of the East, Ratna-Sambhava (earth) of the South, Amitabha (fire) of the West, Amoghsiddhi (wind) of the North and Vairochana (sky) of the center.

Definition of Five Buddhas

a. **Amitabha Buddha:** Amitabha Buddha *(Purified from desire)*, meaning immeasurable light or limitless light, is one of the Pancha Dhyani Buddhas representing the wisdom of discriminating awareness *(Pratyavekshanajnana)*. When discriminating wisdom dawns on us we realize the Non-production or non-origination of all beings and thus Amitabha Buddha represents that purified form of desire.

Amitabha Buddha is red in colour. Amitabha Buddha is represented in the stupa facing the west. Amitabha Buddha rides on a peacock symbolizing that he can take away the suffering of others just as the peacock eats poisonous plants and yet his tail shines forth. Amitabha Buddha resides in the western land of unlimited bliss *(Sukhavati)*. Amitabha Buddha is assisted by two bodhisattvas viz. Avalokiteshvara and Mahasthamprapta.

Amitabha Buddha always exhibits Dhyana Mudra. Amitabha Buddha belongs to the Lotus family. Amitabha Buddha originates from the seed syllable hrīk. The female consort of Amitabha Buddha is Pandura, who is gifted with a sense of taste through their Tongue. She is the fourth of the Tara family.

b. **Amoghsiddhi Buddha:** Amoghsiddhi Buddha *(Purified from jealousy)* is one of the Pancha Dhyani Buddhas. Amogh Siddhi Buddha represents the 'all accomplishing wisdom' *(Krityanusthan Gyana)*. Amoghsiddhi Buddha represents the purified form of jealousy.

Amoghsiddhi Buddha is green in colour. Amoghsiddhi Buddha is represented in the stupa facing to the north. Amoghsiddhi Buddha rides on Garuda symbolizing that he can detect the presence of serpent-like delusion from a distance. A serpent with seven hoods and an umbrella is depicted on the background. He exhibits Abhaya Mudra symbolizing fearlessness. Amoghsiddhi Buddha alone has a canopy of snakes over his head. He is said to be the embodiment of volition *(Sanskara)* and Air element *(Vayu)*. The female consort of Amoghasiddhi Buddha is Arya Tara who is capable of liberating all the sentient beings from this ocean of the material world.

c. **Akshyobha Buddha:** Akshyobha Buddha is one of the Pancha Buddhas symbolizing Mirror-like Wisdom *(Akasha Gyana)*, which means wisdom like space, all-pervasive, without periphery, and without characteristics. Akshyovya Buddha is the essence of purified form of Hatred. The image of Akshyovya Buddha is placed in the East of the stupa.

Akshyovya Buddha is blue in colour. Akshyovya Buddha exhibits an Earth-touching gesture known as Bhu Sparsa Mudra. Akshyovya Buddha rides on the throne of an elephant symbolizing the steadfast nature of his Bodhisattva vows.

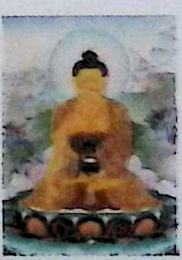
d. **Vairochana Buddha:** Vairochana Buddha is one of the Five Tathagatas symbolizing all-pervasive wisdom *(Suvisuddha dharma that Gyana)* i.e. knowledge free from all kinds of obscuration. Vairocana Buddha is placed generally in the sanctum of the stupa. But Vairochana Buddha in Swoyambhu is placed between Akshobhya and Ratna Sambhava. Vairocana Buddha resides always in the Akanistha heaven that is the center of the stupa.

Vairochana Buddha is white in colour and his hands are held against his chest with the tips of thumb and forefinger of each hand joined displaying Bodhyanga mudra known as Dharmachakraparvartana Mudra. The vehicle *(Aashana)* of Vairochana Buddha is a lion symbolizing lions roar of Dharmadhatu Gyana terrifying all wrong views. The female consort of Vairochana Buddha is Vajradhatvishwori. She is represented in the center of the Vajra Mandala as the eliminating and as powerful as Thunderbolt.

e. **Ratnasambhava Buddha:** Ratna Sambhava Buddha *(Buddha born from Jewel)* is one of the Pancha Dhyani Buddhas symbolizing the wisdom of equality *(Samata Gyana)*. Ratna Sambhava Buddha is yellow in colour. Ratna Sambhava Buddha belongs to the Buddha family of Jewel or boon, therefore, his posture is like boon giving known as Varada Mudra with his right hand. Ratna Sambhava Buddha holds a Cintamani jewel in his left hand kept on his lap. Ratna Sambhava Buddha is placed in the stupa facing the South. Ratna Sambhava Buddha also represents the purified form of defilement pride. Ratna Sambhava Buddha rides on the horse throne symbolizing that he ferries over the suffering sentient beings with full vigor. He resides in the pure abode of Ratnavati heaven. The female consort of Ratna Sambhava is Mamaki who is gifted with the sense of smelling of the Nose and is illuminating and loved by all.

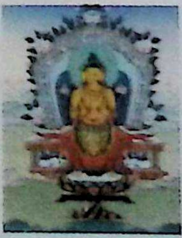
2. Shakyamuni Buddha – the historical Buddha

Buddha Shakyamuni's representations are usually scarcely decorated and show him scantily dressed. The hair is typically blue and the head is surrounded by an enlightenment aura. He is depicted in meditation posture *(Dhyanasana)* and holding a begging bowls in his left hand. The right hand touches the ground *(a mudra called Bhumisparsa or "calling the earth to witnes" Buddha has called the earth as a witness of his inexorable path to enlightenment)*. His two favorite students flank him on his right and left side

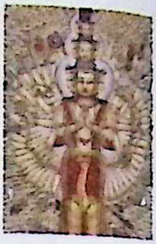


3. Maitreya Buddha – the future Buddha

Maitreya is easy recognizable by his posture from – he sits in "European posture", with both feet on the ground. From this position one can quickly stand up and rise – a symbol of what is to come. In some occasions he is also represented standing up, waiting his time. Additionally, he usually wears a crown and is entwined with flowers. The associated mudra *(hand gesture)* is the Dharmacakra – the gesture which stands for the turning of the wheel of knowledge *(in Buddhism, the wheel is also a symbol for teaching)*.

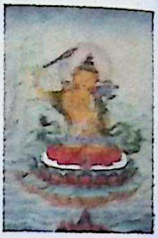


4. Avalokiteshvara – Bodhisattva of compassion



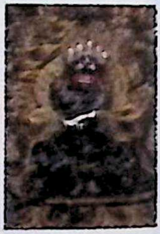
There are 108 *(this is a sacred number in Tibetan Buddhism)* different manifestations of Avalokiteshvara. However, the most common mode of representation is the shown above, with 11 heads and 1000 arms. On the palms of each of the 1000 hands you can see the eye of compassion. Its main distinguishing feature is Amitabha Buddha, pictured in his crown or as the last face at the top of the highest of his 11 heads.

5. Manjushri – Boddhisattva of wisdom



The Bodhisattva is very easy to recognize thanks to his sword. The sword is a symbol of wisdom: with it, the ties of ignorance are cut. Another important symbol is the book by his side, resting on a lotus flower.

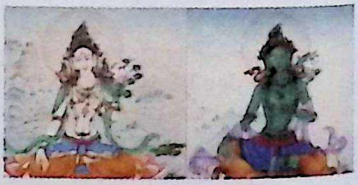
6. Mahakala – the protector



This is not always easy, since there are 75 different manifestations of Mahakala. He is, however, usually standing up. In the front left hand he holds a skull cup and in the right one the Vajra cleaver, with which he cuts through all the negative, materialistic attitudes. In the two back hands he carries a tricorn and a goad. He wears a tiger skin and a belt made of heads, and stands on two outstretched smaller versions of himself. Mahakala has three eyes and carries a 5-skull crown that represents the transformation of the mental poisons of hatred, greed, pride, envy and ignorance. These gruesome attributes symbolize his tireless determination to redeem himself.

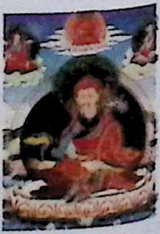
7. Tara – female deity

Green Tara/White Tara



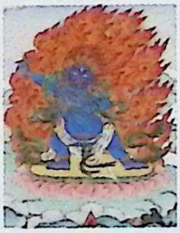
Taras differ primarily by their different foot placement. For example, while the white Tara sits in meditation posture, the green Tara's right foot rests on a small lotus flower. Also, in the white Tara, we can see the open eye of compassion on her forehead, her palms and her soles. Another symbol that we can find are the full-blown white lotus *(representing the day)* or the blue closed lotus *(representing the night)*. The hands, both with their palms outwards, point in opposite directions: the right one down *(a giving, conceding gesture)* and the left one up *(a gesture that grants protection)*.

8. Padamsambhava – Guru Rinpoche



There are eight different forms, the most common of them being fairly easy to recognize: he is depicted sitting with a special hat with upturned ear flaps and a spring at the top. As hardly anyone else in Tibetan iconography, Guru Rinpoche is pictured with a beard. In his left hand he holds a blood-filled skull-cup and in the right the Vajra *(Sanskrit: thunderbolt and/or diamond)*. With his left elbow he holds a magic wand, which tip is usually a flaming trident.

9. Vajrapani *(Power)*

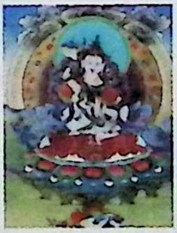


Vajrapani represents the Buddha's power of wisdom. Additionally, Vajrapani is one of the Buddhist guardian deities and also protector of the Buddha.

Indeed, Vajrapani is believed to have protected the Buddha *(Prince Siddhartha)* during his renunciation and he also helped him escape from the palace. After his escape, the Buddha would go on to became the founder of Buddhism.

Vajrapani can take a peaceful, semi-wrathful or wrathful appearance. In Tibetan Buddhism, Buddhist guardian deities are wrathful and used as meditation deities. Additionally, Buddhist deities statues often include Vajrapani depicted alongside Manjushri and Avalokiteshvara. Collectively, they represent the Buddha's wisdom, power and compassion.

10. Vajrasattva *(Karma Purification)*

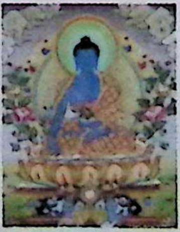


According to the Mahayana Buddhist texts there are three forms *(bodies)* that Buddhas and accomplished Bodhisattvas can take. These three bodies are known as the Trikaya which consist of Dharmakaya, Sambhogakaya and Nirmanakaya. The Dharmakaya is the body of truth, Sambhogakaya is the body of limitless form and the Nirmanakaya is the Buddha's physical body as he would appear in the human realm.

Vajrasattva is believed to be an embodiment of Sambhogakaya that is used by the Primordial Buddha – Vajradhara. Theoretically, he can take any form imaginable. These forms can be something sublime such as a clear light manifestation. However, he can also appear as a one of the Buddhist guardian deities such as wrathful Vajrapani. Vajrasattva endeavors to appear in a manner which best appeals to his audience and his objective.

In Tibetan Buddhism, Vajrasattva is considered to be one of the Tibetan gods capable of purifying karma. Additionally, Vajrasattva has vowed to forgo enlightenment until those who have recited his mantra receive complete redemption from sin.

11. Medicine Buddha *(Healing)*

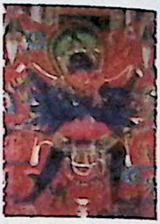


Medicine Buddha meditation is a healing practice treasured by many in the Mahayana Buddhist tradition. We can practice it for ourselves, or for someone we care about who is ill. The oldest Medicine Buddha sutra we know about dates from the seventh century. In that sutra, we are told the story of a bodhisattva, Medicine Buddha, who made twelve vows about how he would help living beings after attaining enlightenment. The holistic healing of mind and body was an important focus of his vows: he promised to help eradicate pain, disease, and disabilities of all kinds, as well as promote good health and optimal flourishing.

The Medicine Buddha is easily recognized by his enigmatic deep blue color. Indeed, the Medicine Buddha himself is the color of the gemstone called lapis lazuli and many Buddhist deities statues of Medicine Buddha are blue in color. Additionally, the ground in his eastern Pure Land is also composed of the lapis lazuli and his Pure Land is called "Lapis Lazuli Pure Land".

As a Bodhisattva, the Medicine Buddha made 12 great vows in the Medicine Buddha Sutra. These vows promise to cure all illness and every imaginable type of mundane suffering. The only requirement is for devotees to hear his name or recite his mantra. As a result, he is very popular with devotees and testimonies abound regarding miracle cures.

12. Cakrasaṃvara Tantra



The Cakrasamvara Tantra, considered as the prime class of the Anuttarayoga Tantra in Vajrayana Buddhism, is also known as the Discourse of Sri Heruka *(Sriherukabhidhana)* and the Samvara Light *(Laghusamvara)*. It is mostly dedicated to unfolding rituals and meditations which produce either mundane accomplishments such as flight and the supramundane siddhi of awakening. These are achieved through deity yoga *(visualizing oneself as the deity)* and the use of mantras.

4.8 Hindu deities (Vedic gods and Puranic gods)

Many of the gods and goddesses on this list exist in multiple incarnations, some of which are treated in separate articles. Classical artistic depictions of certain deities are also covered separately in some cases.

4.8.1 Vedic gods

Word 'Devta' comes from 'Deya' or 'देय' means 'giving'. Whatever is necessary for life is a Devta coz it gives us life. The Vedic gods are categorized as follows by Yaska, probably the oldest commentator on the Vedas: There are three divinities, as indicated by the expounders of the Vedas:

a. Agni, who occupies the earth's position;
b. Vyu, also known as Indra, whose home is in the air;
c. Surya, whose position is in the sky.

These gods get severally numerous monikers in result of their significance, or of the variety of their capabilities.

This number is increased to 33 in the Rig-Veda itself. Of these, eleven are said to be in heaven, eleven to be on earth, and eleven to be in the air. The wise god Agni listens to those who worship him. Bring those three-and-thirty, God of praise, with the ruddy horses." This is the number typically referenced, however it is in no way, shape or form simple to conclude which are the 33 expected, as the rundowns found in different spots shift extensively.

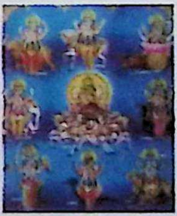
Scholars say that Hindu gods and goddesses are considered as 33 crores. Why these 33 types of Gods are mentioned in Veda Upanishad. According to Vedic scholars, most of the deities mentioned in the Vedas are names of natural forces. This is understood as God. But those natural forces are also considered as gods. They are more important than God.

33 koti gods = 8 Vasus + 11 Rudras + 12 Adityas + 1 Indra + 1 Prajapati (8+ 11 + 12 + 1 + 1 = 33). If we consider koti means prakar {kind} 33 crores is the complete population of devatas.

यहाँ केवल ३३ वटा मात्रै देवताहरू छन् तर त्यसमा ब्रह्मा, विष्णु र महेश्वर जस्ता देवताहरू पर्दैनन् । उपनीषदमा पनि
'परमात्मा ब्राह्मण'लाई नै परम वास्तविकता भनिएको छ । ब्राह्मण भनेको 'ब्राह्मण जाति' होइन, 'एक मूल
देवता' नै ब्राह्मण हो । हिन्दु धर्मका ग्रन्थहरू सबै कविताको शैलीमा रचिएका छन् । त्यसैले यो सारा ब्रह्माण्डको असीमिततालाई
छन्दमा ढाल्न खोज्दा ३३ करोड भनिएको हो । विभिन्न ग्रन्थहरूमा 'त्रैअस्त्रिंसा देव' (३३ कोटि) भनेर उल्लेख गरिएको छ, तर
यसको मतलब ३३ करोड देवता होइन कि बरु ३३ प्रकारका देवताहरू छन् भन्न खोजिएको हो ।
"३३ कोटि देवताहरूमा ८ वासु, ११ रुद्र, १२ आदित्य, इन्द्र र प्रजापति पर्दछन् ।" वासुदेवहरूमा अग्नी, पृथ्वी (भूमी), वायु,
वायुमण्डल, सूर्य, स्वर्ग, चन्द्र, तारा पर्दछन् । यो संसारमा जति पनि सृष्टि छन्, सबै वासुकै पालनबाट सम्भव भएका हुन् ।
यदि यी देवहरू हुने थिएनन् भने सृष्टि असम्भव हुनेथ्यो ।" (८ वसु - धर्ती, जल, अग्नि, वायु, आकाश, चंद्रमा, सूर्य र नक्षत्र)
"१० चेतना र १ दिमागलाई नै रुद्र भनिन्छ । जब चेतना र दिमागले शरीर त्याग्न, तब त्यहाँ दुःखको रोदन पैदा हुन्छ। 'रुद्र' भने
को 'रूनु' हो । सबै प्राणीमा रुद्र बसेको हुन्छ ।" (११ रुद्र - प्राण, अपान, व्यान, समान, उदान, नाग, कुर्म, किरकल, देवदत्त र
धनंजय) "सूर्यको १२ रूप हुन्छ, जसले प्राणीहरूको जीवनलाई नियन्त्रण गर्दछ । त्यसैलाई आदित्य भनिन्छ । आदित्य भनेको
आदि र अन्त्य हो । सूर्यले नै जीवन दिन्छ । सूर्यलै नै जीवन लिन्छ ।" (१२ आदित्य - इन्द्र, धाता, पर्जन्य, त्वष्टा, पूषा, अर्यमा,
भग, विवस्वान, विष्णु, अंशुमान, वरूण, मित्र) "बादल र वर्षा अनि चट्याङ्ग नै इन्द्र हो, वासुदेवको दृश्यमान शक्ति नै इन्द्र हो ।
बलिदान र उत्सर्गको पथ नै 'प्रजापति' हो, परमज्ञानको बाटो नै प्रजापति हो । (१ इन्द्र, १ प्रजापति नै २ अश्वनीकुमार हुन् ।)

These 33 types of gods are

- Eight Vasu (*Aap, Dhruva, Soma, Dhar, Anil, Anal, Pratyusha, Prabhasa*)
- Eleven Rudras (*Shambhu, Pinaki, Girish, Sthanu, Bharga, Bhava, Sadashiva, Shiva, Hara, Sharva, Kapali*).
- Twelve Aditya (*Anshuman, Aryaman, Indra, Twashta, Dhatu, Parjanya, Pusha, Bhag, Mitra, Varuna, Vivaswana, Vishnu*) or, The Sun is known in Hindu mythology by twelve names: Mitra, Ravi, Surya, Bhanu, Kha, Pusha, Hiranyagarbha, Marichin, Aditya, Savitr, Arka and Bhaskara.
- Two Ashvins (*twin solar deities*):Indra which is also known as the (*all-pervading*) electricity, as it is productive of great force. Prajaapati, also called the "Yajna" because it benefits mankind by the purification of air, water, rain.



Navagrahas and Vedic Astrology: In Hindu Astrology, Navagrahas affects a person's happiness, success and all-round prosperity. The good and bad, positive and negative influences of each of these nine planets are results of factors like the specific location of the planets on the birth chart, etc. Planets possessing Sattva nature are Jupiter, Sun and Moon. Planets bearing rajas are Venus and Mercury while planets with Tamas nature are Mars, Saturn, Rahu and Ketu.

These nine planets in vedic astrology are treated as deities with specific powers, nature and characteristic qualities depending on what each of these offers positive or negative to people.

a. **Sun (*Surya*):** In the group of other planets, he is normally shown facing towards east, standing in the center. Around him are the rest of the planets facing in all different direction but not towards each other. He rides are chariot with one wheel which is pulled by seven horses symbolizing the seven colors of white light and seven days of the week. He is also known as Ravi.

b. **Moon (*Chandra*):** In the images, he is never portrayed as a complete person. Only his upper body with two hands holding a lotus each, riding a chariot pulled by 10 horses is shown. He is also known as Soma.

c. **Mars (*Mangala*):** Mangala is a Ferocious God holding with two holding weapons and 2 in mudras. His transport is a ram.

d. **Mercury (*Budha*):** Budha has four hands and rides on a chariot or Lion.

Out of which, three of his hands holds a sword, a shield and a mace and the fourth hand is in a mudra.

e. **Jupiter** ***(Brihaspathi)***: He is the teacher of Gods and is praised in Rig Veda. He is shown sitting on a chariot pulled by 8 horses each showing one branch of knowledge.

f. **Venus** ***(Sukra)***: Sukra is the teacher of the Demons. He has four hands and rides on a chariot pulled by 8 horses. Three of his hands hold a staff, a rosary, a vessel of gold while the fourth hand is held in a mudra.

g. **Sani** ***(Saturn)***: Sani is a god who makes or breaks fortunes by his planetary position for which individuals fear him. He is shown with four hands riding on a chariot or a buffalo or even a vulture. He has three hands in which he holds an arrow, a bow and a javelin while his other hand is held in a mudra.

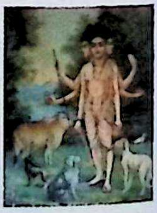
h. **Rahu**: He somewhat looks like Budha *(Mercury)* but both Gods differ in fundamental nature. Just like how Budha rides a white lion, he is shown riding a black lion. But just like Budha, he carries all the same weapons.

i. **Ketu**: In Sanskrit, Ketu means comet. It is said that he has a tail of a serpent in his body and his nature very much matched to that of a comet. In pictures, he shown riding a vulture and holding a mace.

4.8.2 Pauranic gods

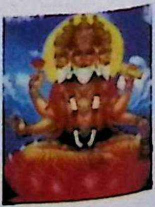
The Puranas describe the stories and attributes of various deities, and provide guidance for religious rituals and practices. Some of the major Puranic deities in Hinduism include:

1. Trimurti/Trinity/Duttatraya



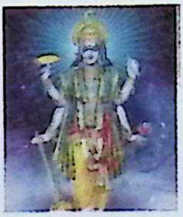
Trimurti, *(Sanskrit: "three form")* in Hinduism, is the triad of the three gods Brahma, Vishnu, and Shiva. The concept was known at least by the time of Kalidasa's poem Kumarasambhava *("Birth of the War God"; 4th/5th century CE)*.

The Trimurti collapses the three gods into a single form with three faces. Each god is in charge of one aspect of creation, with Brahma as the creator, Vishnu as the preserver, and Shiva as a destroyer. In combining the three deities in this way, however, the doctrine elides the fact that Vishnu is not merely a preserver and Shiva is not merely a destroyer. Moreover, while Vishnu and Shiva are widely worshipped in Nepal and India, very few temples are dedicated to Brahma, who is expressly said to have lost his worshippers as the result of telling a lie and is merely entrusted with the task of creation under the direction of one of the other two gods. Scholars consider the doctrine of the Trimurti to be an attempt to reconcile different approaches to the divine with each other and with the philosophical doctrine of ultimate reality *(brahman)*.



a. **Brahma**: Brahma is the Hindu creator god. He is also known as the Grandfather and as a later equivalent of Prajapati, the primeval first god. In early Hindu sources such as the Mahabharata, Brahma is supreme in the triad of great Hindu gods which includes Shiva and Vishnu.

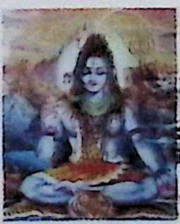
Brahma, due to his elevated status, is less involved in picturesque myths where gods take on human form and character but is rather a generally abstract or metaphysical ideal of a great god. In later Puranas *(Hindu epics)* Brahma is no longer worshipped and other gods are assigned his myths, even if he always maintains his status as the creator god. Brahma's epithet is ekahamsa, the One Swan. His vahanam *('vehicle')* is a peacock, swan or goose.



b. **Vishnu:** Vishnu, *(Sanskrit: "The Pervader")* one of the principal Hindu deities. Bishnu also known as Narayana and Hari, is one of the principal deities of Hinduism. He is the supreme being within Vaishnavism, one of the major traditions within contemporary Hinduism. Vishnu is the supreme being who creates, protects, and transforms the universe.

In the Shaktism tradition, the Goddess, or Adi Shakti, is described as the supreme Para Brahman, yet Vishnu is revered along with Shiva and Brahma. Tridevi is stated to be the energy and creative power (Shakti) of each, with Lakshmi being the equal complementary partner of Vishnu. He is one of the five equivalent deities in the Panchayatana puja of the Smarta tradition of Hinduism.

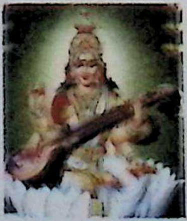
At the point when the world is undermined with fiendishness, disorder, and horrendous powers, Vishnu plummets as a symbol (manifestation) to reestablish the grandiose request and safeguard dharma. The ten primary avatars (incarnations) of Vishnu are known as the Dashavatara. Out of these ten, Rama and Krishna are the most significant.



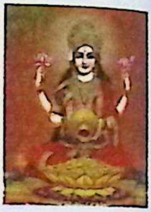
c. **Shiva:** Shiva, *(Sanskrit: "Auspicious One")* also spelled Śiwaor Śiva, one of the main deities of Hinduism, whom Shaivites worship as the supreme god. Among his common epithets are Shambhu *("Benign")*, Shankara *("Beneficent")*, Mahesha *("Great Lord")*, and Mahadeva *("Great God")*.

2. Tridevi

Tridevi, or three goddesses, is a term used in Hinduism to describe the three main female deities. These are Saraswati *(who is linked to Brahma)*, Lakshmi *(who is linked to Vishnu)* and Parvati *(who is linked to Shiva)*.



a. **Sarasvati:** Sarasvati, Hindu goddess of learning and the arts, especially music. First appearing as the personification of the sacred river Sarasvati and also identified with Vac, the goddess of speech, she is later named the consort, daughter, or granddaughter of the god Brahma. She is regarded as the patroness of art, music, and letters and as the inventor of the Sanskrit language. She is usually represented as riding on a goose of pure white that is able to undertake long flights and as holding a vina *(any of several stringed instruments of India, including the lute)* and a manuscript or book. In modern times her mount has frequently been represented as a swan. Sarasvati is worshipped at the advent of spring *(Jan.–Feb.)*, when her image is taken out in jubilant procession, but she is also invoked perennially and at examination times by students and by artists and performers of all kinds. Sarasvati is also popular in Jain and Buddhist mythology.

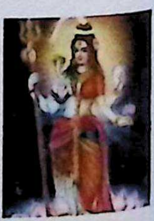


b. **Lakshmi:** Goddess Lakshmi, also known as Mahalakshmi, is a revered figure in Hindu mythology and one of the principal deities in the Hindu pantheon. She is the goddess of wealth, prosperity, and abundance, and is often depicted with four arms, sitting or standing on a lotus flower, symbolizing purity and beauty.

Lakshmi is believed to be the consort of Lord Vishnu, the preserver and protector of the universe. As the goddess of wealth, she brings financial success, material well-being, and good fortune to her devotees. Lakshmi is also associated with spiritual wealth and auspiciousness, bestowing blessings for a harmonious and prosperous life.

Her presence is celebrated with great enthusiasm during the festival of Diwali, where devotees welcome her into their homes by lighting oil lamps and creating rangoli designs to honor and seek her blessings. She is also worshipped on various other occasions and festivals throughout the year.

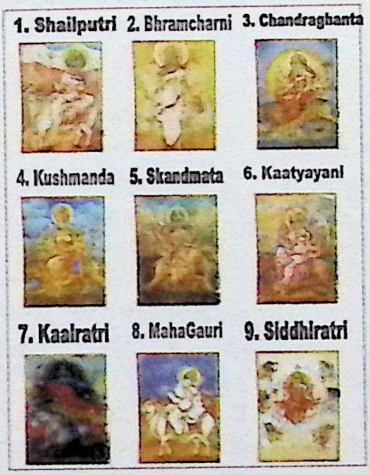
Lakshmi's significance goes beyond mere material wealth, as she is considered the embodiment of divine grace and prosperity in all its forms. She symbolizes the importance of generosity, gratitude, and humility, encouraging people to use their wealth for the betterment of society and the well-being of others. As a result, she holds a special place in the hearts of millions of Hindus around the world, inspiring them to lead virtuous and prosperous lives.



c. **Parvati:** Parvati, *(Sanskrit: "Daughter of the Mountain")* also called Uma, wife of the Hindu god Shiva. Parvati is a benevolent goddess Born the daughter of a mountain called Himalaya, she won Shiva's affection only after undergoing severe ascetic discipline. The couple had two children. The Mahabharata, the Ramayana, Kalidasa's poem Kumarasambhava *("The Birth of Kumara")*, and the Puranas all relate that their son Kumara *(Skanda)* was born without her agency from Shiva's seed. The Puranas also tell how, against Shiva's will, Parvati created their other son, the elephant-headed Ganesha. Parvati is often represented in sculpture with Shivaas an attendant figure, or looking on as he performs a miraculous feat, or engaged in a game with him in their mountain kingdom Kailasah is always depicted as a mature and beautiful woman. The Tantra texts of sects worshiping Shiva are written as a discussion between Parvati and Shiva.

3. Navadurga *(The Nine Goddesses)*

Devotees of Goddess Durga worship her in her nine distinct forms during Dashain, arguably Nepal's largest festival.



a. **Shailaputri:** On the first day of Navaratri, or the first nine days of Dashain, also known as Ghatasthapana, Shailaputri is worshipped. Goddess Shailaputri is depicted as riding a bull, holding a lotus in her left hand and a trident in her right, and sporting a crescent moon on her forehead. "Shaila" literally means "mountains," and "Putri" means "daughter." Shailaputri and Parbati mean "the daughter of the mountain" *(Himalayas)*. It is believed that Satidevi gave birth to Parbati, the goddes daughter from the Himalaya, after she self-immolated.

b. **Brahmacharini:** Goddess Brahmacharini is honored on the second day of Navaratri. She is shown holding a Kamandalu, or water pot, in her left hand and a japa mala, or rosary, in her right. The goddess is said to have been given this name for her ascetic behavior or pursuit. Additionally, it was mentioned that worshiping this goddess promoted virtues, abstinence, and isolation.

c. **Chandraghanta:** On the third day of Navaratri, devotees pay homage to the goddess Chandraghanta. This goddess has ten hands and a half moon on her forehead that looks like a ghanta or a bell. She is shown mounted on a lion with an arrow, trident, sword, and lotus in her hands. It is believed that this goddess used the sound of the moon bell on her forehead to defeat the evil forces. As a result, her name is Chandraghanta.

d. **Kushmanda:** Goddess Kushmanda is celebrated on Navarati's fourth day. This goddess is shown with eight hands carrying a kamandalu, bow, arrow, lotus, amrit *(nectar)* pot, chakra *(wheel)*, gada *(mace)*, and blood pot. Kubhindo, or ash gourd, is the meaning of the word "Kushmanda." As a result, this vegetable is sacrificed to this goddess. This goddess is called Kushmanda as it is accepted that she made this universe by her grin.

e. **Skandamata:** On the fifth day of Navaratri, worship is offered to the goddess Skandamata. The goddess is depicted as carrying a lotus flower in her other two hands while holding the infant Skanda *(Kumar)* on her lap. Skandamata, the goddess, rides a lion. It is thought that worshiping her will make you fully conscious.

f. **Katyayani:** The Goddess Katyayani is honored on the sixth day of Navaratri. She performs abhaya and varada mudras while sitting. She is shown holding a lotus flower in each of her four hands and a sword *(Khadga)*. Katyayani, the goddess, rides a tiger. According to popular belief, Maharshi Katyayani was the first to venerate her. As a result, her name was Katyayani. Devotion to and worship of Goddess Katyayani is believed to facilitate the easy attainment of virtues, prosperity, sensual pleasure, and salvation *(dharma-artha-kaama-moksha)*, according to Devi Mahatmya, one of the Hindu scriptures.

g. **Kaalaratri:** Goddess Kaalaratri is honored on the seventh night of the Navaratri festival. In her most ferocious form, this goddess is depicted half-naked with four hands and three eyes. Goddess Kaalaratri is worshipped at night, unlike other goddesses. She looks fiercest and has a dark black complexion. It is believed that she always brings good fortune to those who follow her. As per Durgasaptashati, a wild fire of fire radiates from her nose. She travels by donkey.

h. **Mahagauri:** On the eighth day of Navaratri, devotees pay homage to the goddess Mahagauri. She is depicted with four hands, wearing a white dress and white ornaments, sitting in abhaya and varada mudras, and holding a damaru, a two-headed drum that was Shiva's favorite. The goddess rides a white bull as her mount. Adoring this goddess is accepted to give pardoning to miscreants *(and decontaminate them)* and satisfy every one of the longings of the aficionados.

i. **Siddhidhatri:** On the ninth or final day of Navaratri, humans, asurs *(demons)*, devs *(gods)*, yakshas, and gandharvas worship the goddess Siddhidhatri. She is portrayed with four hands, conveying a chakra, a mace, a shankha (conch shell) and a lotus bloom. She rides a lion while sitting on a lotus. It is held that devotees of the goddess Siddhidharti are endowed with a wide range of supernatural abilities *(siddhi)*. There are eight types of siddhis, according to Markandeya Purana: adhima, mahima, garima, laghima, prapti, prakamya, ishitvo, and vishitvo.

4. The Dus/Ten Mahavidyas

Our ancient texts mention about ten Mahavidya who are worshipped to seek all sorts of powers. Mahavidya worship is known as Sadhana in which worshipper concentrate on a single Goddess to please and to seek Her blessings. In any Sadhana, Yantra and Mantra are considered very effective mediums through which worshippers can reach his target and fulfil his motive to perform it.

In Hinduism, specific Yantra and Mantra are assigned to

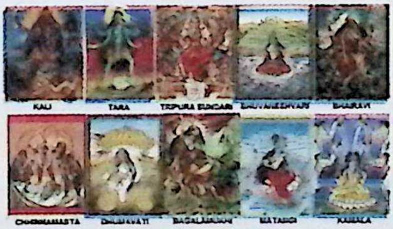
The ten corresponding Avatars with Mahavidyas

No.	Goddess names	Avatar names
1.	Kali	Krishna
2.	Tara (Devi)	Rama
3.	Tripura Sundari	Kalki
4.	Bhuvaneshvari	Varaha
5.	Bhairavi	Narasimha
6.	Chhinnamasta	Parashurama
7.	Dhumavati	Vamana
8.	Bagalamukhi	Kurma
9.	Matangi	Buddha
10	Kamalatmika	Matsya

***Note:** In the above list do not get confused the names of Matanga Bhairava with Matanga Rishi and Narada Bhairava with Narada Rishi.*

each deity and those are used as medium to reach the deity to fulfill the motive. Each Goddess along with her Yantra is worshipped through fixed procedure, steps and rituals.

The Ten Goddesses



In Shaktism, the Divine Mother is jointly worshipped as a combination of ten different cosmic personalities. She is seen as the One Truth in ten different facets - the Dus Mahavidyas.

What sets the Mahavidyas from other Devi forms is that are considered Tantric nature. They take the following names and manifestations:

a. **Kali:** This "Devourer of Time" is worshipped as the very essence of the Brahman or the Supreme Self. Kali is regarded as the Supreme Deity of Kalikula systems

b. **Tara:** The Goddess who Saves, Guides and Protects. She offers the ultimate knowledge necessary for salvation. This Mahavidya is also known as Neel Saraswati

c. **Lalita Tripura-Sundari:** The Goddess, also known as Shodashi, is the One Who is the Most Beautiful in the Three Worlds. She is the Supreme Deity of the Srikula systems. She is also the "Tantric Parvati" or the "Moksha Mukuta".

d. **Bhuvaneshwari:** Goddess Bhuvaneshwari (bhuvana = the living world; ishwari = the female ruler) is considered as the 'Mistress of the Entire Universe'. She is the Supreme Empress of Manifested Existence, the exposer of consciousness. She resides in the heart of Shiva. Devi Bhuvaneshwari holds a noose *(paasham)* and a curved sword *(ankusham)* in two of her hands and the other two assume the mudras of blessing and freedom from fear.

e. **Chhinnamasta:** Devi Chhinnamasta is both a life-giver and a life-taker. She is also known as Prachanda Chandika and Jogani Maa.

Once, Devi Parvati went to take bath in the Mandakini River along with Dakini and Varnini *(also known as Jaya and Vijaya)*. While returning, Jaya and Vijaya became hungry and asked Parvati for food. Parvati asked them to wait until they reach home. They could not bear their hunger.

f. **Bhairavi:** Devi Bhairavi is known as the fierce Goddess, the female counterpart of Bhairav. Like Kali, she has four hands. According to the best-known iconography, she holds a sword, a demon's head, and a book signifying knowledge in her three hands. The fourth hand presents abhayamudra, urging devotees to have no fear and anxiety. Devi Bhairavi is also called Sakalasiddhibhairavi, the provider of all the perfections.

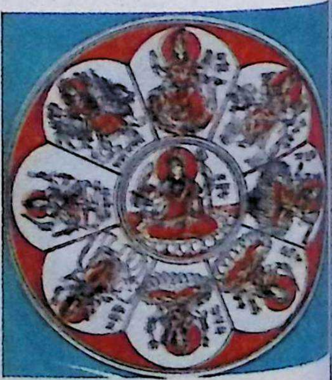
g. **Dhumavati:** Terminologically "Dhumavati" means "she who is made of smoke". Dhumavati, who arises when Lord Shiva cursed Devi Sati to be a widow for swallowing him to satisfy her excessive hunger and then disgorging him, is associated with the darkness of life, negativity, anger, hunger, misery, fear, exhaustion, restlessness, poverty.

h. **Bagalamukhi or Pitambari:** Devi Bagalamukhi, also called "The Vanquish", is the Goddess who paralyzes and silences her enemies controls the tongues of all evil beings. The name is derived from "Bagala" meaning the bridle used to control a horse. She is shown pulling out a demon's tongue with her left hand and beating him with a cudgel in her right hand. She is also known as "Pitambari" for her yellowish complexion. According to the mythology, the Gods did sadhna *(propitiation)* to yellow water, after being very anxious by the activities of a very powerful ashura, Ruru, who performed various penance to please Brahma. Being pleased with their sadhna the Divine Mother appeared from the "pita" *(yellow)* water a Bagalamukhi.

i. **Matangi:** Goddess Matangi is also known as Chandalini, the Goddess of the outcastes. According to the mythology, once Lord Vishnu and Lakshmi visited Shiva and Parvati. While eating they dropped some food on the ground. From the "ucchishta" *(leftovers)* a maiden appeared and asked for their leftovers. From the day she was known as Ucchishta-Matangi or Ucchishta-Chandalini.

j. **Kamala:** Devi Kamala *(The Lotus Goddess)*, the Tantric form of Lakshmi, is one of the most important and widely worshiped Goddesses in Hinduism. She is the Devi of wealth and prosperity the daughter of sage Bhrigu. Kamala has four hands. She sits on a "kamal" *(lotus)* in Padmasana Posture, generally surrounded by two elephants and holds two lotus flowers in her two upper hands. Lower two hands display 'varamudra' *(boon-giving)* and 'abhyamudra' *(having no fear)* gestures. Her other forms are Rudra *(the howling one)*, Ghora *(the terrifying one)*, and Tamasi *(the dark one)*.

5. Ashtamatrikas sitting in Ashtdal:



Matrikas "divine mother") also called Matar or Matri, are a group of mother goddesses who are always depicted together in Hinduism. The Matrikas are often depicted in a group of seven, the Saptamatrika(s) *(Seven Mothers)*. However, they are also depicted as a group of eight, the Ashtamatrika.

In the Brihat Samhita, Varahamihira says that "Mothers are to be made with cognizance of *(different major Hindu)* gods corresponding to their names. "They are associated with these gods as their spouses or their energies *(Shaktis)*. Brahmani emerged from Brahma, Vaishnavi from Vishnu, Maheshvari from Shiva, Indrani from Indra, Kaumari from Skanda, Varahi from Varaha and Chamunda from Devi and additionals are Narasimhi from Narasimha and Vinayaki from

Ganesha. King Gunakamadeva of Kantipur established eight ajimas all around. In this way King Gunakamadeva established Azima Ashtamatrika with Tantric methods, so these Ashtamatrika Azimas have been of equal importance till now.

1) Pasikwan Azima – Brahmayani located behind Three Dhara Pathshala.
2) Lumri in front of Singha Durbar Azima – Bhadrakali, Maheshwari.
3) Phibw Azima – Kaumari within the Army Headquarters Compound.
4) Azima – Vaishnavi in Pachli itself. 5) Kanga on the bank of Vishnumaati river – Azima Kankeswar. 6) Azima in Ila – Indrayani. 7) Thambahi Azima in Thamel – Chamunda. 8) Chandralakhu Azima – Mahalakshmi inside Narayanhiti Palace.

a. **Vaishnavi:** Vaishnavi Devi is also known as 'Vaishno Devi' and 'Trikut'. In Sanskrit, 'Vaishnavi' means 'female form of Lord Vishnu'. According to Hindu scriptures, Vaishnavi Devi is another form of Lakshmi, the goddess of wealth. She is a Vaishnavi Devi riding on a horse and holding trishul, sword, conch and lotus in her four hands.

b. **Mahakali:** Goddess 'Mahakali' is considered to be the symbol of time and death in Hinduism. Mahakali, another form of Lord Shiva the destroyer, can be said to be the basis of reality and existence. In Markendeya Purana, Mahakali is considered as an aspect of 'Durga Devi' while in Sanskrit she is called 'Mahakala' i.e. the female form of death, that is why her color is black. Mahakali is the 16-armed goddess who rides a lion on the octagon.

c. **Chamunda:** Chamunda Devi, also known as Chamundi, Chamundeshwari and Churchika, is believed to be the wrathful form of Goddess Lakshmi. The presiding deity of the 'Yogini' group of 64 tantric deities is Chamunda Devi. Goddess Lakshmi took a very angry form to kill the two fierce demons 'Chand' and 'Munda', hence she is called 'Chamunda' Devi. It is mentioned in Hindu texts that sacred animals should be sacrificed to appease him. Chamunda is the 4-armed goddess who rides a severed human on the octagon.

d. **Indrani:** Indrani Devi is the consort of Indra, the king of gods. According to the ancient Vedas, she is the shadow of Indra. Not much is said about Goddess Indrani in the texts. She is also known as the goddess of anger. Indrani Devi used to get very angry because of the evil behavior of Indra Dev who had a jealous nature. The 4-armed 'Indrani' is the goddess who rides the elephant in the octagon.

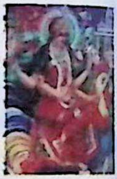
e. **Varahi:** 'Varahi Devi', one of the goddesses of Ashtamatri, is considered to be the consort of 'Varaha Dev'. In Sanskrit, Varaha is also known as the wolf incarnation of Vishnu. She is especially worshiped at night time. The Buddhist goddesses 'Bajravarahi' and 'Marichi' are also considered to be forms of Varahi. Varahi is the four-armed cow-riding goddess.

f. **Kaumari:** Virginity Devi, who is considered to be another form of 'Kumar' *(Kartike)*, who is considered to be the god of war, is also known as 'Kumari', 'Kartikeyani', 'Karthikeyani', 'Jagdambika', 'Jagdamba' and 'Ambika'. Kaumari Devi, who made the peacock a vehicle, has 4 hands.

g. **Maheshwari:** The form of 'Maheshwari' has arisen from the power of Lord 'Mahesh' *(Shiva)*. In Hinduism, Goddess Maheshwari is also known as 'Rudri', 'Rudrani', 'Shankari', 'Shiva' and 'Maheshi', which are feminine forms of Shiva's names *(Rudra, Shankar, Shiva and Mahesh)*. Maheshwari who rides Nandi *(Rango)* has 4 arms. Trinetri Goddess Maheshwari carries trishul, damru, axe, and skull saw. Like Shiva, she also wears a snake garland around her neck.

h. **Brahmi:**'Brahmi' is the form of female power of the creator Trimurtidev 'Brahma'. He is also called as 'Brahmani' and 'Brahmayi'. She is also considered a loving and compassionate goddess. Vidhyadevi Saraswati is described as a form of 'Brahmi' in some texts. Brahmi goddess riding a duck on Ashtadal holding kamandalu, rudraksha garland, book and lotus in four hands.

6. Aditi

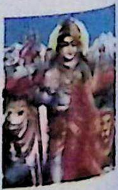


Aditi, *(Sanskrit: "The Boundles")* in the Vedic phase of Hindu mythology, the personification of the infinite and mother of a group of celestial deities, the Adityas. As a primeval goddess, she is referred to as the mother of many gods, including Vishnu in his dwarf incarnation and, in a later reappearance, Krishna. She supports the sky, sustains all existence, and nourishes the earth. It is in the latter sense that she is often represented as a cow.

7. Agni

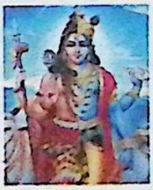
Agni, *(Sanskrit: "Fire")* fire-god of Hinduism. He is equally the fire of the sun, of lightning, and of both the domestic and the sacrificial hearth. As the divine personification of the fire of sacrifice, he is the mouth of the gods, the carrier of the oblation, and the messenger between the human and the divine orders. Agni is described in the scriptures as ruddy-hued and having two facesone beneficent and one malignant. He has three or seven tongues, hair that stands on end like flames, three legs, and seven arms; he is accompanied by a ram, the usual sacrificial animal. In the Rigveda he is sometimes identified with Rudra, the forerunner of the god Shiva. Though Agni has no sect in modern Hinduism, his presence is invoked in many ceremonies, especially by Agnihotri Brahmans *(who perform fire rites)*, and he is the guardian of the southeast.

8. Ardhanarishwara



Ardhanarishwara, *(Sanskrit: "Lord Who Is Half Woman")* composite male-female figure of the Hindu god Shiva together with his consort Parvati. As seen in Southeast Asian sculptures, the right (male) half of the figure is adorned with the traditional ornaments of Shiva. Half of the hair is piled in a hairdress of matted locks, half of a third eye is visible on the forehead, a tiger skin covers the loins, and serpents are used as ornaments. The left *(female)* half shows hair well combed and knotted, half of a tilak *(a round dot)* on the forehead, the eye outlined in black, a well-developed breast, a silk garment caught with girdles, an anklet, and the foot tinted red with henna.

9. Harihara



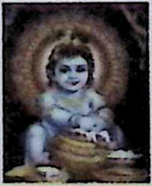
Harihara, also spelled Hari-Hara, in Hinduism, a deity combining the two major gods Vishnu *(Hari)* and Shiva *(Hara)*. Images of Harihara *(also known as Shambhu-Vishnu and Shankara-Narayana, variants of the names of the two gods)* first appeared in the classical period, after sectarian movements, which elevated one god as supreme over the others, had waned sufficiently for efforts at compromise to be attempted. The dual form found special favour in Cambodia, where inscriptions and images from the 6th–7th century are known. In images of Harihara, the right half is depicted as Shiva and the left as Vishnu. The hands of Shiva hold the trishula *(trident)*, a drum, and a small deer, and he may wear a tiger skin. The hands of Vishnu hold his characteristic conch shell and a chakra *(discus)*. Half the headdress is shown with Shiva's matted locks, which hold a crescent moon, and half as Vishnu's crown; on the forehead, half of Shiva's third eye is visible.

10. Jagannatha

Jagannath is 'Ruler of the Universe'; previously Juggernaut is a god loved in provincial Hindu practices in Nepal, India and Bangladesh as a component of a ternion alongside his sibling Balabhadra, and sister, Subhadra. In Odia Hinduism, Jagannath is the Para Brahman and supreme god Purushottama. The majority of Vaishnava Hindus, particularly the Krishnaites, view Jagannath as an abstract representation of Krishna or Vishnu occasionally referred to as his or her avatar. To a few Shaiva and Shakta Hindus, he is a balance filled tantric type of Bhairava, a furious sign of Shiva related with destruction.

Jagannatha, as per them is a conventional term, not special, as much as Lokanatha or Avalokiteswara. In reality, the name Jagannatha could be applied to any God which is thought of as incomparable.

11. Krishna



Ruler Krishna holds tremendous importance in Nepal, where he is venerated and respected by countless individuals. Lord Krishna is a significant figure in Hindu mythology because of his divine leelas (pastimes), teachings, and role as Lord Vishnu's eighth avatar (incarnation).

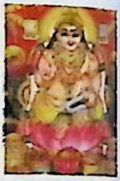
During the Krishna Janmashtami celebration, lovers meet up to celebrate and reenact the different episodes from Master Krishna's life. Jhankis are elaborate processions in which participants dress as characters from Lord Krishna's leelas, including Radha, his beloved consort. These parades are joined by reflection tunes, moves, and dynamic exhibitions, making an euphoric and happy environment.

Notwithstanding the Krishna Janmashtami celebration, Ruler Krishna is adored all through the year in different sanctuaries across Nepal. A portion of the eminent sanctuaries committed to Ruler Krishna remember the Krishna Mandir for Patan Durbar Square and the Krishna Mandir in Lalitpur. These temples attract devotees who seek Lord Krishna's blessings and are significant places of pilgrimage.

The wisdom and teachings of Lord Krishna, as expressed in the Bhagavad Gita, are also very important to the people of Nepal. His lessons working, honorableness, and the way to profound edification resound with numerous people looking for direction and motivation in their lives.

In general, Master Krishna's presence in Nepal is profoundly imbued in the strict and social texture of the country. The festivals he was honored with, his divine leelas, and teachings continue to inspire devotion, foster unity, and encourage spiritual development in the Nepalese people.

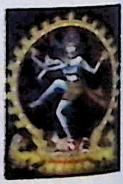
12. Kubera



Kubera, in Hindu mythology, the king of the yakshas *(nature spirits)* and the god of wealth. He is associated with the earth, mountains, all treasures such as minerals and jewels that lie underground, and riches in general. According to most accounts, he first lived in Lanka *(Sri Lanka)*, but his palace was taken away from him by his half brother, Ravana, and he now resides in a beautiful mountain residence near the god Shiva's home on Mount Kailasa, where he is attended by all manner of demigods.

Kubera is the guardian of the north and is usually depicted as a dwarfish figure with a large paunch, holding a money bag or a pomegranate, sometimes riding on a man. Also known as Vaishravana and Jambhala, he is a popular figure in Buddhist and Jain mythology as well. In Buddhist sculptures he is often shown accompanied by a mongoose.

13. Nataraja



In Nepal, Natraj Shiva is revered as a powerful Hindu deity and a symbol of divine energy. He is a significant cultural and religious icon. The Sanskrit words "Nata," which means dancer, and "Raja," which means king, indicate the lord of dance, giving rise to the name "Natraj." Lord Shiva's role as the cosmic dancer who performs the divine dance of creation, preservation, and destruction is emphasized in this particular representation.

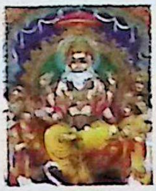
During festivals like Maha Shivaratri, Natraj Shiva is widely worshiped and celebrated in Nepal. Spiritual enlightenment, inner peace, and freedom from the cycle of birth and death are believed to be possible by devotees who honor Natraj Shiva and seek his blessings.

The most common iconographic representation of Natraj Shiva depicts him dancing within a ring of flames, symbolizing the never-ending cycle of life and death. The Tandava, his dancing pose, symbolizes the universe's rhythm and movement. Natraj Shiva is frequently portrayed with different arms, each holding huge images, for example, a damaru (a little drum), a trishula (harpoon), and a snake.

In Nepal, Natraj Shiva worship is practiced not only in temples but also in other cultural practices, as well as in music, dance, and art. His heavenly presence is imbued in the texture of Nepalese society, addressing the transcendent power that administers the vast request and moves people to look for profound development and edification.

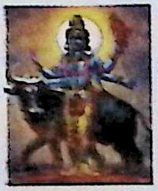
Overall, Natraj Shiva is very important to Nepal because he is a spiritual force that brings people together and a powerful representation of the never-ending dance of creation and destruction. The Nepalese people's religious and cultural identities continue to be shaped in significant ways by their worship of and devotion to him.

14. Vishwakarman



Vishwakarman, *(Sanskrit: "All Accomplishing")* in Hindu mythology, the architect of the gods. The name was originally used as an epithet of any powerful god but later came to personify creative power. Vishwakarman is the divine carpenter and master craftsman who fashioned the weapons of the gods and built their cities and chariots. He is the architect of the mythical city Lanka and is also said to have made the great image of Jagannatha at Puri *(Orissa)*. He revealed the sciences of architecture and mechanics to humans and is the patron deity of workers, artisans, and artists.

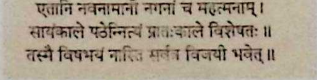
15. Yama



Yama, in the mythology of Eastern philosophy, the god of the dead. The Vedas describe him as the first man who died, blazing the path of mortality down which all humans have since followed. He is the guardian of the south *(the region of death)* and presides over the resting place of the dead, which is located under the earth. In the Vedas, Yama was represented as a cheerful king of the departed ancestors, not as a punisher of sins, but in later mythology he became known as the just judge *(Dharmaraja)* who weighs the good and evil deeds of the dead and determines retribution. He is described as majestic in appearance, green or black, with red eyes and red garments. He carries a noose and a mace, which may be ornamented with a skull and rides a buffalo. His two four-eyed dogs guard the entrance to his kingdom, and the crow and the pigeon act as his messengers. Yama has also passed over into Buddhist mythology in Tibet, China, and Japan, where he occupies a similar but minor role as the guardian of the abode of the dead.

16. Snakes Dety *(Nags)*

Nags are deity snakes or special snakes. In Hindu mythology, these snakes play special roles. There are a number of mythological notions regarding Nagpanchami and the festival.



अनन्तं वासुकिं शेषं पद्मनाभं च कम्बलम् ।
शंखपालं धार्तराष्ट्रं लक्षकं कालियं तथा ॥
एतानि नवनामानि नगनां च महत्मनाम् ।
सायंकाले पठेन्नित्यं प्रातःकाले विशेषतः ॥
तस्मै विषभयं नास्ति सर्वत्र विजयी भवेत् ॥

A large lake once existed in the Kathmandu Valley. When humans drained the lake to make it habitable, the nags became extremely enraged. People gave nags to certain places as places of pilgrimage to protect themselves from the rage of the Nagas and promised to worship them on the day, restoring harmony in the natural world.

Ananta, Vashuki, Padhmanavha, Kambala, Shankhapala, Dhartarashtra, Takshaka, and Kaliya are the great eight nags. These Nags were revered and had a lot of power.

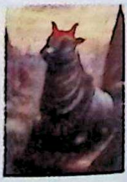
According to the Puran, Shesh Nag on his head lifts the earth. Within the ocean, Lord Vishnu is resting on its coil. Nags Kali, Bashuki, Astha, and Padma; and the most powerful Nags are the Karkot Nags.

17. Animal and Bird-Headed Gods

The concept of God first surfaced in the history of religion and culture shortly after humans began worshiping various forces of natural phenomena such as stars, rain, rivers, and animals. People in ancient Hinduism had no concept of gods or deities during the pre-Vedic period, which lasted from 2,800 to 1,900 BC. They used to worship these natural forces solely for their nurturing abilities. Then, as time passed, the practice of nature worship was gradually abandoned. Instead, they began reimagining gods as human-like creatures, with each part of their bodies representing a distinct feature or characteristic of a natural phenomenon.

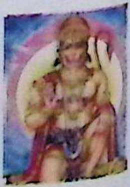
That's why the Hindu pantheon contains a wide range of gods and deities with varying qualities and distinguishing characteristics. Some deities have multiple hands, others have multiple wives, and a few are even half-human, half-animal beings. We'll see some of them in the article.

a. **Nandi – The Gatekeeper of Kailash:** In Hindu mythology, Nandi is a sacred and divine bull. In Sanskrit, the word also means happiness, joy, and satisfaction. According to the Vayu Purana, Nandi is the son of Kashyapa and Surabhi. Throughout Hindu mythology, he is depicted as the gatekeeper of Mount Kailash, which is known as Lord Shiva's abode.



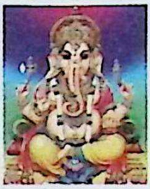
b. **Gadura – The King of All Birds:** Garuda is a mythological character and is often seen with Lord Vishnu as his vahana *(the mount or vehicle of a deity in Hinduism)*. His earliest reference that we have found is in the Rig Veda, which was composed approximately around the second millennium BCE. According to Hindu texts, this bird creature has a man's body and an eagle's head and wings. His entire body was golden, except for his face, which was white, and his wings, which were red.

c. **Hanuman – The Monkey God:** Hanuman first appears as the chief commander of the monkey army in the epic Ramayana, and then several times in the Mahabharata. He is primarily revered as a demigod of great power and divine abilities.

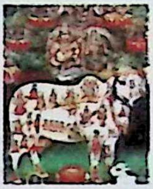


If you look at his entire life, you'll find him with all the attributes of a deity, but he never claimed his godly status and always kept calling himself the most faithful and devoted servant of

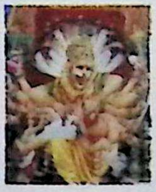
Lord Ram. Because of this one-of-a-kind quality of his personality, he became one of the most beloved gods among Hindus.



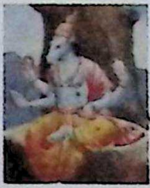
d. **Ganesha – The Elephant God:** As the elephant-headed god, Lord Ganesha is extremely popular all over the world. He is one of the most revered and adored deities in the Hindu pantheon. He is the elder brother of Lord Karthikeya and the first son of Lord Shiva and Goddess Parvati. According to popular Hindu beliefs, Ganesha is the god of intellect and the remover of obstacles. Thus, he is mostly worshiped before the beginning of any auspicious work or during any religious procession or celebration.



e. **Kamadhenu – The Miraculous Cow:** During the Vedic period, there was a divine cow known as Kamadhenu, who was mentioned in various Hindu scriptures as the mother of all cows. She is also known as Surabhi, which translates loosely as the fragrant one. Her complexion is more like a white cloud in Hindu beliefs, and every part of her body has religious significance. However, as a goddess, she is not worshiped separately in a temple or in any ritual ceremony.



f. **Narasimha – The Lion Man:** According to Hindu scriptures, Narasimha is the fourth avatar of Lord Vishnu. He incarnated himself in this avatar with the body of a man and the head of a lion. Narasimha is also regarded as a symbol of great power. His incarnation was said to have been to kill Hiranyakashipu, the most ferocious demon of the time.

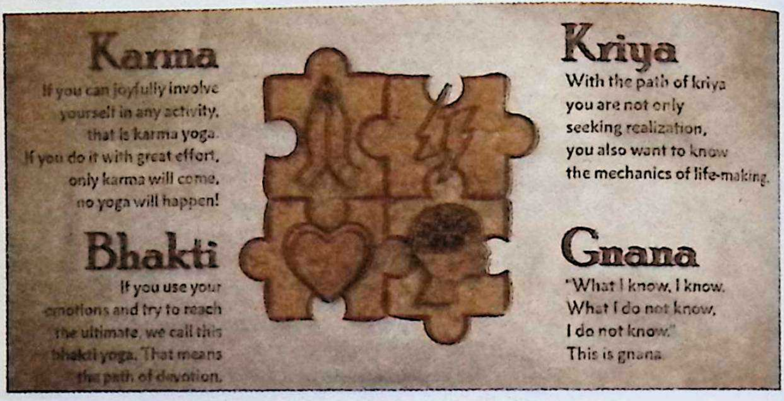


g. **Hayagriva – The Horse-necked One:** Hayagriva is considered an avatar of Lord Vishnu in Hinduism. He is worshiped and is known as the god of knowledge and wisdom. This avatar, like other Lord Vishnu avatars, was not born from a mother's womb. He manifested himself in this half-human, half-animal body instead. This avatar, in particular, had a human body with a horse head on top.

4.9 Types and methods of Yoga

Yoga is classified in different ways according to practice, utility and main purpose and goal. In Dattatraya Yogasastra and Yogaraja Upanishad, four types of yoga are considered as mantrayoga, layyoga, hathayoga and rajayoga. There are endless branches and branches of yoga. Yoga can be done for many purposes and since there are many Sadhaks and Siddhas of Yoga, there are different branches of Yoga based on this. According to Shiv Samhita, there are four main types of yoga: Mantra Yoga, Hatha Yoga, Laya Yoga and Raja Yoga. For the management of the three organs of the mind: cognitive, emotional and action.

Gyana Yoga, Bhakti Yoga and Karma Yoga have been coordinated in the Gita. There are many methods of yoga like: (1) Karma yoga (2) Gyana yoga (3) Bhakti yoga (4) Ashtanga yoga (5) Hatha yoga (6) Raja yoga (7) Mantra yoga (8) Laya yoga (9) Kundalini yoga (10) Tantra yoga (11) Kriya yoga (12) Dhyana Yoga (13) Sanyas Yoga etc. Here is a brief introduction to some of the major yoga methods:



If you can joyfully involve yourself in any activity, that is karma yoga. If you do it with great effort, only karma will come, no yoga will happen!

With the path of kriya you are not only seeking realization, you also want to know the mechanics of life-making.

If you use your emotions and try to reach the ultimate, we call this bhakti yoga. That means the path of devotion.

"What I know, I know. What I do not know, I do not know." This is gnana.

i. **Karma yoga:** The name of every effort, business or movement done through the body, mind and senses is Karma. Karma is of three types, they are: 1. Best: Sattvik or Nishkama Karma or Selfless Karma 2. Madhyama Karma: Rajas or Sakam Karma or Selfish Karma and 3. Adham Karma: Tamas or Nishiddha Karma or Harmful Karma. According to the Gita, Karma Yoga is sattvik or nishkama action.

ii. **Gyana Yoga:** It is mentioned in Yoga texts that it is absolutely necessary for a person who wants knowledge to keep his body, mind and senses pure. The senses and the mind are by nature fickle, as a result of which they become attached to those subjects. The result of this is that the mind becomes contaminated; it becomes impure due to karma. Amrit is obtained from knowledge. It destroys the impurity of karma and one becomes godly forever.

iii. **Bhakti Yoga:** Bhajan means service is devotion. Bhakti Yoga is the name of yoga with devotion and love. By this the mind can be easily concentrated and the mind is easily calmed down. Bhakti Yoga affirms the emotional side of the human mind. Bhakti yoga can be practiced through nine methods of devotion in Srimad Bhagavat such as – Shravana, Kirtan, Smaran, Padsevana, Archana, Vandana, Dasyabhava, Sakhyabhava and Atmanivedan.

iv. **Ashtanga Yoga:** Patanjali Praneet Ashtanga Yoga is the most famous and practiced yoga in the present time. Patanjali has explained these 8 limbs of yoga in a stepwise and orderly manner. These 8 yogas are as follows: 1. Yama 2. Niyam/Rule 3. Asana 4. Pranayama 5. Pratyahara 6. Dharand/ Perception 7. Dhyan/ Meditation 8. Samadhi/Tomb Out of these eight, the first five are external means *(body purification)* and the remaining three are internal *(mind purification)* means.

v. **Hatha Yoga:** Ramdev considered Hatha Yoga to make the body pure and the mind united by the practice of various mudras, asanas, pranayama and bandhas. According to Gorakshapaddhati, asana, pranayama, pratyahara, dharana, meditation and samadhi are the six parts of hatha yoga. In Yogatva Panishad, the practice of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi is called Hatha Yoga or Samag Yoga.

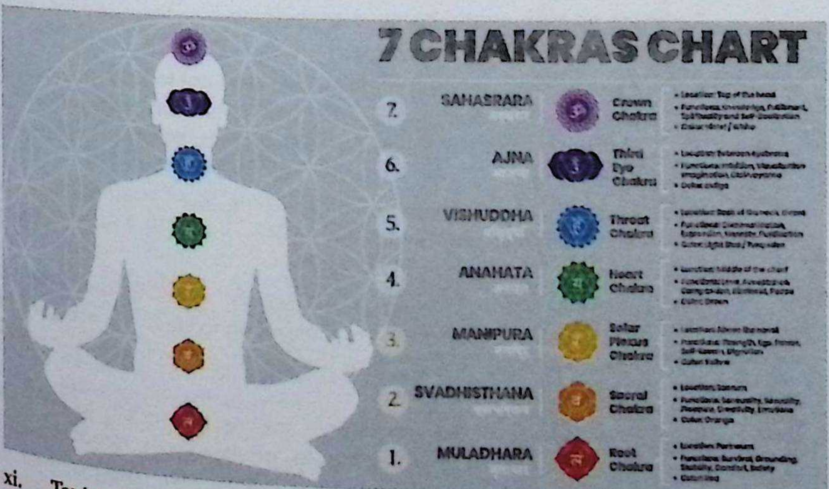
vi. **Raja Yoga:** Practicing Yama Niyamadi and purifying the mind and realizing the luminous soul is called Raja Yoga. Raj means radiant, Jyotirmaya and Yoga means samadhi or realization. The main practice of Raja Yoga is to worship God daily by keeping the body straight and sitting with mind, thinking, perception and meditation. Dharana, meditation and samadhi are the important yoga parts of Raja Yoga under Ashtanga Yoga.

vii. **Mantra Yoga:** The sadhana done by pronouncing and chanting mantras is called Mantra Yoga. Sadhana is done by chanting and reciting or memorizing mantras such as OM, Gayatri Mantra, Mahamrityunjaya Mantra, Soham etc. and given by the Guru. Some people also call it Japayoga. According to the Yogatva Upanishad, chanting the Matrikadi mantra for 12 years with proper sound and pronunciation, achieves anima and other siddhis.

viii. **Laya Yoga:** Always meditating on God while doing daily activities is Laya Yoga. Layyoga can also be placed under Dhyana, Bhakti and Rajayoga.

ix. **Nada Yoga:** Nadayoga is also a branch of ancient yoga in which sound is practiced. In the definition of Nadayoga, sound or music is Naad. It is of two types – the inner sound which is called anahata and the outer sound which is called ahat. The sound felt during meditation is more powerful and important than the sound heard through the external senses. It is said that the practice of Nadayoga will awaken the Kundalini and one can reach Samadhi.

x. **Kundalini Yoga:** There are Seven chakras in the human body. Kundalini Yoga is the awakening of the Kundalini Shakti, which is dormant in the Muladhara Chakra, through Sadhana through the meditation of all the Chakras. Some people have taken this yoga under Tantra and Raja Yoga. Many tantric methods are used in this.



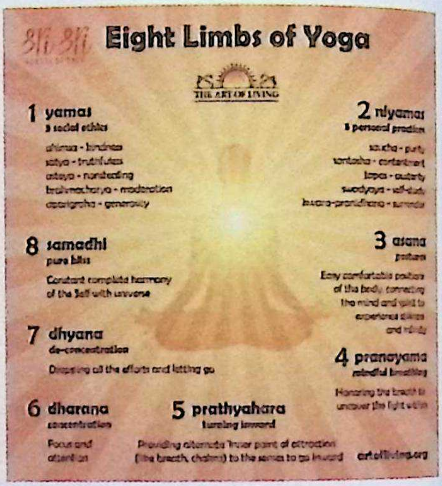
xi. **Tantra Yoga:** Cultivating the divine through various rituals, rituals and religious activities is called Tantra Yoga.

xii. **Kriya Yoga:** Tapa, Swadhyaya and Ishvarapranidhana are the three Kriya Yogas. Kriyayoga is a branch established in accordance with the yogic concept mentioned in the Rajayoga and Bhagavata Gita of Patanjali. It was brought to light by Mahavatar Baba's disciple Lahdi Mahasay (1861). After that, through Lahdi Mahasaya, Yukteswar Giri, his disciple Paramahansa Yogananda (1920) extended it to the West as well.

xiii. **Dhyana Yoga:** Reaching the ultimate goal of yoga through the practice of meditation is called Dhyana Yoga. Dhyana Yoga is Raja Yoga.

4.9.1 Ashtanga Yoga

Ashtanga Yoga is a systematized or formulaic practice of yoga propounded by Maharishi Pathanjaliddha which consists of eight limbs. By practicing these parts of yoga, impurities are destroyed and the light of knowledge shows the nature of the soul, which is completely different from the intellect, ego and senses. There are similarities in some of the yoga methods of Patanjali and Gherand, but there are differences in some of them.


Eight Limbs of Yoga
THE ART OF LIVING
1 yamas
5 social ethics
ahimsa - kindness
satya - truthfulness
asteya - nonstealing
brahmacharya - moderation
aparigraha - generosity
2 niyamas
5 personal practices
saucha - purity
santosha - contentment
tapas - austerity
swadyaya - self-study
isvara-pranidhana - surrender
3 asana
posture
Easy comfortable posture of the body connecting the mind and spirit to experience stillness and ...
4 pranayama
mindful breathing
Honoring the breath to uncover the light within
5 prathyahara
turning inward
Providing alternate 'inner point of attraction' (the breath, chakra) to the senses to go inward
6 dharana
concentration
Focus and attention
7 dhyana
de-concentration
Dropping all the efforts and letting go
8 samadhi
pure bliss
Constant complete harmony of the Self with universe
artofliving.org

1. Yama

According to the Yoga Sutra of Yoga Darshan, there are five types of Yama, namely: Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. Practicing these yamas with the same spirit as the sovereign without the limits of caste, country, time, means, that is, with everyone, at all times, is the same as Mahavrata. Yama is considered a social discipline. Yama has five appendages:

(a) **Ahimsa:** The meaning of non-violence is not to fight, not to speak bad words, not to cause pain, to behave well towards everyone with mind, word and deed. By following non-violence, others also give up enmity towards him.

(b) **Truth:** The truth is not to tell lies, not to act falsely, and to be honest with everyone and always be loyal to the truth. From this comes the shelter of the verb in the yogi.

(c) **Stealth:** Stealing means not stealing, cheating and exploiting by mind, words and actions, not intending to steal, not accepting bribes, not corrupting. If you follow this Yama, you will get more knowledge and economic benefits.

(d) **Brahmacharya:** Brahmacharya means not indulging unnecessarily in pleasures, not engaging in adultery, not adopting obscenity, being virtuous, practicing good deeds, etc. When celibacy is fully established, then one's mind, intellect, senses and body attain extraordinary strength.

(e) **Aparigraha:** It is Yama not to accumulate more wealth and luxury goods than is needed out of greed.

2. Niyama

Patanjali has explained about Niyama, the second limb of Ashtanga Yoga in Yogadarshan. Niyama is also of five types, viz: Shauch, Santosha, Tapa, Swadhyaya and Ishvarapranidhana. These rules are a special personal discipline for the seeker who trains the body and mind to develop personality and achieve peace and happiness. There are five types of rules:

(a) **Sauch/Defecation:** The practice of keeping the mind clean by means of cleansing the mind including the daily activities *(urinating, bathing, brushing and washing the body inside and outside, etc.)* is included in Sauch/Defecation. By following the rules of defecation, the external purification as well as the desire towards others is reduced, the inner cleansing, the mind happy, and the concentration in the mind, vashikaran of senses and ability of self-realization is also obtained.

(b) **Santosh/Satisfaction:** Satisfaction is being satisfied with the results obtained after doing proper work. There is no better happiness than contentment.

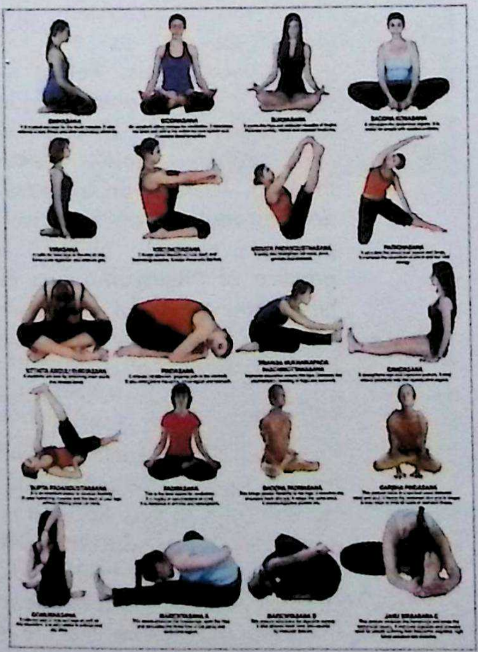
(c) **Tapa:** Being patient and restrained without harming the body and mind to achieve the goal of a meaningful life are examples of tapa. Through the practice of penance, perfection comes to the body and senses.

(d) **Swadhyaya:** To study good thoughts and things of knowledge, to study the scriptures, think, meditate, etc. is Swadhyaya. This gives high spiritual benefits.

(e) **Ishwar Pranidhana:** Dedicating all the achievements that we have got to God, creating a feeling of love and directing life towards extreme happiness through Bhakti Yoga is called Ishwar Pranidhan. Samadhi is achieved through this.

3. Asana

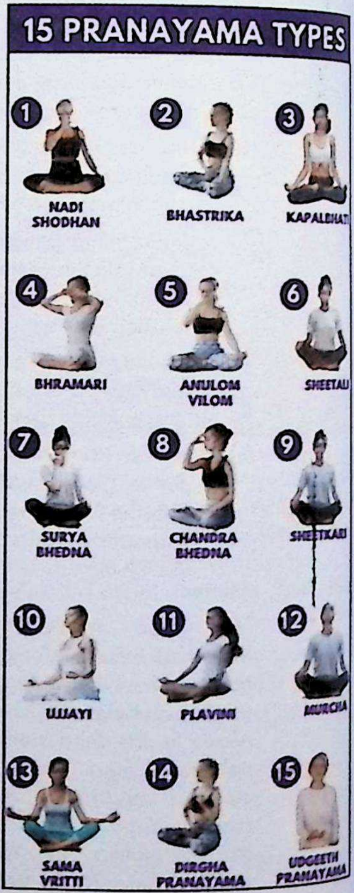
The yoga method of Maharishi Patanjali and Maharishi Gheranda is used under classical yoga. Asana is the third part of Ashtanga Yoga and it is also an important part of Hatha Yoga. According to Patanjalika in Yoga Darshan, asana is a stable and comfortable state of the body, that is, asana is the practice of staying in one place and position for a long time without moving the body.



Especially thirty-two seats are auspicious. According to Gheranda, the following asanas are important: Siddhasana, Padmasana, Bhadrasana, Muktasana, Vajrasana, Swastikasana, Sinhasana, Gomukhasana, Veerasana, Dhanurasana, Mritasana, Guptasana, Matsyasana, Matsyendrasana, Gorakshasana, Paschimottanasana, Utkatasana, Sankatasana, Mayurasana, Kukkutasana, Kurmasana, Uttanakurmasana., Uttanamandukasana, Vrikshasana, Mandukasana, Garudasana, Vrishabhasana, Salabhasana, Makrasana, Ustrasana, Bhujangasana, Yogasana, total thirty-two asanas are such as to give success in the human world.

4. Pranayama

Pranayama is stopping, prolonging or controlling the speed of breathing after the completion of asana. It is of four types, external, internal, columnar and external internal and it is seen from space, time and number, which is long and light. While practicing Pranayama, special breathing exercises are done to prolong the speed of breathing, stop it and breathe through the nose and mouth in different ways and some of them even happen automatically during the practice. Based on various researches, it has been found that after practicing pranayama, there are countless benefits, such as: strengthening the lungs and reducing diseases of the respiratory system, giving special benefits to the heart and blood vessels, weight loss, endocrinology, diabetes, kidney disease, mental illness, etc., concentration and memory, thinking. There is an increase in decision-making ability, psycho-physical control ability. The practice of Pranayama has also been found useful in mental illnesses such as stress, anxiety, fear, depression etc.

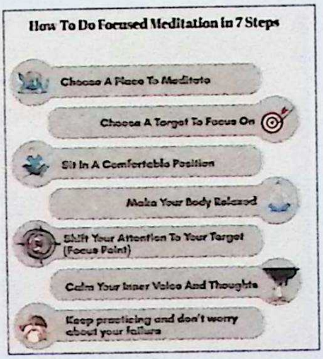


5. Pratyahara

Pratyahara is the practice of controlling the senses and the mind. Pratyahara is the merging of the senses into the form of the mind without subject matter. Human mind is very fickle. It is because of the senses that the mind goes towards wrong conduct due to the lack of concentration in the mind. People are participating in bad deeds by following the five senses and the five senses, the eleven senses, the mind, words, touch, form, taste and smell in the name of pleasure. It is the mind that stops these senses.

6. Dharana

Dharana is the concentration of the mind (mind) in one place. According to Bharadwaj, there are five notions such as: 1. Parthivi Dharana *(of land and its root is its place)*, 2. Ambhasi Dharana *(Mooladhara Chakra is its location)*, 3. Agneyi Dharana *(Manipur Chakra is its place)*, 4. Air perception *(Anahata Chakra is its location.)* and 5. Celestial Dharana *(Bishuddha Chakra is its location)*. Dharana initially manages the mind, intellect, ego, brain etc. and prepares for meditation.



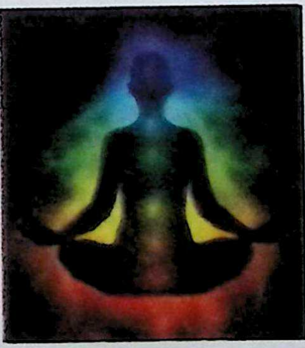
How To Do Focused Meditation in 7 Steps

Choose A Place To Meditate
Choose A Target To Focus On
Sit In A Comfortable Position
Make Your Body Relaxed
Shift Your Attention To Your Target (Focus Point)
Calm Your Inner Voice And Thoughts
Keep practicing and don't worry about your failure

7. Meditation

One-pointed concentration of the mind on the place or target object is called meditation. Yoga should be done to purify the conscience by subduing the mind and senses and concentrating the mind. Saguna, nirguna or sakar *(thinking of an object or goal)* or formless *(without thinking of anything)* meditation can be practiced.

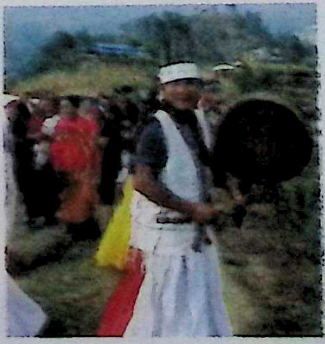
8. Samadhi



Samadhi is the highest state of yoga in which there is no existence of the goal or the mind and it reaches a state of nothingness. The idea of samadhi, or reaching a state of pure consciousness, can be seen throughout Hindu, Jain, and Buddhist traditions. It was outlined in Buddhism's eightfold path, as well as in Patanjali's eight limbs of yoga.

In both philosophies, it represents the final stage of a spiritual path where one may become enlightened.

4.10 Masto and Samanism



People of Nepal believe in Masto as a living God since time immortal. Masto is believed to be a God of rural people through which it has no specific murti. It is represented by Dhami *(shaman)*, rather. Generally, Dhamis are regarded as common people in the society. When Masto enters into their body, Dhamis impersonate Godly power and then start to jaw partun. In this stage, rural people have great faith on them. Masto is called Gosain and/or God in rural areas.

4.10.1 Masto

The ancient scriptures refer to Khas as Sudras and Barbarians, so today's Kha of Nepal and India adhere to Vedic Hinduism and no longer refer to themselve as Khas. Despite their devotion to their ancestral clan deity, these individua practice Hinduism. They perform clan spiritual ceremonies called kul pujas, an the religion of their ancestors is the foundation of these important aspects of the lives. Khas in Uttrakhand and the west of Nepal practice this religion, which i known as Masto/Masta. The Brahmins have hinduized Masto/Masta, but it i clear that Khas practice a religion that has nothing to do with Vedic beliefs. Kha practiced shamanism and animism in the hills and mountains where he lived These are the Masto beliefs:

1. They are eternal, formless gods. Therefore, the inquiry "How old are they?" is unnecessary.
2. Masto's brothers, who range in age from 12 to 100 if you move fro village to village, are referred to as his brothers.
3. Masto has nine sisters, who are now recognized as the 9 Durga Bhavan during Nepal's Dashain/Dashera festival. The names of Masto and hi sisters range from sanskrit to Tibetan-like languages.
4. Masto always protects his sisters and the worshippers of him.
5. Masto does not have a form; however, in recent years, some individua have made the decision to give it a form and place the Masto statue i temples. Dr.Jagman Gurung notes that the family of Khas who made the decision to place Masto in a closed mandir rather than in the open natur all perished.
6. The Khaptad Basnets Masto is regarded as the most powerful, and neithe women nor Brahmins are permitted to participate in the secret or sacred ceremony there.
7. During these ceremonies, those who are taken over by Masto speak a unrecognizable language before conversing with the locals in their native tongue. Some Khas even communicate in a Tibetan language as numerous Khas Masto are connected with Tibet as Khas came from Tibet. Dr. Jagma Gurung is of the opinion that Dhamis and Shamins speak Khas, an ancient language that is referred to as "dev vani" or "god's words."

   Because Khas has never believed in the caste system before, Dalits who are taken over by Masto are not distinguished from the other people. Many historians and researchers believe that the Khas were taught to kill their enemies by sacrificing animals at their festivals because they were seen as a warrior tribe and were always fighting others.

   There are 12 masto brothers and 9 masto sisters. The maato sisters are the navadurga bhawani. They share a maternal uncle, or mama, who is known as lama bishnu. It dates back to ancient people living in the far west. Some people think Masto is the son of Shiva or Indra, but this is a modernized version of the later period. Even the tale of their mother being referred to as Lama Vishnu is an amalgamation of local khas and Buddhist traditions.

   They are identical to kul devata. They are Khas people's kul deuta. Although a small number of janajatis may have adopted masto as kul deuta, it is not widespread. Khas diety are Masto. Some say that Khas adopted nine bhawani, who are either forest nymphs or forest diety.

The following are the 12 Brothers

Adi Masto	Khapad Masto	Bhabiro Masto	Rumal Masto
Kala Masto	Dhadari Masto	Tharpa Masto	Bani Masto
Kaba Masto	Mandali Masto	Dudhe Masto	Darhe Masto

The following are the 9 sisters

Malika	Bhawani	Kanakasunnadari
Kalika	Mahakali	Jalpa
Tripurasundari	Himalani	Ugratara

4.10.2 Samanism

The intermediary between the natural and supernatural worlds is the shaman. He is said to be able to leave his body and talk to the ancestor spirits in the mystical intermediate world while he is in a trance. Or he let the spirit enter his body so that it could speak to people and act through the shaman.

There are spirits, and they play important roles in human lives and society. The shaman has the ability to communicate with the afterlife. Spirits can be helpful or destructive. Shamans are powerful because they uphold enduring beliefs and practices that have worked for thousands of years. Their profound connection to nature and the spiritual world make them powerful.

However, they do not exert much power. It is neither condescending nor imposing. Shamanism has been regarded as one of the world's oldest as well as one of its newest religions; a shaman is a religious or mystical expert *(male or female)* who serves as a healer, prophet, and custodian of cultural tradition in traditional Indigenous societies.

Paleolithic cave art contains evidence of shamanism, and contemporary societies are cultivating shamanic experiences, particularly in its "New Age" or neoshamanism variations. Shamans use damaging and controlling totems on the ground during combat to hinder their adversaries and maximize their effectiveness.

Shaman are able to fight enemies close up or from a distance because of their versatility; however, shrewd shamans choose their strategy based on their opponent strengths and weaknesses.

Dhami is referred to as Dangri in Nepali languages. They worship Istadevi, or Masto, the natural power of God, in the traditional Hindu manner when it comes to Gods and Goddesses. They offer a variety of Mastos, including Bung Masto, Kanwa Masto, Wawira Masto, Tharpa Masto, Dangthya Masto, Rakshak Masto, Jaleshwar Masto, Van Masto, Bhuiyar Masto, Kulyan Masto, and Pitri Masto. The primary Mastos in this region are Kulyan Masto and Pitri Masto. Pitri Masto is the name given to the masto of deceased relatives.

The Dangri's topknife should be long *(tupi)*. Tupi is made of gold, silver, and bones from animals and birds, among other things. It is thought to come from God. Dangri is said to use copper, brass, and iron bells to drive away evil spirits.

Thali, Dangri's assistant, speaks tantra and mantra while also playing the dr *(Damaha)*. Thali plays the drum quickly and landly as Dangri receives the souls Gods and Goddesses. Thalis can be one to six inches across.

Dangri does not feel heat or cold because the God and Goddesse souls rema within the body. At this point, Dangri is also able to dance in fire. Teeka is a Dan blessing made of curd and rice. On Kartike Purnima *(the full moon in Novemb* and Baishak Purnima *(the full moon in April)*, this custom is followed each ye People offer food and sacrifice male goats, cock hens, and other animals following morning. to God for the welfare of the family. On the final day, in evening, they created lingo out of a long tree.

4.11 Kama Sutra

The Kamasutra is believed to have originated in Indina state (4th to 6th century CE.). It is thought that the text was compiled by Vatsyayana based on earlier works on human sexual behavior and relationships. The Kamasutra is written in Sanskrit and is considered one of the most important works of Sanskrit literature. It has been translated into numerous languages and has influenced sexual behavior and relationships in many cultures arou the world.

While the Kamasutra is primarily known for its descriptions of sexual positio and techniques, it also covers a wide range of topics related to human sexu behavior and relationships. These include the importance of mutual respect a pleasure, the role of the woman and the man in a sexual relationship, the role the third person, the role of the divine, and the role of society in shaping sexu behavior. The Kamasutra is considered a comprehensive guide to human sexu behavior and relationships and it is still widely read and studied today.

While the Kama Sutra is way more than just a sexual guidebook, it's importa to note that it was really the first erotic text of its kind. "Kama means des and Kama Deva is the god of love and desire. The Kama Sutra is a 4th centu Hindu text written in Sanskrit. It is the first erotic treatise in the world," says R Vanita, PhD., a professor of South and Southeast Asian studies at the Univers of Montana. "The Kama Sutra is divided into several chapters. It gives adv to people on how to enjoy the pleasures of life, including sex." Vanita expla that the text also encourages people to engage in 64 different forms of art l cooking, music, and even flower arrangement to experience pleasure beyond t bedroom.

In conclusion, Kamasutra is progressive and proposes many valuable lessons f both men and women to learn about relationships, sexual life, and marria Since everyone aims to have healthy and happy relationships, it can prov useful information for future partners. Undoubtedly, the theme of sexu satisfaction and pleasure is one of the priorities; however, the rights of wom and their equal role in marriage are discussed as well. The book was ahead its time and has helped to increase the influence of women on family life a personal relationships.

Reason behind some temples are decorated with erotic carvings

Although the official reason for the carvings is unknown, a variety of experts have offered varying perspectives. A portion of the reasons are recorded beneath:

Religion: Sex is one of the most significant aspects of human life in Hinduism. In the past, sexual activity was never considered taboo. The erotic carvings on the temples are believed by many to be intended for sex education.

One of the four paths suggested by Hinduism to merge with Brahma or escape from Moksha *(rebirth)* is known as kama, and it includes sex. This might be why, along with other sculptures that depict materialistic aspects of life, such sculptures can be found on Hindu temples.

Buddhism and Hinduism disagree: Hindu leaders began to become concerned at the beginning of the first millennium, when Buddhism began to devour Hinduism and gain popularity. Buddhists are taught to never get married.

There was a possibility of population loss when a growing number of people began to remain single. As opposed to the inflexible Buddhist lifestyle, Hindu sages needed to pass on the message that Hinduism isn't that unbending and that it is more about existence than shying out of it.

Expanding Populace: Some people hold the belief that the carvings on the temple were made with the intention of encouraging sexual activity and expanding the workforce, which is desperately needed. At the point when individuals began to work a great deal and disregard fornication, such figures were raised to remind their obligations.

Luxury: Some people think it's just a luxury enjoyed by ancient Hindu kings. Some academics believe that the sculptures were a part of the opulence of the Hindu kings of the past, who were known for their wealth.

Temple security: When Muslim rulers took over kingdoms and cities in the past, they destroyed temples. It was accepted, Muslim individuals loathe bareness and won't approach the sanctuaries when sensual carvings were made on them and consequently, will be saved.

Additionally, some people hold the belief that such sculptures will safeguard the gods inside the temples and keep evil spirits out.

Sex schooling: Some other accept, individuals in the antiquated times didn't have the foggiest idea about the appropriate approach to taking part in sex. They did not have the means of communication that we do today. To teach them how to do it, the artists made sculptures and placed them in temples.

Safety from lightning: Lightning, as per Hindu conviction, is god Kumari *(Virgin Goddess)*. If sexual sculptures are placed in temples, the Lightning God won't strike because he won't want to go there. The logic is supported by a few ancient writings, but experts today disagree because all temples do not have such erotic sculptures and there is evidence of a lightning strike on a temple with erotic sculptures.

Chapter 5

TOURISM ACTIVITIES

Tourism in Nepal

Tourism is the largest industry in Nepal and its largest source of foreign exchange and revenue. Possessing eight of the ten highest mountains in the world, Nepal is a hotspot destination for mountaineers, rock climbers and people seeking adventure. The Hindu and Buddhist heritage of Nepal and its cool weather are also strong attractions.

Mount Everest, the highest mountain peak in the world, is located in Nepal. Mountaineering and other types of adventure tourism and ecotourism are important attractions for visitors. The world heritage site Lumbini, birthplace of Gautama Buddha, is located in the south of the West region of Nepal (which *despite the name is located in the centre of the country)* and there are other important religious pilgrimage sites throughout the country. The tourist industry is seen as a way to alleviate poverty and achieve greater social equity in the country.

5.1 Tourism History in Nepal

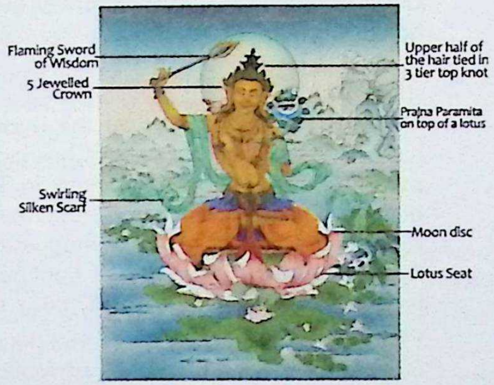
Nepal has a long and illustrious tourism history that spans several decades. The country is a popular destination for tourists from all over the world due to its distinctive geography, diverse culture, and breathtaking natural beauty.

Nepal first opened its doors to tourists from outside the country in the early 1950s. The government began promoting Nepal as an appealing destination after realizing that tourism had the potential to generate revenue. The Himalayan peaks, including Mount Everest, attracted the first few tourists, who were adventurers and mountaineers.

Throughout its history as a tourist destination, Nepal experienced a number of significant difficulties, including political instability, natural disasters, and a devastating earthquake. The nation, on the other hand, displayed resilience and worked to rebuild its tourism industry. Heritage sites were restored, safety measures were improved, and Nepal was promoted as a safe and appealing destination.

Nepal's tourism history as a whole has progressed from a mountaineering destination to a diverse and thriving industry. The country's breathtaking landscapes, extensive cultural heritage, and warm hospitality continue to draw tourists.

Tourism in Pauranik period


Flaming Sword of Wisdom
5 Jewelled Crown
Swirling Silken Scarf
Upper half of the hair tied in 3 tier top knot
Prajna Paramita on top of a lotus
Moon disc
Lotus Seat

During ancient time tourism in Nepal was with different perspective. According to Buddhist literature, 'Manjushree', Buddhist mystique, visited Kathmandu Valley, cut the Chovar Hill with his sword for the out let of water. He drained the water and settled inhabitation. Manjushree is said to have come from Mahachin *(China)* and regarded as the first tourist visiting Nepal. It has been illustrated in the chronicle that Gautam Buddha visited Nepal during the reign of Jitedasti, the seventh Kirat King, who stayed in the western part, near Swayambhu. But Nepali historians don't support this idea. There is no proof of Buddha's Kathmandu visit. They are of the opinion that Buddha never visited Kathmandu.

Tourism in early period

Emperor Ashok too had visited Nepal. King Ashok visited Lumbini, the birth place of Lord Buddha, and built the Ashok Pillar there. Then came to Kathmandu valley and built similar pillars in different places. Regarding the visit of Emperor Ashoka, he has visited Lumbini and Kapilvastu which was written in his inscription. He has placed another inscription in Niglihawa too. Kathmandu visit of Ashoka was only written in chronicles which were not regarded as a strong document in scientific history writing. It was not historically proved. Four Pillar found in Patan which was built in Ashoka style might be built by some others who were sent to build by Ashoka.

Tourism in Lichchhavi period

Lichchhavi period was regarded as the golden era from the tourism point of view. In Lichchhavi period (400 AD. and after), there had been enormous progress of art and culture. Kailashkut Bhawan, Managriha and Bhadradhiwas Bhawan were the major attractions of Lichhavi period. The way in which art and culture were developing in Nepal during that period inspired the Chinese travelers to come to Nepal and write about Nepal. The marriage of Bhrikuti and Srong-sten Gampo, the king of Tibet gave rise to the establishment of special relations between the two countries. As a result, it was natural for the people of these countries to travel from one country to the other. Thereafter, Nepal was developed as the only route for a long period to visit China via Lhasa and travel from China to India via Lhasa. This led to the increase in arrivals of foreigners in Nepal.

Famous Chinese traveler, Huien-Tsang, started the journey to India in 629 AD. He returned to China via Nepal in 643 AD. during his journey to Nepal; Huien-Tsang also visited Lumbini. In 643 AD., another Chinese traveller Li-Yi-Piao, came to Nepal via Lhasa and then visited India. Another Chinese traveller, Wang Hiuentse travel to Nepal with his companions during 643-657 AD. when he was envoy to India. Buddhist Monk, Monastic and preachers had visited Nepal during Lichchhavi period i.e. Shantarakshit in 742 AD., Padma Sambhav in 774 AD., Kamalsheel in 760 AD., Atisha Dipankar in 1040 AD. and Milarepa in 1010 AD.

Tourism in Medieval period

The Mallas ruled Nepal after the Licchavis. This period is known as medieval history. During Malla period Christian missionaries came to Nepal with the purpose of spreading Christianity in Tibet. During this period until the reign of Jaya Prakash Mall, many westerners had visited Nepal for the purpose of missionary activity. In 1628, Portuguese Father Juan Cabral, during the reign of Laxmi Narshing Malla, ruler of Kantipur, a foreigner, entered Nepal for the first time in medieval period. Later, many missionaries came to Nepal with similar purpose.

Since 1737 AD., King Jaya Prakash Malla provided written permission to Christians for the settlement and spreading Christianity in Kantipur. When Kathmandu valley was defeated by Prithivi Narayan Shah he ordered Christian Pastors and Nepali Christians to leave the country. On 4th February 1769, Pastor Giuseppe and 58 Nepali Christians left Kathmandu Valley and went to settle in India's Bettiah, closer to the Nepal border. During those days, foreign tourists visiting Nepal were the European missionaries. Besides, Chinese, Tibetan and Indians used to visit Nepal especially with religious and commercial motives. Similarly, Nepalese traders used to go to Lhasa for business purposes and the Tibetan traders come to Nepal and vice-versa. Thus, religious and trading activity had contributed to the development of tourism in Malla period.

Tourism after the Unification period (Before 1950)

Overview of Nepal's Tourism Nepal has established itself as a destination for backpackers and travelers thanks to its stunning landscapes, crystal-clear lakes and rivers, majestic mountains, and diverse cultures and traditions characterized by tranquility and harmony. Nepal's financial growth and freedom have also been aided by tourism, which has contributed not only to the exchange of culture and traditions, ideas and principles, ethical principles, and beliefs between nations. The tourism industry alone contributed 11.5% of the country's GDP in 2019. Accordingly, Nepal is exceptionally reliant upon the travel industry for clear reasons and has turned into a fundamental part in changing the financial situation of Nepal.

Some data have yielded information dating back as far as 1792 AD., despite the fact that an exact timeline of the official history of tourism in Nepal remains a matter of speculation. However, the Hippie Trail in the 1970s and Tenzing Norgay and Sir Edmund Hillary's successful 1953 ascent of Mount Everest triggered Nepal's tourism boom.

Tourism activities after Unification

In 1792 AD.:	Caption Kirk Patric, a military official, paid an official visit to learn more about Nepal. In addition, he published a book titled An Account of the Kingdom of Nepal, which was instrumental in promoting Nepal to the outside world.
In 1816 AD.:	The signing of the Treaty of Sugauli by Nepal and the East India Company marked the beginning of regular British visits to Nepal.

In 1850- 51 AD.: When Janga Bahadur Rana, the prime minister at the time, went to Britain, he introduced Nepal and its people to Europe.

In 1911/21 AD.: The Prince of Wales and King George V went to Nepal to hunt for tigers. Information from earliest distributed records of unfamiliar guests to Nepal found in Percival London's book "Nepal" uncover visit made by 153 Europeans *(generally English)* to Kathmandu between the times of 1881 to 1925 Promotion.

Tourism after the 1950s.

Under the autocratic Rana regime, Nepal was closed off to the outside world. However, after 104 years of Rana rule, Nepal saw growth in every industry, including tourism. Before 1950, only a few tourists were allowed to visit Nepal, mostly for climbing, trading, and pilgrimage.

In 1950 AD.: The tenth-highest mountain in the world, Annapurna 1, was first climbed by Maurice Herzog.

In 1952 AD.: Tony Hagen, a Swiss geologist, was hired by the Nepali government to map the country's geography. He retired in 1972 AD. after covering 14,000 km.in the Himalayas.

A group of wealthy tourists, including students, began traveling from England to Nepal for research and climbing purposes through Eastern Europe, Turkey, Kashmir, and Manali.

In 1953 AD.: Tenzing Norgay and Sir Edmund Hillary made an unprecedented ascent of Mount Everest.

Nepal's tourism industry is said to have been at its peak in the 1950s. In addition to introducing Nepal to the rest of the world, the conquering of world-famous and formidable summits (over 8000m.) paved the way for Nepal's upcoming tourism industry.

In 1955 AD.: Nepal gave a first vacationer visa under the industrious solicitation of Boris Lissanevitch, a regarded hotelier. He mentioned then crown ruler Mahendra to send travelers under Thomas Cook and Children Ltd to Nepal in which 20 individuals showed up structure Calcutta as vacationers.

In the same year, the first private airline, "Himalayan Airways," began operations.

In 1956 AD.: Under the Ministry of Industry and Commerce, the National Tourism Council developed a plan for the five-year development of tourism.

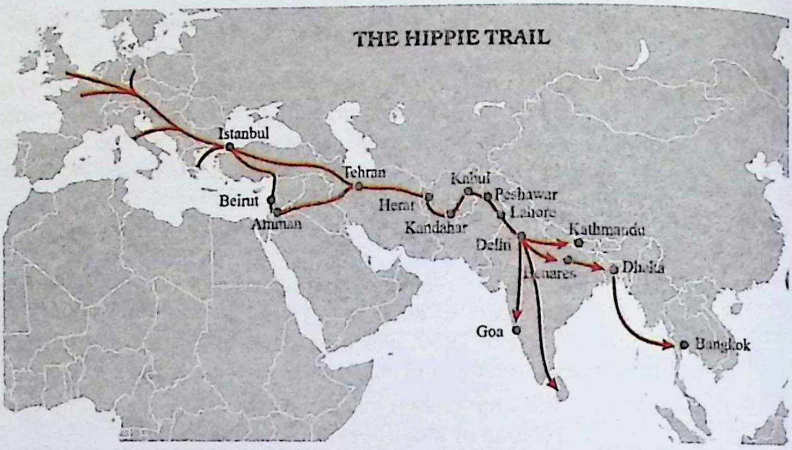
In 1958 AD.: Imperial Nepal Carriers Organization (RNAC) officially began its administrations.

Nepal likewise started in connecting with Indian urban communities making Nepal more open regardless of being a landlocked country.

Nepal joined the World Tourism Organization (WTO), which is now known as the International Union of Official Travel Organization (IUOTO).

From 1960 AD. to 1970 AD.: The Hippie Trail

The hippies from Europe or the United States embarked on the Hippie Trail in order to reach Asia, primarily Nepal and India. The reason for his excursion



was to investigate oneself and remain far away from home to the extent that this would be possible. Primarily to escape the profound social shifts brought on by the Vietnam War and other social norms. They took the cheapest means of transportation, such as buses, trains, and, when necessary, hitchhiking. The Hippie Trail depicts the route taken from Europe or the United States to Asia. The majority of the trip would begin in Istanbul and conclude in Kathmandu or Goa.

Hippies could be seen wandering the streets of Kathmandu, interacting with the locals, or spending their days in temples. Freak Street was home to many, with Kathmandu Durbar Square being the most popular of them all. Freak Road gave facilities and everyday supplies, except it was likewise a focal center point for cannabis and marijuana smokers.

Straightforwardly or in a roundabout way, hipsters laid out Nepal as an explorer objective which actually wins right up 'til now. Open to people from all over the world, Nepal's origins can still be found in the free-spirited, soul-searching men and women who came to the country by canoe and made it their home.

In 1964 AD.: In order to organize treks and climbs, a man by the name of Jimmy Roberts established the first travel agency in Nepal under the name "Mountain Travel Nepal." Additionally, he established the Tiger Tops resort in Chitwan National Park, Pakistan, and began promoting ecosystem and wildlife conservation. Additionally, he was instrumental in establishing tourism protocol and educating novice trek companies. He is otherwise called the "Father of Nepalese The travel industry".

All 8000-plus-meter summits had been conquered by 1965, promoting Nepal as a climbing and expedition destination.

Tourism after 1970's AD.

In 1973 AD.: Chitwan National Park was established to protect and preserve wildlife as well as the ecosystem within it.

Find out more about the Hippie Trail here: Cannabis legalization and the Hippie Trail in Nepali tourism in the 1990s and 2000s.

In 1998 AD.: Foundation of Nepal The travel industry Board, which assumed a significant part in advancing the travel industry area of Nepal to the world.

Nepal successfully established itself as a haven for backpackers, adventure sports enthusiasts, soul seekers, and free-spirited individuals between the years 1950 and 1998.

In 2001 AD.: In the Royal Massacre, King Birendra and his family were shot to death. Traveler freedom of movement was jeopardized by the moist rebel group, which increased the level of security. Because of this, the tourism industry saw a 50% decline as a result of Nepal being deemed unfit for travel. The city area saw the majority of tourism, with shorter stays.

In 2006 AD.: The government of Nepal and the moist rebel group reached a comprehensive peace agreement, which increased tourism because Nepal was now safe for travel.

In 2011 AD.: Nepal celebrated its first Tourism Year by promoting the breathtaking landscapes, culture, and traditions of the country, organizing a variety of mountain expeditions, and establishing Nepal as a safe and pleasant travel destination.

In 2014 AD.: Travel industry straightforwardly added to Rs. 83.7 billion, or 4.3% of the GDP of the country. Nepal's contribution to GDP *(in percent of GDP)* from travel and tourism in 2018 was 7.9%, indicating a steady upward trend.

In 2020 AD.: Nepal observes Visit Nepal Year 2020 in the expectation of drawing in north of 2 million sightseers from everywhere the world. The government of Nepal wants to broaden the areas of tourism that cater to adventure seekers, soul-seekers, pilgrims, and luxury travelers by rebranding the current appeal, which was previously primarily focused on mountaineers and backpackers. Nepal intends to develop five main areas this year: People and Culture, Nature and Wildlife, Heritage and Leisure, Religion and Pilgrimage, and Outdoors and Adventure.

The COVID-19 pandemic severely impacted Nepal's tourism industry, with travel restrictions and lockdowns leading to a sharp decline in visitors. In 2020, tourist arrivals dropped to 230,085, a significant decrease from 1.19 million in 2019, causing substantial economic losses. However, the industry began recovering with the easing of restrictions and vaccination efforts, allowing Nepal to reopen to international tourists in 2021. Interest in adventure tourism, trekking, and cultural experiences surged, leading to a gradual increase in visitors. By 2022 and 2023, the sector showed a stronger recovery as global travel resumed. Despite the positive trend, the recovery has been gradual, focusing on adapting to post-pandemic travel dynamics with heightened health and safety measures and an emphasis on sustainable tourism.

5.2 Direction/Guidelines for Guide

The best possible understanding of the culture, history, monuments, ichnography and society an of the area is imparted by professional tour guides. A professional tour guide makes the best of both worlds. It is true that without a knowledgeable guide, a trip will not be successful or memorable. Similarly, trekking guide most be familiar about trekking routs, local culture and their tradition and social norms. During their training, they learn about the civilization of the area. The trip's main priorities are luxury and safety

5.2.1 Trekking/tour Preparation Description

It consists of tasks related to the preparation of trekking/tour.

Task and Objectives

i. Check Itinerary
ii. Check/Prepare Trekking or tour equipment
iii. Manage trekking or tour staff
iv. Obtain the information about trekking/tour area
v. Check/Prepare Group or Client's budget for excluded services
vi. Check/Prepare TIMS & Permit
vii. Check/Prepare Safety Equipment
viii. Reconfirm Transportation

5.2.2 Guiding Activities Description

It consists of tasks/tour related to the daily guiding activities.

Task and Objectives:

i. Manage Meals
ii. Check the client rooms and surrounding
iii. Lead on the trail
iv. Manage Logistic for the day
v. Make Daily Account Settlement
vi. Assist to local shopping
vii. Conduct site visit
viii. Handle Emergency situation
ix. Manage Accommodation *(in lodge or tea house)*
x. Interpret Map
xi. Provide entertainment

5.2.3 Guiding Information Description

It consists of tasks/tour related to the briefing.

Task and Objectives:

i. Conduct pre-trek/tour briefing
ii. Inform about Rules and regulation
iii. Conduct Daily briefing
iv. Provide information of historical places
v. Provide Information of religious and social customs

vi. Provide Information of Natural Attraction
vii. Provide Information of Flora/Fauna
viii. Provide Information of Safety Precaution.
ix. Accomplish the trek

5.2.4 Trekking/tour Risk Description

It consists of tasks related to the trekking risks.

Task and Objectives:

i. List out the possible risk of that area/natural Calamities
ii. Take precaution from land slide and rock fall
iii. Take precaution from storm
iv. Take precaution from flooding
v. Take precaution from animal attack
vi. Take precaution from poisonous plants
vii. Prevent from food poisoning

5.2.5 Guiding Technique

A guide in Nepal is crucial for a safe and enriching experience. They help you navigate Nepal's varied terrain, from jungles to mountains, making sure your trek is secure. A good guide knows the local paths, weather, and cultural practices, which helps avoid dangers and gives you a deeper understanding of the area.

On popular treks like Everest Base Camp, Manaslu area, Annapurna Circuit, and Langtang Valley, their expertise is invaluable. They share knowledge about Nepal's history, culture, and traditions, adding to your adventure. Effective communication, confidence, and problem-solving skills are key traits of a good guide.

When choosing a guide, look for someone experienced and knowledgeable who can enhance your trek, making it both safe and memorable. Their role is essential for a culturally immersive and enjoyable journey in Nepal.

The relationship between a guide and a tourist is pivotal in creating a positive travel experience. This relationship is grounded in trust, respect, and effective communication, which contribute to a memorable and enriching journey for the tourist.

1. Key Attributes of a Successful Guide

Personality Traits

- Friendly and Approachable: Ensuring tourists feel comfortable and welcome.
- Patient and Enthusiastic: Handling questions and challenges with a positive attitude.

Competencies

- Strong Communication Skills: Clear and effective dialogue with tourists.
- Leadership: Managing groups and making decisions in various situations.
- Problem-Solving Abilities: Addressing unexpected issues efficiently.
- Cultural Sensitivity: Respecting and understanding diverse cultural backgrounds.

2. Duties and Responsibilities

- Tour Planning: Organizing itineraries and logistics.
- Providing Information: Sharing insights about attractions, history, and local customs.
- Ensuring Safety: Keeping tourists safe and addressing any safety concerns.
- Managing Logistics: Handling transportation, accommodation, and other arrangements.
- Addressing Concerns: Resolving issues and accommodating special requests.

3. Functions of a Guide

- Leading Tours: Guiding groups through various sites and experiences.
- Giving Commentaries: Providing detailed explanations and context.
- Answering Questions: Addressing tourists' inquiries with accurate information.
- Handling Emergencies: Managing unforeseen situations calmly and effectively.

4. Cultural Manners and Etiquette

Western Manners

- Punctuality: Adhering to scheduled times.
- Direct Communication: Engaging in straightforward and transparent dialogue.
- Formal Greetings: Using appropriate salutation methods.
- Respect for Personal Space: Observing social boundaries.

Eastern Manners

- Respect for Hierarchy: Acknowledging social and cultural hierarchies.
- Indirect Communication: Utilizing nuanced and non-verbal cues.
- Bowing as a Greeting: Following traditional forms of greeting.
- Communal Harmony: Emphasizing group cohesion and respect.

5. Etiquette and Politeness

- Courtesy: Demonstrating respectful behavior towards all individuals.
- Attentive Listening: Paying close attention to tourists' needs and feedback.
- Appropriate Responses: Responding to situations and inquiries in a considerate manner.

6. Host Customs and Manners

- Understanding Local Customs: Adhering to and respecting regional traditions and practices.
- Cultural Adaptation: Adjusting behavior and approach based on local norms.

7. Personality and Skill Development

- **Personality Development:** Building self-awareness, confidence, and effective interpersonal skills.
- **Soft Skills:** Enhancing abilities in communication, teamwork, adaptability, and problem-solving.

8. Communication Skills

- **Clear Articulation:** Expressing ideas and information in a comprehensible manner.
- **Listening Skills:** Actively listening to and understanding tourists' needs.
- **Engaging with Diverse Audiences:** Adapting communication style to different cultural backgrounds.

9. Knowledge of Foreign Currency

- **Familiarity with Exchange Rates:** Understanding and explaining currency conversion.
- **Currency Handling:** Managing cash and transactions effectively.
- **Advising on Currency Matters:** Providing guidance on best practices for currency exchange and usage.

10. Skills and Responsibilities of an Escort

- **Skills:** Organizational, communication, and emergency handling.
- **Responsibilities:** Ensuring safety, managing logistics, interpreting sites, personal hygiene, grooming, and tour responsibilities.

5.2.6 The Art of Risk Assessment

From early childhood, we navigate a world fraught with potential dangers. Over the years, we learn which risks pose harm and develop strategies to either avoid or minimize them. Whether it's understanding the hazards of fire, road safety, or navigating uneven pavements, we intuitively learn to assess the potential harm and decide how to manage or evade it.

As adults, especially as parents, we draw upon an intuitive reservoir of risk assessment strategies. These mental tools guide us in safeguarding our families and others who may be less familiar with the consequences of risk and how to handle them.

In adventure tourism, many visitors to Nepal are unfamiliar with assessing and managing the risks inherent in activities like mountain trekking. This often leads them to book through agencies and employ guides who specialize in assessing and mitigating these risks, ensuring their safety throughout their Nepalese adventure.

It's important to distinguish between 'danger' and 'risk'. Missing a domestic flight in Kathmandu may disrupt a holiday, but it isn't inherently dangerous. On the other hand, crossing a river with deep, fast-moving water poses a real danger, potentially resulting in serious injury or worse if proper precautions aren't taken.

The essence of adventure tourism lies in its varying degrees of risk. In this context, risk encompasses anything that could hinder clients from achieving their anticipated goals in Nepal, from minor inconveniences like losing money to life-threatening scenarios such as exposure on Everest. Effective leadership in managing these risks requires a thorough understanding of client expectations.

While adventure tourists seek thrills, they also expect to be kept safe. Safety, in this context, means consciously taking acceptable risks challenges that add excitement when managed effectively. For example, crossing a glacier or navigating a precarious bridge can be exhilarating if proper precautions are in place.

Leaders in adventure tourism must be adept at assessing environmental hazards from rivers and glaciers to steep terrain and unpredictable weather and understanding their group's fitness, morale, and skill levels. This proactive approach ensures that potential risks are identified and managed before they escalate.

Risk assessment involves continuous evaluation, both before and during activities. Before embarking on any adventure, leaders must consider all potential risks, including group capabilities, seasonal conditions, and route specifics. During the activity, they must remain vigilant, adapting plans as conditions change, such as sudden weather shifts or unexpected terrain challenges.

Effective risk management also involves anticipating unforeseen risks and being prepared with contingency plans, such as knowing evacuation procedures or first aid protocols.

Leadership style plays a crucial role in risk management. In high-risk situations, an autocratic approach may be necessary for swift decision-making, while low-risk scenarios may benefit from a more democratic style to involve group input.

The location of a risk is crucial; for instance, a broken ankle in Kathmandu poses significantly less risk than one in central Dolpa. Depending on the risk level assessed:

High-risk situations warrant an autocratic leadership style.

Low-risk situations may benefit from a more democratic approach.

Once risks are analyzed and consequences assessed:

- Develop a plan.
- Brief all involved parties.
- Implement the plan confidently.
- Be prepared to adjust during the activity.
- Evaluate the outcome and provide appropriate feedback.

When briefing about a risk situation, consider:

- Purpose and audience of the briefing.
- Importance of their attention.
- Expected outcomes.
- Final goals.
- Flexibility in execution based on real-time assessment.
- Adapt to changing circumstances:
- Anticipate and plan for worst-case scenarios.
- Continuously assess risks and adjust plans accordingly.

After action, debrief participants:

- Provide reassurance and assess well-being.
- Explain decisions and potential outcomes clearly.
- Maintain customer care to avoid negative responses.
- A comprehensive Risk Assessment Policy is crucial in tourism, ensuring safety and addressing client concerns from arrival to departure. Key elements include risk identification, prevention, and effective management strategies.
- Ultimately, a comprehensive risk assessment policy is essential for all tourism stakeholders in Nepal, ensuring safety from the moment tourists arrive until they depart. This policy should address every conceivable risk, outlining preventive measures and crisis management strategies, thereby safeguarding both clients' expectations and the reputation of Nepal's tourism industry.

5.3 Civil Aviation in Nepal

Civil aviation in Nepal began formally in 1957 with the establishment of the Department of Civil Aviation under the Ministry of Work, Communications, and Transport. The Civil Aviation Act of 1959 (2015 BS) introduced the statutory regulations for civil aviation.

Civil Aviation System

Civil aviation comprises three main categories:

A. **Commercial Air Transport:** Includes scheduled and non-scheduled passenger and cargo flights.
B. **Aerial Work:** Involves specialized services such as agriculture, photography, surveying, and search and rescue.
C. **General Aviation:** Private and recreational flying.

Role of the Civil Aviation Authority of Nepal (CAAN)

- Reviews the National Civil Aviation Security Program and Airport Emergency Plans.
- Coordinates international aviation security requirements with relevant security entities.
- Issues and renews pilot licenses.
- Investigates aircraft accidents and incidents.
- Provides airworthiness certificates and licenses to aviation personnel.
- Conducts safety oversight of aviation service providers.
- Issues technical regulations, directives, and manuals.
- Certifies and manages aerodromes.
- Provides air navigation services (excluding aviation meteorology).

Advises the Government of Nepal on civil aviation matters.

Current Status of Airports

Nepal has a total of 54 airports, with 53 domestic airports (including 4 hub airports and 49 other domestic airports) and 1 international airport.

Flights and Aircraft in Nepal

Tribhuvan International Airport handles over 22,000 passengers daily with 28 domestic flights and 54 international flights. There are 52 operational aircraft the country, which is fewer than the number of domestic airports.

Four Pillars of Aviation Safety Management

The Safety Management System (SMS) includes: Safety Policy, Safety Risk Management, Safety Assurance, Safety Promotion

Future of Civil Aviation

Emerging technologies such as robotics, artificial intelligence, the internet things, unmanned aircraft systems, and hybrid/electric airplanes are expected reshape the aviation industry. The adoption of alternative fuels is also anticipat to significantly impact environmental protection efforts.

Notable Incidents

The CAAN was established as an independent regulatory body on December 31 1998, following the Civil Aviation Act of 1996.

Efforts are ongoing to establish an independent aircraft accident investigatio unit to comply with International Civil Aviation Organization (ICAO) regulations

Key Functions of CAAN

- The CAAN's annual report highlights its main tasks, including:
- Issuance of airworthiness certificates and licenses.
- Safety oversight of aviation service providers.
- Issuance of technical regulations.
- Certification and management of aerodromes.
- Provision of air navigation services.
- Advising the Government of Nepal on civil aviation matters.

5.4 Tourist Attractions in Nepal

Nepal is a surprisingly diverse country that attracts visitors for many reasons Some are lured by the call of the mountains and seeking to climb or trek in th Himalayas, others are intrigued by the culture and the famous city of Kathmand and yet others come hoping to find some sort of spiritual awakening. Nepal ca be an adrenaline adventure, a cultural eye opener, a life-changing experience or all of the above.

Most travelers spend some time in Kathmandu visiting sacred and historic attractions, and then head out to other parts of the country. Some of the best places to visit outside the capital are Chitwan National Park and Bardiya Nation Park for wildlife viewing, and the lakeside town of Pokhara, a popular area fo embarking on treks.

Trekkers will find a variety of options across Nepal, with the most important areas being the Everest, Annapurna, Manasalu and Langtang regions.

Material Cultural Heritages: Ancient temples and monasteries, Gumba, Stup idols, statue, historical palace, copper inscriptions, records like stone inscriptions, folk dance, folk musical instruments, arts, mountain, hills and rivers used by saints and hermits as the places of meditation and penance, historical cave and pilgrimages, sandal wood, Ultrasum Bead, trees of religious importance, ancient ornaments, ancient weaponries etc. are thematerial cultural heritages.

Museums of Nepal -As per the Division of Archaic exploration, there are in excess of 50 galleries in Nepal that exhibit Nepali history and culture to guests. Each of the nation's museums is distinctive and exhibits something that none of the others do. It is a one-of-a-kind experience to go museum hopping in Nepal because many of these establishments are former palaces that have been turned into galleries or exhibit historical artwork, cultural items and so on.

The largest museum in the country, the National Museum of Nepal is in Kathmandu. It houses collections of various natural species, weapons, statues, artwork, murals, and samples of Nepal's ancient cultural and natural heritage. In addition, the UNESCO Cultural Heritage premises in Kathmandu, Patan, and Bhaktapur Durbar Squares contain three museums.

The majority of Nepali museums house items that date back centuries and demonstrate Nepal's exceptional craftsmanship. These museums are useful research locations for anthropologists and culture enthusiasts in addition to history buffs. Learn about the lives of Nepali people and how their culture has changed over time by visiting Nepal's museums.

Non Material Cultural Heritages: Religion, tradition, manner ofliving, costumes, manners, festivals, the lunar day, fasting etc. are the non-material cultural heritages.

5.4.1 Essential Nepali tourism activities

a. **Mountain Climbing:** The 800 km. stretch of the Nepal Himalayan is the best on the planet with eight pinnacles that transcend 8,000m. incorporating the most elevated on the planet, Mt. Everest.

The Nepal Himalayan has developed into a major stage for mountaineering since the country opened its peaks to climbers in 1994. The drama of success and failure has motivated thousands of people to take on the ultimate challenge.

The world's most elevated mountains are in Nepal and this incorporates eight highest points above 8,000m. Annapurna mountain range in Nepal has a few culminations with the tallest mountain being Annapurna (8,091m.). At an elevation of 8,586m., the Kanchenjunga mountain can be found to the east of Nepal.

The land of giants with rough rocks. containing eight of the ten highest mountains in the world. Surrounded by thriving mountain communities and ancient civilizations.

Come climb among the stunning Nepalese wilderness and ascend to new heights. For optimal climbing conditions, visit between September and November in the fall and March and April in the spring.

b. **Trekking:** Walking through Nepal's natural splendor and cultural riches is the best way to experience them. You can walk on well-traveled paths or undiscovered ones. One way or the other you are in for an encounter for a lifetime.

Birds, animals, temples, monasteries, and breathtaking landscapes c all be found alongside rhododendron forests, remote hamlets, and sm mountain villages. You will also get to know friendly people from a variety cultures, giving you a fascinating look at how life used to be in the countr

As of late, Nepal has turned into a famous journeying objective on the pla et. Within the same nation, you can go from relaxing strolls to breathtaki treks. In any case, Journeying in Nepal is one of the most mind-blowi significant the travel industry exercises in Nepal.

c. **Heritage and cultural sightseeing:** Due to its unique geographical positi and altitude variation, Nepal is one of the richest countries in terms of b odiversity. Nepal is a nation that has a lot of historical, cultural, and ethn traditions, all of which could draw tourists from all over the world.

Kathmandu Valley addresses a social cauldron of the nation, wher individuals from changed foundations have met up to introduce a blend The Newars are the Kathmandu Valley's native people. Newari culture is coordination of both Hinduism and Buddhism. In the past, the Newars Kathmandu Valley worked as traders or farmers.

d. **Luxury Helicopter Tour:** While a touring visit is great when inside a city a timberland, it turns into something else entirely when you're up in the respecting the view.

A Nepal helicopter visit isn't vastly different from a trip in a plan Notwithstanding, Helicopters have a lot higher perceivability contraste with planes, which is ideally suited for touring visits.

One of the quickest ways to see Nepal's stunning Himalayan landscape on a helicopter tour. It's the best way to see more of the mountainous regi in a short amount of time in a single day.

You can see Nepal's towering mountains from a helicopter tour. Th Extravagance helicopter ride begins from Kathmandu and closures Kathmandu. The price of your helicopter tour in Nepal depends on whethe you take a private or shared helicopter to the location of your choice.

e. **Bird Watching:** Nepal is a heaven for bird darlings with more than 87 species of birds, and among them very nearly 500 hundred species a found in Kathmandu Valley alone.

Phulchoki, Godavari, Nagarjun, the Bagmati river, Taudaha, and other lo cations are the most popular birding destinations in Kathmandu. Take o your binoculars and prepare for an enjoyable adventure.

In Nepal, all 12 national parks, a wildlife reserve, six conservation areas and a number of Ramsar sites are great places to watch birds.

Due to the country's abundance of bird species, a significant number tourists have begun traveling there solely to observe birds. Birders will fi paradise in Nepal. Around 8% of all foreign tourists who visit Nepal do s to observe birds.

f. **Boating, Kayaking and Canyoning:** Numerous rivers dot Nepal's landscap Despite their religious significance, these raging rivers are challengi enough to put your rafting skills to the test. The time has come to bring o your inner rafter and go river rafting in Nepal.

Clearing paths through tiring rapids is without a doubt one of the m outstanding things to in Nepal. River rafting has won the hearts of many people, from kids and adults to students and experts. Rafting is the ultimate experience thanks to the grades 1 through 5 rapids as well as the artificially controlled rapids. Organizations here give life coats, setting up camp and the standard boating stuff required by top notch boating. Cannoning, a sport that is very popular in Europe, is now available in Nepal. You'll be able to explore some of the world's most remote and breathtakingly beautiful locations without being restricted by law by cannoning.

g. **Mountain Flight:** When you take a mountain flight to see the world's tallest mountains, nothing can compare to the awe-inspiring silence. Mountain flights provide the best close-up views of Kanchenjunga, Mt. Everest, and the Tibetan Plateau.

Everest Mountain Flight appeal to all class of voyagers and have turned into a well known activities in Nepal. These flights provide a panoramic view of the Himalayas in just one hour for those who are unable to trek due to time or other constraints.

The flight takes off from Kathmandu air terminal to Everest. The domestic airlines handle the mountain flights. It's a guaranteed flight, so it only goes up when the weather is good and the view is good.

h. **Bungee Jumping:** The stunning landscapes of Nepal make it an ideal location for bungee jumping. There are only two locations where it can be experienced. At one of the best locations this sport has to offer anywhere in the world, bungy jumping's ultimate thrill can now be had in Nepal.

The perpetually streaming Bhote Koshi waterway, found 80km. north of Kathmandu, is an exceptionally pursued site for bungee bouncing exercises. The fact is situated on a 160m. wide steel engineered overpass over the stream in an exquisite canyon at a level of 3600 ft.

With a height of 228m., the Kushma Bungee Jump is the second-highest bungee jump in the world and the highest in Nepal. The Kushma Bungee Jump location is on the Nepali border between Baglung and the Kaski.

Bungee Hopping is the sort of experience where you don't need to take exceptional preparation, nor do you need to get ready. Simply reserve your jump and take pleasure in the bungy ride.

i. **Ultralight Airplane:** Ultralight airplane take off from Pokhara and offer dynamite perspectives on the lakes, mountains and towns. To gain a fresh perspective on life, this is the ideal method. The proximity of the mountains and the picturesque lakes make the Pokhara Valley an ideal location for ultralight aircraft. This flight is a must for anyone who wished they could fly when they were young.

Although it may be lonely up there, this flight must be taken. It very well may be desolate at the top, yet the marvelous view from as high as possible unquestionably makes it all worth the effort. From September to June, the Pokhara airport serves as the departure point for flights. During these times, the flights take place every day from sunrise to 11 a.m. and from 3 p.m. to sunset.

j. **Mountain Biking:** Riding a bicycle in the midst of the tranquil environmental elements of nature gives an exceptional sort of delight for experience darlings. Nepal's vast topography provides ample opportunities for mountain biking, including numerous challenging terrains. A sensory assault is certain, whether you ride on your own or as part of a tour.

Kathmandu to Pokhara and Upper Mustang are among the companies in Nepal that provide mountain biking services. Mountain biking is the best way to see the Kathmandu Valley. A mountain biker's dream adventure comes true in Nepal's varied terrain. There are a lot of messy streets and trails in Nepal to meet each mountain biker's most stunning dream.

k. **Jungle Safari:** Nepal's wildlife sanctuaries beautifully preserve and portray the country's rich biodiversity. It is without a doubt one of the best outdoor activities to enjoy with friends and family. Visit Nepal's popular national parks to get closer to the plants and animals.

While wandering through the thick forest, any animal lover can spot his or her favorite animal. The country's woodlands are home to a wide variety of animals, including the Royal Bengal Tiger, Great Nepalese Bustard, and one-horned rhinos.

l. **Bike Tour:** If you enjoy riding motorcycles and traveling, touring Nepal on a motorcycle is the best way to see the country. Take advantage of the freedom to discover and experience Nepal in a way that no other mode of transportation can.

For a definitive experience, think about joining the yearly Himalayan ride from Kathmandu to Muktinath. It involves traversing some of Nepal's most difficult trails.

m. **Himalayan thar and bluesheep hunting:** Despite the fact that Nepal has been a favorite hunting ground for hunters since the 9th century, hunting in this ecological awakening age seems quite contradictory. The Dhorpatan Game Reserve is the location of modern hunts. One of the best mountain hunts in the world is arguably the Himalayan tahr and blue sheep hunt here.

You can go in either the spring or the fall. It goes without saying that the Himalayas are high and steep, so this is a tough hunt that needs to be done by people who are very fit. After a helicopter drops you off at 10,000 ft, you usually have to hike to the hunting area for two to four days. Most of the gear is carried by experienced Sherpas.

n. **Heli Skiing:** Take skiing to an unheard of level and investigate flawless typically blocked off territory. You will be taken by helicopter to mountain peaks and slopes that would be impossible to reach otherwise.

Be the first to leave your footprints in the snow and marvel at the virgin environment. However, be cautioned, the rush doesn't come modest! Nepal Tours organizes numerous heli-skiing excursions. From March to May and September to November, the season begins.

o. **Off-Road Vehicle:** Four-wheel drive (4WD) is another popular tourist activity for adventure seekers. You will travel through some of Nepal's most rugged and bumpy terrain on the thrilling 4WD Adventure Tour.

Enjoy your trip to Nepal via off-roading. The adventure traveler will find everything they need on this tour. Several 4WD Adventure Tours are offered by Nepal Tours. The season begins in March and continues through November.

5.5 Mountains and Peaks

It was mountaineering that first opened up Nepal to the outside world. Of the world's 14 highest peaks above 8,000m., eight of them world's highest peaks lie within Nepal's territory: Everest, Kanchenjunga, Lhotse, Makalu, Cho Oyu, Dhaulagiri, Manaslu and Annapurna,which are all over 8,000 m above sea level. The first to be climbed among them was Annapurna in 1950 by a French Expedition with Maurice Herzog as leader while Everest was first summitted by Edmund Hillary and Tenzing Norgay in 1953 with a Bristish Expedition led by John Hunt.

Mt. Everest. Ever since the country opened its peaks to climbers in 1994, the Nepal Himalayan has become a great theatre of mountaineering activity and the drama of success and failure have provided impetus to thousands of men and women to meet the ultimate challenge. The Nepal Himalayan has been an attraction to many people, be they saints, philosophers, researchers or adventures.

Nepal is a country that is famous for the Himalayas. There is the part of the Greater Himalayas and there are altogether 1310 peaks in Nepal above 6000m. and 90 peaks exceed more than 7000m. Mountains over 7000m. and beneath 8000m. are considered as a specialized mountain and best for preparation climbing for 8000m. peaks.

Besides these eight giant peaks, there are 326 other mountains within Nepal which are open for mountaineering expeditions and out of them, 103 have never been climbed before. Nepal offers mountaineers more opportunities than any other country in the world, and throws endless challenges at them including the less glorified trekking peaks which still require climbing gear and climbing skills if you want to climb them.

The Ministry of Culture, Tourism and Civil Aviation issues permits for the bigger mountains while the Nepal Mountaineering Association issues permits for 33 smaller trekking peaks between 5,587m. and 6,654m. Mountaineering royalty is paid at the Tourism Industry Division, Ministry of Culture, Tourism and Civil Aviation, Bhrikutimandap, Kathmandu, or at the Nepal Mountaineering Association (NMA) at Naxal, Kathmandu, before starting on a mountaineering expedition.

The Ministry of Culture, Tourism, and Civil Aviation's Mountaineering Section issues climbing permits for Nepal's Himalayan peaks during all seasons. When requesting permission to climb, official documents must be presented. For expeditions, approximately 121 peaks do not require liaison officers, while the remainder do. (https://ntb.gov.np/en/things-to-do/mountaineering)

5.6 Trekking

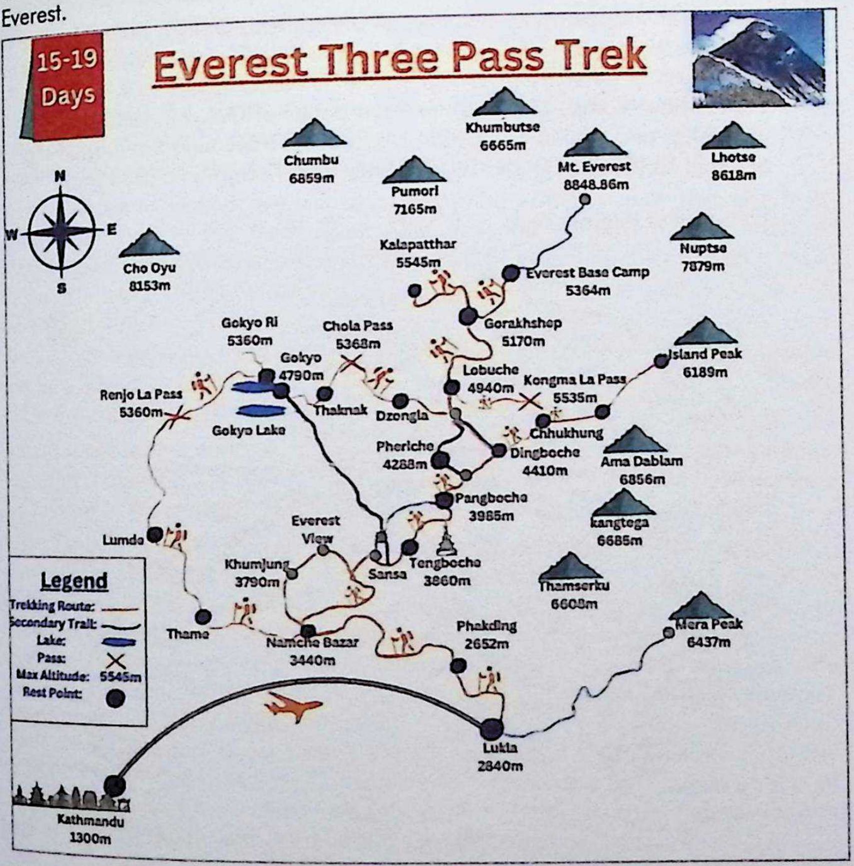
Nepal's prolific trekking routes are one of the main tourist attractions, offering breathtaking scenery and exotic wildlife. Hire a Sherpa guide and go exploring independently, either camping or staying in mountain lodges enroute; or join an organized expedition with a travel company such as Nepal Trek Tours. Treks of varying lengths and difficulty are available, with professional guides and porters. Easy treks include the Pokhara and Kathmandu Valleys.

Areas Requiring TIMS and Permits

Trekking Region	Name of the Trek
Kanchenjunga Region	1. Kanchenjunga Base Camp via Sele La Pass Trek
	2. Kanchenjunga Basecamp Trek
	3. Kanchenjunga Base Camp Nango Pass Trek
	4. Lumba Sumba Pass Trek
Makalu Barun Area	1. Makalu Basecamp Trek
	2. Sherpeni Cole Pass Trek
Everest Region	1. Everest Basecamp Trek
	2. Gokyo Trek
	3. Chho La Pass Trek
	4. Gokyo Renjo La Pass Trek
	5. Three Passes Trek
	6. Everest View trek
	7. Mera Peak Trek
	8. Amphu Labtsha Pass
Rolwaling Region	1. Rolwaling Trek
	2. Tashi Labtsha Pass Trek
Panchpokhari Trek	
Helambu Region	1. Helambu Trek
	2. Goshaikunda Trek
Langtang Region	1. Langtang Trek
	2. Langtang Gosaikund Trek
	3. Tamang Heritage Trek
	4. Tamang Heritage Langtang Trek
	5. Ganja La pass Trek
	6. Till Man Pass
Ganesh Himal Ruby Valley Area	Ganesh Himal - Ruby Valley Trek
Manaslu Region	1. Manaslu Circuit Trek
	2. Manaslu - Tsum Valley Trek
	3. Tsum Valley Trek
Annapurna Region	1. Annapurna Circuit Trek
	2. Nar Phu Annapurna Circuit Trek
	3. Mesokanto / Tilicho Pass Trek
	4. Poon Hill-ABC Trek
	5. Khopra Trek
	6. Mardi Himal Trek
	7. Sikleh Tara Hill Trek
Mustang Region	1. Upper Mustang Trek
	2. Sarebung Pass Trek
Dhaulagiri Region	Round Dhaulagiri
Dolpo Region	1. Upper Dolpo - Jomsom Trek
	2. Upper Dolpo Trek
	3. Lower Dolpo Trek
	4. Kagmara Pass Trek
Humla Region	Humla Limi Valley Trek

1. Everest Region Trek

Mount Everest, (8,848m.) the highest mountain on Earth, exerts a magnetic pull on trekkers, mountaineers and armchair adventurers alike. The main trekking routes around Mount Everest can be busy and over commercialized, but for sheer awe nothing comes close to the trails threading through the Khumbu, the area around Everest.


15-19 Days
Everest Three Pass Trek
N
E
S
W
Cho Oyu 8153m
Chumbu 6859m
Pumori 7165m
Khumbutse 6665m
Mt. Everest 8848.86m
Lhotse 8618m
Nuptse 7879m
Kalapatthar 5545m
Everest Base Camp 5364m
Gorakhshep 5170m
Gokyo Ri 5360m
Chola Pass 5368m
Gokyo 4790m
Renjo La Pass 5360m
Gokyo Lake
Thaknak
Dzongla
Lobuche 4940m
Kongma La Pass 5535m
Island Peak 6189m
Chhukhung
Dingboche 4410m
Pheriche 4288m
Ama Dablam 6856m
Pangboche 3985m
kangtega 6685m
Everest View
Lumde
Khumjung 3790m
Sansa
Tengboche 3860m
Thamserku 6608m
Legend
Trekking Route:
Secondary Trail:
Lake:
Pass:
Max Altitude: 5545m
Rest Point:
Thame
Namche Bazar 3440m
Phakding 2652m
Mera Peak 6437m
Lukla 2840m
Kathmandu 1300m

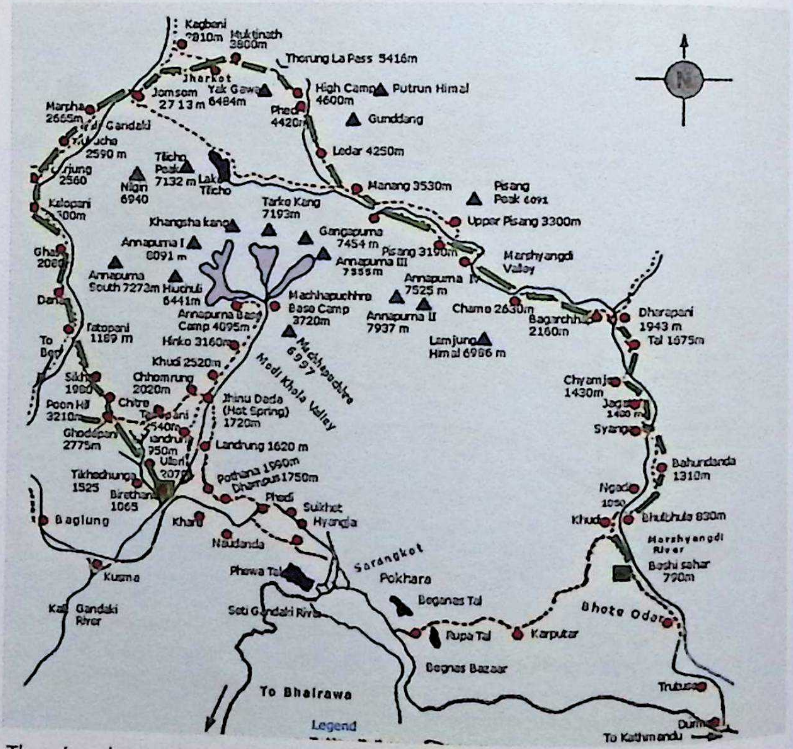
The Everest region has long been the most popular trekking area in Nepal. The trails are well-developed, the trekking lodges excellent *(there are a growing number of genuinely luxurious places to stay)*, the variety of food impressive and the organization and information as good as it gets.

Everest Base Camp Trek: The Everest Base Camp Trek is the best option for those looking to relish the spectacular close up views of the world's highest mountains. This trek offers you a chance to explore the Sherpa villages and their lifestyles. This is one of the best treks in Nepal and offers an exclusive trekking experience. Reaching the summit of the world's highest Mountain, Mount Everest may be the pinnacle of all the adventures. But, walking to the base camp of Mount Everest is no less adventurous. In this trek, you experience the glorious walk on the footprints of legendary mountaineers. Enroute you pass through beautiful High Passes and roaring Dudhkoshi River. Along with renowned Namche bazaar, serene Imjatse valley and several Buddhist Monasteries on the trail.

Everest Three Pass Trek: The highest and most comprehensive trekking experience of the high pass route in the Everest region is provided by the Three Pass Trek. This strenuous three-passes trekking itinerary in Nepal is only suitable for experienced trekkers who want to cross the Himalayan high-altitude passes. In addition, the trek to lesser peaks to see the Himalayan wonders. There is no commitment or need for climbing skills; instead, it is just a challenging trekking adventure in Nepal.

It connects the four distinct valleys of Bhotekoshi, Gokyo, Khumbu, and ImjaTse via three high passes in the Everest region. This Everest three high pass trekking is unlike any other trekking experience in Nepal because it includes hiking to Everest base camp, climbing the three peaks of GokyoRi (5483m.), Kalapathar (5545m.), and Chukung (5550m.), as well as traversing the rugged high passes of Renjo La (5388m.), Cho La (5535m.), and Kongma La (5535m.).

2. Annapurna Region Trek


Kagbeni
2810m
Muktinath
3800m
Thorung La Pass 5416m
Jharkot
Jomsom
2713m
Yak Gawa
6484m
High Camp
4600m
Putrun Himal
Phedi
4420m
Gunddang
Marpha
2665m
Gandaki
Tukuche
2590 m
Tilicho
Peak
7132 m
Lake
Tilicho
Ledar 4250m
Larjung
2560
Nilgiri
6940
Manang 3530m
Pisang
Peak 6091
Kalopani
Tarke Kang
7193m
Upper Pisang 3300m
Khangsha kang
Annapurna I
8091 m
Gangapurna
7454 m
Pisang 3190m
Annapurna III
7555m
Marshyangdi
Valley
Annapurna
South 7272m
Hiunchuli
6441m
Annapurna IV
7525 m
Machhapuchhre
Base Camp
3720m
Chame 2630m
Bagarchhap
2160m
Dharapani
1943 m
Tal 1675m
Annapurna Base
Camp 4095m
Annapurna II
7937 m
Tatopani
1189 m
Hinko 3160m
Lamjung
Himal 6986 m
To
Beni
Khudi 2520m
Machhapuchhre
6997
Modi Khola Valley
Chhomrung
2020m
Chyamje
1430m
Sikha
1980
Chitre
Jhinu Dada
(Hot Spring)
1720m
Jagat
1400 m
Poon Hill
3210m
Tadapani
2540m
Syange
Ghodepani
2775m
Landruk
1750m
Landrung 1620 m
Bahundanda
1310m
Ulleri
2070
Pothana 1990m
Dhampus 1750m
Ngadi
1050
Tikhedhunga
1525
Birethanti
1065
Phedi
Sukhet
Hyangja
Khudi
Bhulbhule 830m
Baglung
Khare
Naudanda
Marshyangdi
River
Sarangkot
Besi sahar
790m
Kusma
Phewa Tal
Pokhara
Begnas Tal
Kali Gandaki
River
Seti Gandaki River
Bhote Odar
Rupa Tal
Karputar
Begnas Bazaar
To Bhairawa
Trisuli
Legend
Dumre
To Kathmandu
N

There's a huge variety of Annapurna trekking routes, from simple walks in the flowery foothills, to legendary hidden valleys that feel like Tibet and require special permits to visit.

But whatever trek you choose, one thing is for sure: the mountain scenery will blow you away. Standing in the heart of the cirque at the end of the Annapurna Sanctuary trek could move you to tears, and the wilderness around Tilicho Lake will probably be the best mountain scenery you'll ever lay eyes on.

And then there's the Annapurna Circuit, the classic walk of Nepal, and one that for many years was hyped as the single best trek on the planet.

Annapurna Base Camp Trek: One of the most admired trekking destinations is the Annapurna Base Camp (ABC Trek) designed by Trekking Guide Team. During the trek, in addition to experiencing a rich cultural diversity, you will also pass through remote farms and Gurung villages. Globally, the Gurung are well-known for their bravery.

You can learn about the Gurung people's religion, ancient customs, and culture. We will drive to Phedi or Nayapul from Pokhara, Annapurna Base Camp Trek itinerary. We continue our trek down the hill, following a river, all the way to Birethanti. In addition, we will ascend to Jhinudanda, where we can take pleasure in tumbling into the hot spring. We will be rewarded with spectacular views of Mt. Machhapuchhre, Annapurna South, and Huinchuli on our way to Dovan. Additionally, we will pass Chomrong, a significant Gurung village.

When we get to Dovan, we will also go by the bamboo and rhododendron-lined forest next to the Modi River. After that, we will walk for six hours to Machhapuchhre base camp, which is beautifully situated on the northern side of the enormous Mt. Machhapuchhre, to reach Annapurna Base Camp, which is at an elevation of 4,095 meters.

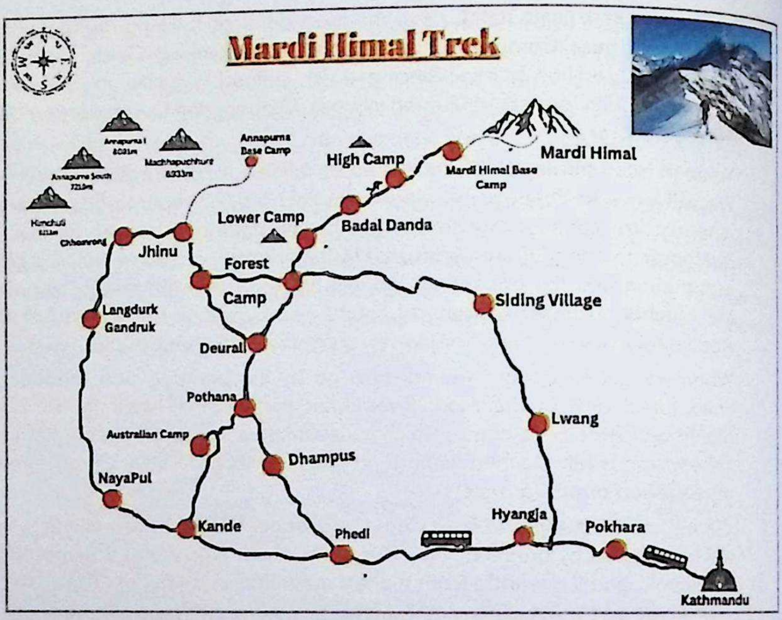
We will reach Annapurna Base Camp after about four hours of walking, where we will be greeted by breathtaking views of Mt. Machhapuchhre, Annapurna South, Huinchuli, and the world's tenth highest mountain, Annapurna I (8,091m.).

Annapurna Base Camp with Ghorepani: This hike takes you from subtropical temperatures that are warm to alpine hills that are cooler. Your adventure begins with a short drive to the trekking start point at Nayapul from picturesque Pokhara.

From here, the walks lead through Ulleri's charming farm villages and into a mesmerizing forest of tall pine and rhododendron trees. You will arrive at the well-known village of Ghorepani after crossing George forest walks. The Magar-Poon hill tribe of Nepal's western region live in a wonderful village. The following day, you must begin an early morning hike to Poon Hill, where you can watch the stunning sunrise over the three highest mountains in the world Mt. Dhaulagiri, Annapurna, and Manasluincluding the majestic Fish Tail *(Machhapuchare Himal)* peak. Savoring wonderful moments atop Poon Hill The next adventure continues up high hills through thick rhododendron forest, offering breathtaking views of the Dhaulagiri and Annapurna mountains. And base camp and the adventure's highest point are both within the Annapurna Sanctuary.

With ample space to take in the stunning mountain panorama that surrounds ABC in the scenic sanctuary. You will follow the same trail downhill for two days as we travel. Through Jhinu, we will trek to Pokhara. A charming village with a natural hot spring is Jhinu. After a wonderful nine-day trek to Annapurna Base Camp.

Mardi Himal Trek: When it comes to trekking in the Annapurna Region, the Mardi Himal Trek is one of the lesser-known gems. You have the opportunity to go around the corner of the map and get off the beaten path where most people trek to Annapurna Base Camp. The adventure known as Mardi Himal Trekking takes you to Fish Tail Mountain, the base camp of Mardi Himal, which is located between Machhapuchhre and Mardi Himal.


Mardi Himal Trek
N
E
S
W
Annapurna I
Machhapuchhre
Annapurna Base Camp
Annapurna South
Hinchuli
Chhomrong
Jhinu
Lower Camp
High Camp
Mardi Himal
Mardi Himal Base Camp
Badal Danda
Forest
Camp
Siding Village
Langdurk Gandruk
Deurali
Pothana
Australian Camp
Dhampus
Lwang
NayaPul
Kande
Phedi
Hyangja
Pokhara
Kathmandu

You can enjoy the views without the crowds on the Mardi Himal Trek. The best views of the Annapurna Mountain Range, stunning rhododendron forests, and authentic teahouses are all to be found here. Mardi Himal, Machhapuchhre, Annapurna South, and Hiunchuli are just a few of the giants you'll encounter.

Annapurna Circuit Trek: Annapurna Circuit is one of the most famous trekking routes in Nepal. The trail traverses a variety of terrain in the Annapurna region. And explore the rich cultural and natural diversity. The trek offers an amazing view of the Annapurnas, Macchupucchre, Dhaulagiri, Manaslu and LangtangHimal.

Despite the issues on road construction, Annapurna Circuit Trek is still one of Nepal's greatest treks. The trek offers ample of cultural and natural beauty to awe-inspire any visitors in the region. The trail allows a gentler acclimatization as you traverse the variety of landscapes. From jungle to high alpine, lush valley and up to arid peaks. Along the trail, you pass through hospitable villages and the world's deepest gorge.

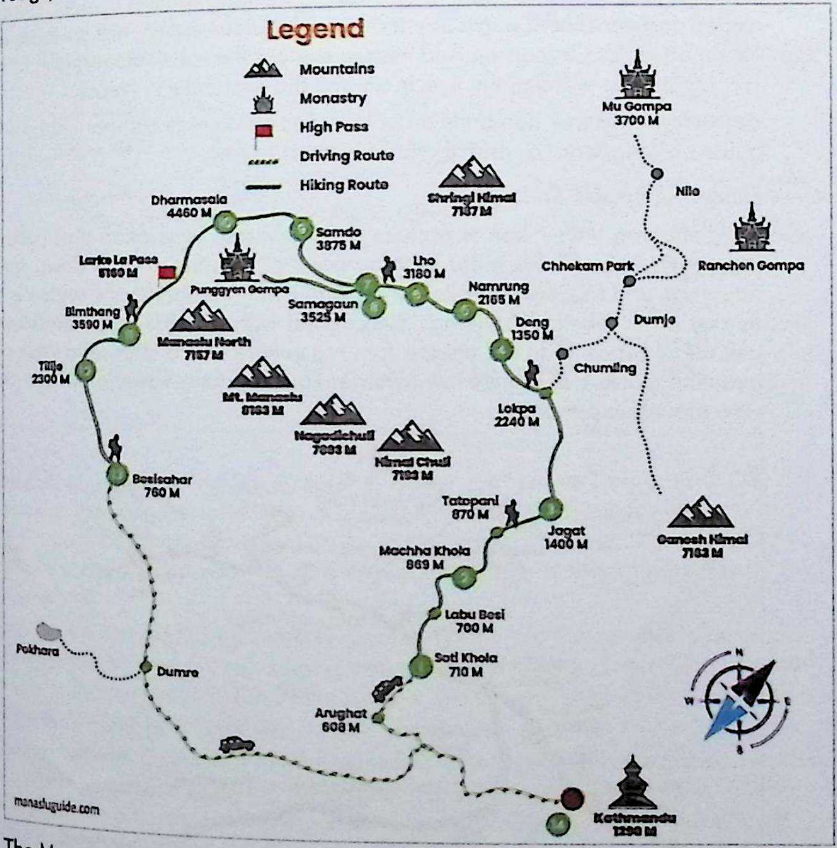
Upper Mustang: Upper Mustang is a culturally and geo-politically sensitive area and wasn't open for trekking until 1992. The culture and landscape of the region is close to that of Tibet. Due to the isolation from the world, the region is able to maintain its centuries old culture and landscape. The 16th century Buddhist monasteries and the caves carved into sheer cliff walls in mustang draws many trekkers to the region. Mustang has a striking terrain of a semi-arid desert with deep ravines and rock shelves, fringed with snowy peaks. Hidden behind the majestic Himalayan ranges, Mustang is a hidden paradise in Nepal. This is a must trek for the one yearning to explore the fascinating landscape and the rich Tibetan culture.

Restrictions: This trek requires at least two trekkers accompanied by a Nepali guide or Porter. Along with a restricted area permit make a trekking partner or a trekking agency for the trek.

3. Manasalu Region Trek:

The Manasalu region trek is an adventurous and scenic journey in Nepal, offering breathtaking views of the world's eighth-highest peak, Mount Manaslu. The trail winds through remote villages, lush forests, and cascading waterfalls, making it a perfect blend of culture and nature.

Starting from Soti Khola or Arughat, the trek passes through picturesque landscapes, including the Budhi Gandaki River gorge. Along the way, trekkers can immerse themselves in the rich local culture of ethnic communities like the Gurungs, Tamangs, and Sherpas.


Legend
Mountains
Monastry
High Pass
Driving Route
Hiking Route
Mu Gompa
3700 M
Nilo
Shringi Himal
7187 M
Ranchen Gompa
Chhekam Park
Dharmasala
4460 M
Samdo
3875 M
Larke La Pass
5160 M
Lho
3180 M
Punggyen Gompa
Samagaun
3525 M
Namrung
2165 M
Dumje
Bimthang
3590 M
Deng
1350 M
Manaslu North
7157 M
Chumling
Tilije
2300 M
Mt. Manaslu
8163 M
Lokpa
2240 M
Nagadichuli
7033 M
Himal Chuli
7193 M
Besisahar
760 M
Tatopani
870 M
Jagat
1400 M
Ganesh Himal
7163 M
Machha Khola
869 M
Labu Besi
700 M
Pokhara
Dumre
Soti Khola
710 M
Arughat
608 M
N
W
E
S
manasluguide.com
Kathmandu

The Manasalu region trek is a less-crowded alternative to the popular Annapurna and Everest treks, making it a great choice for those seeking a more tranquil and off-the-beaten-path experience.

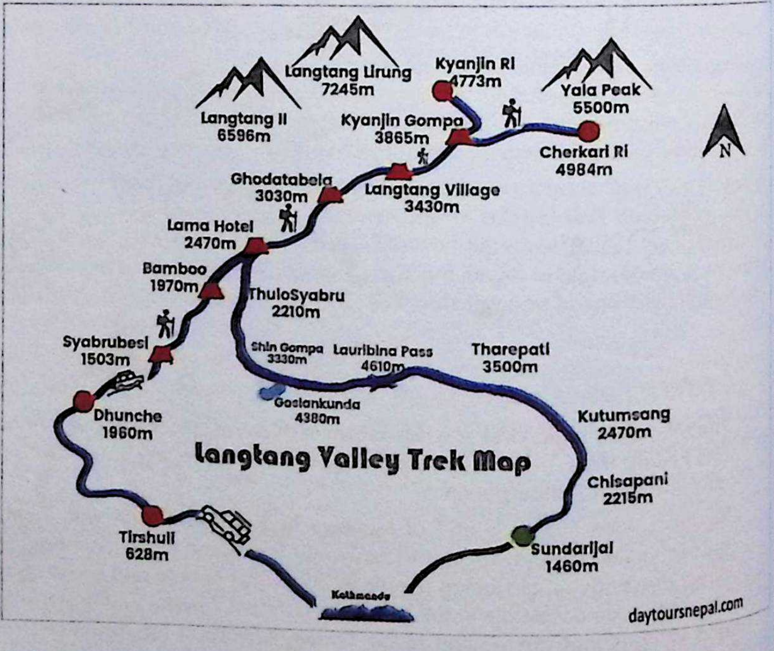
The Tsum Valley Trek: It is east of Manaslu and on the border with Tibet, is the hidden valley of Tsum, which means "vivid." It is home to the Tsumbas, who are direct descendants of Tibetan people.In 2008, this remote and secret Shangri-La was just made accessible to trekkers. It has ancient Tibetan Buddhist monasteries and villages that are waiting to be discovered, and it has remained relatively unexplored.The trek will take you anywhere from 5 to 8 hours each day, reaching its highest point 4,000 meters above Mu Gompa, the largest of the valley's monasteries. On this trek, you won't be sleeping in tents; instead, you'll stay in lodges and traditional "home stays." The Tsum Valley is very undeveloped, but it has a unique culture and the most hospitable people. They will give us a warm welcome in a traditional way, which may be a little primitive, and you can expect to eat food that is similar to what the locals eat *(noodle soup, Dal Bhat, Chapatis)*.

Manaslu Circuit Trek: The Manaslu Circuit Trek is a remarkable trek flaunting amazing panoramas of the peaks on the Nepal-Tibet border. The trek goes around the stunning Mount Manaslu, the 8th highest mountain in the world. In this trek you reach the highest at Larkya Pass along with other challenging Mountain Passes. The trail traverses Hindu and Tibetan-style villages. And, diverse cultures of ancient Buddhist monasteries. Manaslu Circuit trekking route is diverse, remote, secluded and enriched topography. It offers a fabulous experience for those looking for an adventurous journey. And wish to explore the scenic beauty of the Himalayan region. No wonder, the trail is among the best treks in Nepal.

Restrictions: This trek demands an at least two trekkers accompanied by a Nepali guide or Porter and, a restricted area permits to trek.

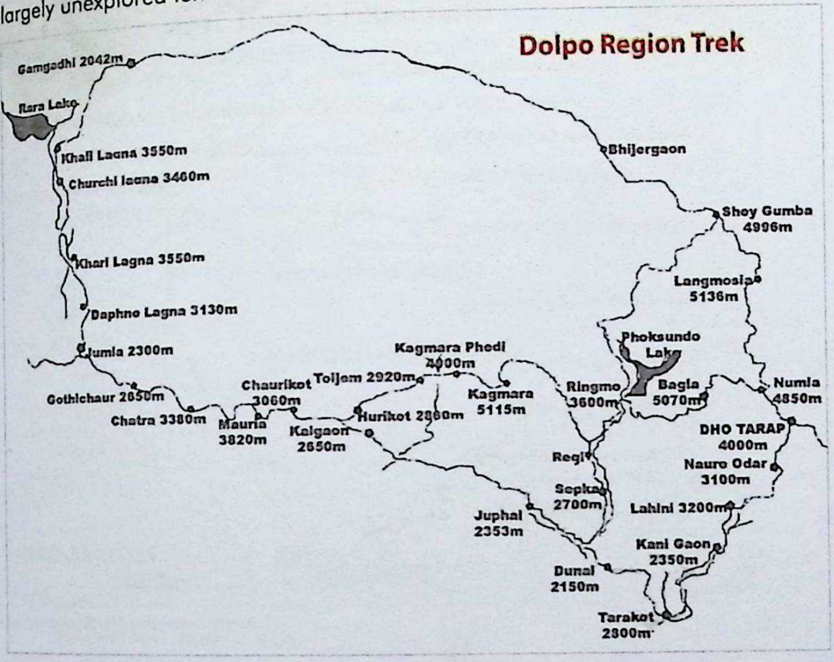
4. Langtang Region Trek:

The Langtang Valley Trek is popular for its diverse vegetation and cultured villages. The trek offers a great vantage point of LangtangRi and views of the Annapurnas and Makalu. Despite the proximity to Kathmandu, the region is as wild as any other Tibetan highlands surrounded with tranquil rural landscape. The trek offers exposure to the unique Tamang culture and a chance to walk past the beautiful glaciers at a quite low altitude. The Langtang valley offers the stunning view mountain panorama.


Langtang Lirung
7245m
Kyanjin Ri
4773m
Yala Peak
5500m
Langtang II
6596m
Kyanjin Gompa
3865m
Cherkari Ri
4984m
N
Ghodatabela
3030m
Langtang Village
3430m
Lama Hotel
2470m
Bamboo
1970m
ThuloSyabru
2210m
Syabrubesi
1503m
Shin Gompa
3330m
Lauribina Pass
4610m
Tharepati
3500m
Gosiankunda
4380m
Dhunche
1960m
Kutumsang
2470m
Langtang Valley Trek Map
Chisapani
2215m
Tirshuli
628m
Sundarijal
1460m
Kathmandu
daytoursnepal.com

5. Dolpo Region Trek :

Dolpo, located in the mid-western region of Nepal, is often referred to as the "district behind the Himalayas." The majestic Dhaulagiri range forms a natural southern boundary for this remote and vast area. Despite covering nearly 6% of Nepal's total landmass, human settlements are sparse due to its isolation and the largely unexplored terrain.


Dolpo Region Trek
Gamgadhi 2042m
Rara Lake
Khali Lagna 3550m
Churchi lagna 3460m
Khari Lagna 3550m
Daphne Lagna 3130m
Jumla 2300m
Gothichaur 2650m
Chatra 3380m
Mauria 3820m
Chaurikot 3060m
Toijem 2920m
Kalgaon 2650m
Hurikot 2860m
Kagmara Phedi 4000m
Kagmara 5115m
Bhijergaon
Shey Gumba 4996m
Langmosia 5136m
Phoksundo Lake
Ringmo 3600m
Bagla 5070m
Numla 4850m
DHO TARAP 4000m
Nauro Odar 3100m
Regi
Sepka 2700m
Juphal 2353m
Lahini 3200m
Kani Gaon 2350m
Dunai 2150m
Tarakot 2300m

The district is divided into two regions: Upper and Lower Dolpo. In 1989, the Nepalese government opened the previously restricted areas to trekkers, making Dolpo a captivating destination for adventurers. However, the Upper Dolpo remains a restricted area, requiring trekkers to obtain a special permit from the government.

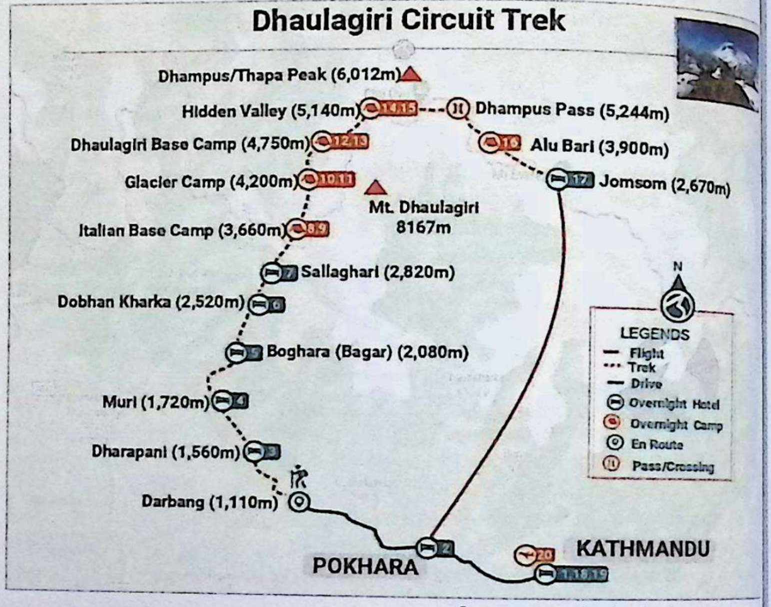
Each year, a few organized trekking groups venture into Dolpo, drawn by its pristine landscapes, untouched culture, and ancient traditions. The region's natural beauty is incomparable, with its landscapes seemingly frozen in time, exuding a sense of purity and innocence.

Though remote, Dolpo is a hidden paradise, where culture and tradition remain undisturbed, nestled within a breathtaking natural environment. The district is also rich in biodiversity, including a variety of valuable medicinal herbs, adding to its unique charm and significance.

5. Dhaulagiri Region Trek:

The Dhaulagiri Circuit trek is a long trek that passes through high alpine pastures, uninhabited valleys, high windswept passes, forests and cultivated terraced hills. Crossing two passes the French Pass at 5,360m. and Dhampus Pass at 5,200m., and including the Dhaulagiri Base Camp at 4,740m., this is a challenging trek which requires a high level of fitness. However, with good stamina and basic mountaineering skills, the rewards of this trek include stunning views of Tukuche Peak (6,920m.), Dhaulagiri I (8,167m.), Dhaulagiri II (7,751m.), Dhaulagiri III (7,715m.) and Dhaulagiri V (7,618m.).

The Dhaulagiri Circuit route was discovered in the 1950s by a French tea hence the French Pass, which leads into a lonely area known as Hidden Valley.


Dhaulagiri Circuit Trek
Dhampus/Thapa Peak (6,012m)
Hidden Valley (5,140m) 14.15
Dhampus Pass (5,244m)
Dhaulagiri Base Camp (4,750m) 12.13
Alu Bari (3,900m) 16
Glacier Camp (4,200m) 10.11
Jomsom (2,670m) 17
Mt. Dhaulagiri 8167m
Italian Base Camp (3,660m) 8.9
Sallaghari (2,820m) 7
Dobhan Kharka (2,520m) 6
Boghara (Bagar) (2,080m) 5
Muri (1,720m) 4
Dharapani (1,560m) 3
Darbang (1,110m)
POKHARA 2
KATHMANDU 20
1.18.19
N
LEGENDS
Flight
Trek
Drive
Overnight Hotel
Overnight Camp
En Route
Pass/Crossing

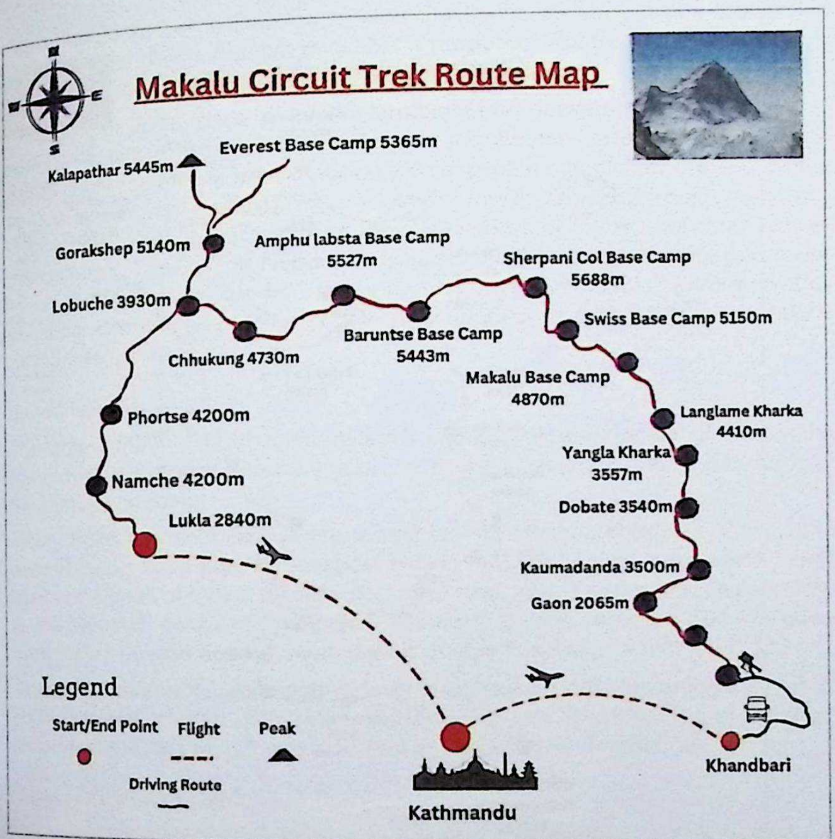
Source: www.thirdrockadventures.com

6. Makalu Region Trek:

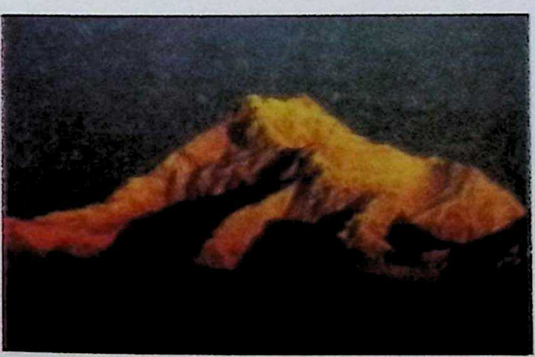
Makalu trekking in eastern Nepal is protected by the Makalu Barun National Park and Conservation Project. Established in 1992, it covers 2330 sq.km. Among the 16 mountains in the park, it is home to Makalu, the fifth highest mountain in the world (8463m./ 27,766 ft.).

It is world's fifth highest mountain. Formerly a restricted area, it spans five major ecological zones where can be found the lush, tropical Arun Valley, dense forests or rhododendron and fi and alpine meadows that lead to the might Barun glacier. From the base camp any one can view the spectacular Mt. Makalu.

This mainly low altitude trek is centered on the Arun Valley, in eastern Nepal. The sub-tropical valley floor of the mighty Arun River is in places densely forested contrasting with the terraced slopes higher up, which are farmed by villagers of diverse tribal groups. High pastures typify the upper slopes, which border on the Makalu-Barun National Park, an important conservation area for many threatened species.

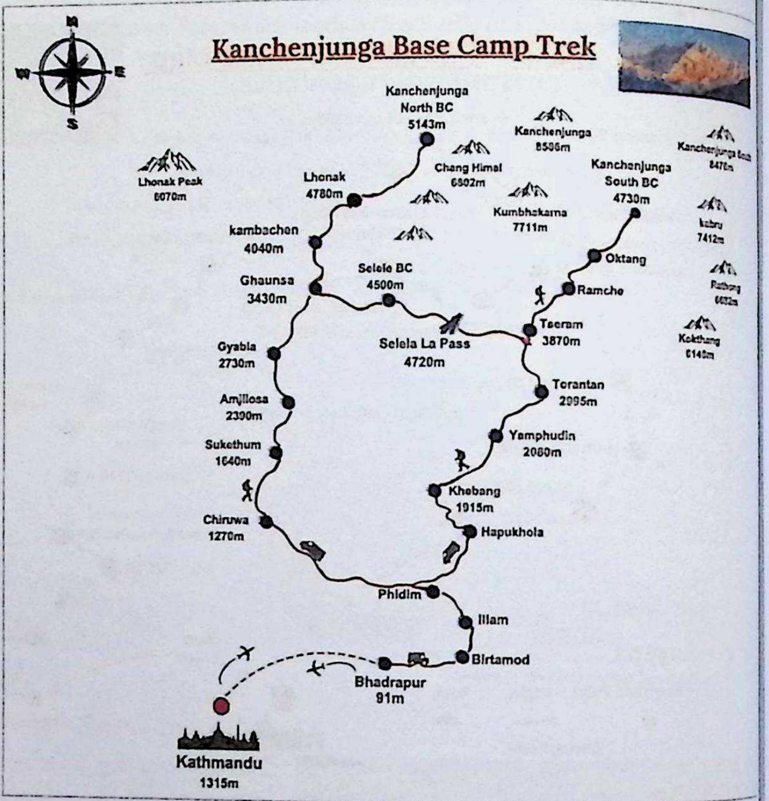

Makalu Circuit Trek Route Map
N
W
E
S
Kalapathar 5445m
Everest Base Camp 5365m
Gorakshep 5140m
Amphu labsta Base Camp 5527m
Sherpani Col Base Camp 5688m
Lobuche 3930m
Swiss Base Camp 5150m
Chhukung 4730m
Baruntse Base Camp 5443m
Makalu Base Camp 4870m
Langlame Kharka 4410m
Phortse 4200m
Yangla Kharka 3557m
Namche 4200m
Dobate 3540m
Lukla 2840m
Kaumadanda 3500m
Gaon 2065m
Legend
Start/End Point
Flight
Peak
Driving Route
Khandbari
Kathmandu

7. **Kanchenjunga Region Trek:**



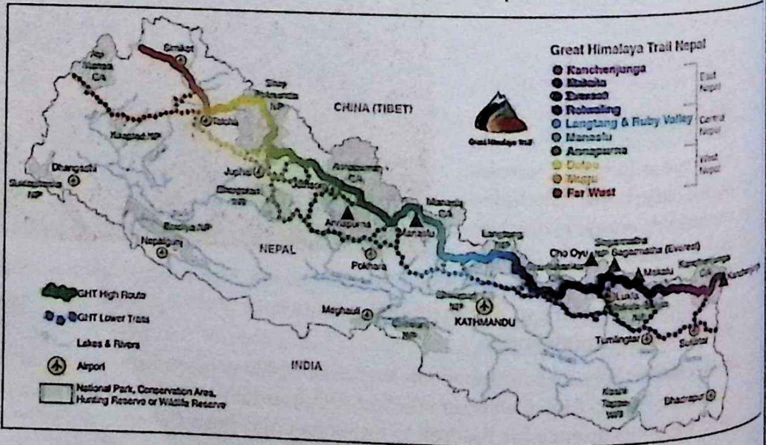
This is a journey to the Camp of the world's second highest peak, Mount Kanchenjunga. In this trek you explore the culture and natural beauty of the eastern Nepal. The journey takes place in the wild high-mountain terrain, deep into the secluded mountain ranges on Nepal's border with Sikkim and Tibet. The region is the home to some of the Asia's most exotic wildlife. The trek allows exposure to the unspoiled local culture and wonderful nature making it the rewarding adventure.

Restrictions: This trek requires at least two trekkers accompanied by a Nepali guide or Porter. Along with a restricted area permit make sure a trekking partner or a trekking agency for the trek to Kanchenjunga Base Camp.


Kanchenjunga Base Camp Trek
N
W
E
S
Kanchenjunga North BC 5143m
Kanchenjunga 8586m
Kanchenjunga South 8476m
Chang Himal 6802m
Lhonak Peak 6070m
Lhonak 4780m
Kanchenjunga South BC 4730m
Kumbhakarna 7711m
kabru 7412m
kambachen 4040m
Oktang
Selele BC 4500m
Ghaunsa 3430m
Ramche
Rathong 6682m
Tseram 3870m
Selela La Pass 4720m
Kokthang 6148m
Gyabla 2730m
Torantan 2995m
Amjilosa 2390m
Yamphudin 2080m
Sukethum 1640m
Khebang 1915m
Chiruwa 1270m
Hapukhola
Phidim
Illam
Birtamod
Bhadrapur 91m
Kathmandu 1315m

8. Great Himalayan Trail:

From east to west, the Great Himalaya Trail traverses the Himalayas. The initi idea was to create a single, 1,700-km., 1,100-mile-long long-distance trekkin trail that would run from the east to the west of Nepal.


Great Himalaya Trail Nepal
Kanchenjunga
Rolwaling
Langtang & Ruby Valley
Manaslu
Annapurna
Far West
Great Himalaya Trail
CHINA (TIBET)
NEPAL
INDIA
KATHMANDU
Pokhara
Simikot
Juphal
Annapurna
Manaslu
Cho Oyu
Sagarmatha (Everest)
Makalu
Tumlingtar
Dhangadhi
Nepalgunj
Bhairahawa
Bhadrapur
GHT High Route
GHT Lower Trails
Lakes & Rivers
Airport
National Park, Conservation Area, Hunting Reserve or Wildlife Reserve

From Nanga Parbat in Pakistan to Namcha Barwa in Tibet, a trail that would traverse India, Nepal, Bhutan, and Tibet is proposed. The trail would cover more than 4,500 km. (2,800 miles).

In November 2014, a well-funded international non-governmental organization completed cross-country hikes in Nepal and Bhutan sections. Although an actual continuous route is currently only a concept, if completed, it would be the longest and highest alpine hiking track in the world. It travels through numerous valleys and plateaus while making its way to some of the world's most remote communities. The GHT in Nepal has ten sections that connect upper and lower routes. Existing routes can be used to roughly map out the GHT *(also known as the upper and lower)*, but these routes may not provide a trail that is continuous and uninterrupted.

9. Mount Kailash Tour:

The famous Mount Kailash is situated in the south-western segment of Tibet in the Himalayan Mountains. This mountain is considered as one of the highest parts of the Himalayan range.

Mount Kailash is considered very sacred for the Hindus, Buddhists, Jains, and Bons (Tibetan Religion). Mythological beliefs that Lord Shiva resides and meditates at the peak of Mount Kailash. Some Scientists specified this unique mountain as the "spiritual center of the world". The north pole is around 6,666 km away from Mount Kailash and the south pole is double this distance that is 13,332 km.

The central axis of this mountain is known as "Axis Mundi", meaning the axis of Earth between celestial poles. The most amazing fact about this is that the exact location of the Axis Mundi was specified in the holy epic Ramayana.

Geographical and Geological Facts

Height and Location: Mount Kailash stands at 6,638 meters (21,778 feet) above sea level. It is located near the sources of some of Asia's longest rivers, such as the Indus, Sutlej, Brahmaputra, and Karnali (a tributary of the Ganges), making it a vital hydrological point.

Shape: The mountain's unique pyramid-like shape, with its symmetrical peak, is often described as a natural mandala, adding to its mystical allure.

Religious Significance

Hinduism:

Abode of Lord Shiva: Hindus regard Mount Kailash as the sacred abode of Lord Shiva, one of the principal deities, who is often depicted meditating atop this peak.

Kailash Parikrama: Pilgrims perform a circumambulation (parikrama) around the mountain, a ritual believed to purify one's soul and wash away sins. The journey spans approximately 52 km (32 miles) and typically takes three days to complete.

Buddhism:

Center of the Universe: Tibetan Buddhists view Mount Kailash as the spiritual center of the universe, associating it with the mythical Mount Meru, the axis of the world in Buddhist cosmology.

Milarepa and Naro Bön-chung: Mount Kailash is also associated with a legend spiritual contest that took place between the 11th-century Tibetan Buddhist poet-saint Milarepa and his Bon counterpart, Naro Bön-chung. According to trad tion, Milarepa emerged victorious in this contest, which symbolized the triump of Buddhism over the Bon religion in Tibet.

Jainism:

Mount Kailash as Ashtapada: In Jainism, Mount Kailash is linked to Ashtapada, mythical and sacred mountain. According to Jain beliefs, this is where the fi Tirthankara, Rishabhadeva, attained liberation (moksha) after a life of inten asceticism and spiritual practice. Ashtapada holds a significant place in Jain cos mology, and many Jains see Mount Kailash as a representation of this sacre mountain. Therefore, it is an important spiritual site for Jain pilgrims, who visit for meditation, reflection, and spiritual fulfillment.

Bon:

Seat of Spiritual Power: For followers of Bon, an ancient spiritual tradition tha predates Buddhism in Tibet, Mount Kailash is considered the center of all spiritu power. It is believed to be the home of the Bon deity Zhang Zhung Meri and i viewed as the spiritual center of the universe. Bon practitioners (Bonpos) believe that walking around the mountain brings blessings and spiritual benefits. Unlike followers of other religions who circumambulate Mount Kailash in a clockwise di rection, Bonpos perform the ritual counterclockwise, following their unique tradi tions. Mount Kailash remains a vital pilgrimage site for Bon followers, symbolizing a deep connection between nature, spirituality, and divine power.

Pilgrimage and Trekking

Pilgrimage Routes: The journey around Mount Kailash, known as the Kora, is an important spiritual experience. The trek is demanding, especially when crossing the Drolma La Pass, which is 5,630 meters (18,471 feet) high. Despite the tough terrain and high altitude, thousands of pilgrims and trekkers make this journey each year.

Lake Manasarovar: Near Mount Kailash is Lake Manasarovar, a site of great spiritual importance. Many pilgrims bathe in its waters before starting the Kailash Parikrama, believing the lake has purifying properties.

Scientific and Mystical Aspects

Unclimbed Peak: Mount Kailash has never been climbed, mainly due to its religious significance. Many believe that climbing its summit is sacrilegious, which adds to the mountain's mysterious aura.

Geomagnetic Anomalies: Some reports suggest unusual magnetic phenomena in the area, though these claims are mostly anecdotal and lack scientific proof.

Altered Perception of Time and Space: Many visitors have reported experiencing changes in their perception of time and space near Mount Kailash, further adding to its mystique.

Cultural and Historical Context

Historical Texts: Mount Kailash is mentioned in many ancient texts, including the Vedas, Ramayana, Mahabharata, and Puranas. It has intrigued sages, scholars and explorers throughout history.

Access and Restrictions: Access to Mount Kailash is regulated by Chinese authorities, and its remote location makes the pilgrimage challenging. The closest major settlement, Darchen, serves as the starting point for the journey.

Current Relevance

Spiritual Tourism: Mount Kailash has recently seen a growing number of spiritual tourists from around the world.

Environmental Concerns: The increasing number of visitors has raised concerns about the impact on the region's delicate environment.

Mount Kailash continues to be a symbol of mystery and spirituality, attracting people not just for its religious importance but also for the profound sense of awe it inspires.

Lake Manasarovar and Rakshas Tal

The base of Mount Kailash is covered by two lakes separated by an isthmus. The two lakes have completely opposite characteristics. The names of these two lakes are Mansarovar and Rakshasa Lake.

a. Lake Manasarovar:

Mansarovar lake is the highest freshwater lake and is calm in nature. The shape of Mansarovar lake is round like the sun. The water of Mansarovar Lake is considered sacred and a great variety of life can be seen around this lake. The special feature of this lake is that although Mount Kailash is covered with snow throughout the year, this lake never gets cold even though it is at such a height. Even in extreme climates, the water never shows ripples.

b. Rakshas Tal:

Rakshastal Lake, which is adjacent to Mansarovar Lake, is in the same geographical situation but shows completely opposite characteristics. Rakshasa Tal The shape of the lake is similar to the shape of a crescent moon. Since the water of this lake is very salty, there are no animals around it. This lake is the highest salt water lake in the world. The water of this lake is very shallow, it always has waves and is never calm. Rakshasthal Lake is considered impure and many avoid bathing in this lake.

c. Mysterious Duality of the Twin Lakes

Despite their proximity, the stark differences between Manasarovar and Rakshas Tal continue to puzzle scientists. Connected by a narrow channel called Ganga Choo, the lakes maintain distinct properties; the freshwater of Manasarovar does not mix with the saltwater of Rakshas Tal. This phenomenon has intrigued geologists and hydrologists for years.

d. Cultural and Spiritual Significance

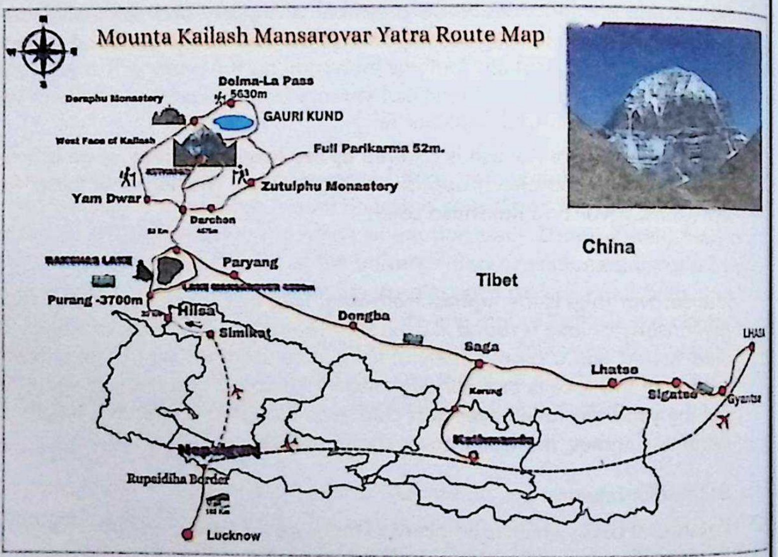
The contrasting nature of these two lakes symbolizes the balance between light and darkness, good and evil, life and death. For pilgrims, the lakes represent the dual forces that shape human existence, and the pilgrimage to Mount Kailash is considered incomplete without circumambulating both lakes.

e. Natural Beauty and Pilgrimage Destination

The region surrounding Mount Kailash and the twin lakes is a marvel of natural beauty. The high altitude, thin air, and remote location create an environmen where mountains, sky, and water merge into a landscape of profound peace an mysticism. The reflection of Mount Kailash in the waters of Manasarovar Lake, se against the desolate shores of Rakshas Tal, is both awe-inspiring and humbling drawing pilgrims, trekkers, and travelers alike to this remote and sacred place.

Three Routes for Kailash Tour from Nepal

Kailash Tour via Lhasa Route: This route starts with a flight from Kathmandu t Lhasa, the capital of Tibet. From Lhasa, you travel overland to Mount Kailash.


Mounta Kailash Mansarovar Yatra Route Map
Dolma-La Pass
5630m
Deraphu Monastery
GAURI KUND
West Face of Kailash
Full Parikarma 52m.
Zutulphu Monastery
Yam Dwar
Darchon
China
Paryang
Tibet
Purang -3700m
Hilsa
Simikot
Dongba
Saga
Kerung
Lhatse
Sigatse
Gyantse
LHASA
Kathmandu
Nepalgunj
Rupaidiha Border
Lucknow

Kailash Overland Tour Route: This journey typically starts from Kathmandu an crosses the Nepal-Tibet border at the Kodari or Rasuwagadhi border. From there you drive overland to Kailash.

Kailash Tour via Simikot by Helicopter Route: You fly from Kathmandu to Simikot in the Humla district of Nepal. From Simikot, you take a helicopter to the Tibet side and then continue overland to Kailash.

Kathmandu – Kerung – Saga – Manasarovar Lake – Mt. Kailash

Day 1: Kathmandu to Syabrubesi

Departure from Kathmandu: Begin your journey with a drive to Syabrubesi, 7-8 hours.

Day 2: Syabrubesi to Kerung

Travel to Kerung: From Syabrubesi, drive 15 km to Rasuwagadhi (1800m), taking around 45 minutes.

Day 3: Acclimatization day Kerung

After breakfast, go for short hike about (3 to 4 hours)

Day 4: Kerung to Saga

Morning Departure: After breakfast, embark on a 220 km drive to Saga

Day 5: Saga to Manasarovar Lake

Early Departure: Begin your drive at 8:00 AM toward Manasarovar Lake.

Day 6: Manasarovar Lake to Darchen

Morning Puja: Spend the morning performing puja (prayer rituals) at Manasarovar Lake.

Day 7: First Day of Outer Kora – Trek to Dirapuk

Morning Drive: Start with a short drive to Tarboche, where you'll visit Yama Dwar, the starting point of the Mt. Kailash kora.

Day 8: Second Day of Outer Kora – Trek to Zuthulphuk via Dolma La Pass

Early Start: Begin trekking at 7:00 AM from Dirapuk, passing through the challenging Dolma La Pass (5700m).

Note: Those not participating in the kora will continue to wait at Darchen.

Day 9: Zuthulphuk to Saga

Short Trek: A brief 8 km trek (2-3 hours) to reach the pickup point where a coach will be waiting.

Day 10: Saga to Kerung

Return Journey: Begin the drive back to Kerung, covering 220 km in 5 to 6 hours.

Accommodation: Overnight stay at a guesthouse in Kerung.

Day 11: Kerung to Kathmandu

Final Stretch: Drive 40 km (about 1 hour) to the border, complete the necessary immigration formalities, and then continue the journey back to Kathmandu, covering 152 km in 7-8 hours.

Mysterious facts about Mount Kailash

Height and Comparison to Mount Everest: Mount Kailash stands at 6,638 meters, while Mount Everest is 8,848 meters tall, making Everest the highest peak in the world. Despite Everest's height, over 12,000 people have climbed it, but there is no confirmed record of anyone reaching the summit of Mount Kailash, except for the Tibetan monk Milarepa. The government has banned climbing Mount Kailash.

Mysterious Aging Phenomenon: Some people who attempted to climb Mount Kailash have reported unusual experiences, like rapid aging and accelerated hair and nail growth. It is suggested that proximity to the mountain may stimulate the body's repair and renewal processes.

Russian Expedition and Pyramid Theory: In 1999, a Russian expedition led by Dr. Ernst Muldashev claimed that Mount Kailash is the ideal size for a natural mountain. However, Muldashev theorized that it might actually be an ancient man-made pyramid surrounded by smaller pyramids. He suggested that these structures were built by a highly advanced civilization aware of subtle energy laws. During their expedition, the team reported hearing strange noises from inside the mountain, which led them to believe there might be a living creature within.

The Om Symbol: A natural formation on the southern face of Mount Kailash resembles the sacred Hindu symbol 'Om' (ॐ). This is created by a combination of ice and rock formations, adding to its spiritual importance.

Source of Major Rivers: Mount Kailash and the nearby Lake Mansarovar are the sources of four major rivers in Asia: the Indus, Sutlej, Brahmaputra, and Karnali (a tributary of the Ganges).

Resource Persons: Bashu Kumar Adhikari, Vladimir Poda, Shiva Prasad Bhatta.

10. Possible Fulpati Trail:

Fulpati, a medley of auspicious flowers, leaves, and fruits from various plants, is ritually anointed at the Dashain Ghar on the seventh day of the Bada Dashain festival. It is brought to Kathmandu in accordance with Vedic rites to be consecrated at the Hanumandhoka Durbar. During this day, a procession carries the sacred Fulpati, which consists of a combination of nine different plants, each symbolizing a different goddess or aspect of life, and is brought to the Dashain Ghar (a special place where the Dashain rituals are performed) in Kathmandu. The nine plants generally include:

Banana Plant (Kera ko Bot): Represents Goddess Brahmani, who bestows peace and prosperity.

Acidoton Virosus (Darim): Represents Goddess Rakta Dantika, who helps and blesses the worshipper with protection.

Rice Stalk (Dhanko Bala): Symbolizes Goddess Lakshmi, the goddess of wealth, who resides in the rice stalk.

Turmeric Plant (Haledo): Represents Goddess Durga, who is believed to reside in the turmeric plant, removing obstacles and providing strength.

Manabriksha (Manabriksha Tree): Symbolizes Goddess Chamunda, who resides in this tree and is known for putting an end to evil forces.

Ginger Plant (Adwa): Represents Goddess Kalika, who blesses humanity with her protective and fierce nature.

Wood Apple Tree (Belpatra): Associated with Lord Shiva, and is a favorite fruit of both Lord Vishnu and Lord Shiva, signifying devotion.

Ashok Plant: Represents Goddess Sokarahita, who is believed to reside in the Ashok plant, symbolizing the absence of sorrow and grief.

Jayanti (Jayanti Plant): Symbolizes Goddess Kartiki, associated with victory and strength.

The Phulpati Trail, which runs through the Gorkha, Dhading, Nuwakot and Kathmandu districts in Nepal's central and western regions, serves as the foundation for the proposed historical destination.

Gorkha, Dhading, Nuwakot, and Kathmandu's distinctive landscape, natural environment, culture, and history are well-known. This is where the former Chaubise Rajya (24 Kingdom) was. In the middle hills of Gorkha, Dhading, Nuwakot, and Kathmandu, there are a number of potential tourist activities.

Way to bring Fulpati in beginning

1. From the time of Prithvi Narayan Shah through the road from Satipipal to Bunkot/Mailung, Bunkotghat, Maidi, Salang, Parewatar, Kumpur, Kalleri, Badritar, Mahesh Phant, Bhim Dhunga, Ramkot, Sitapaila, Tahachal then Kathmandu.
2. From the time of Jung Bahadur, to shade the village of Shaheed Lakhan Thapa or to promote Jang Bahadur's birthplace, Borlang, Phulpati

was passing through Borlang, from Dhawatar/Borlanghat, crossing Budhigandaki and passing through Salyantar, Charange, Kharahe, Katunje, Bharyangbhurung, Tharpu Bhanjyang, Thopal Khola, Samari Bhyanjyang, Hatti Gauda, Dhade Phedi, Sindhure Phedi, Trishuli/Nuwakot Durbar, Likhu, Chaturale, Ranipauwa, Kakani, Pachmane, Balaju then Kathmandu.

3. During the rainy season it became difficult to cross the boat from Borlanghat and after the arrangement of Tuin (Ropeway) and bridges at Arughat through Tandrankot, Salyantar, Charange, Kharahe, Katunje, Bharyangbhurung, Tharpu Bhanjyang, Thopal Khola, Samari Bhyanjyang, Hatti Gauda, Dhade Phedi, Sindhure Phedi, Trishuli/Nuwakot Durbar, Likhu, Chaturale, Ranipauwa, Kakani, Pachmane, Balaju then Kathmandu.

Source: Gorkha Museum/Documentary of Nepal Army

Possible Itinerary for Fulpati Trail

First trail seven days

Day 1: Drive from Kathmandu/any destination to Gorkha and visit historical town Gorkha.

Day 2: Teak from Gorkha to Dhawa/Borlang passes through Bhimshen Park, Kokhe Aale, Khanchok/Ashrang.

Day 3: Trek to Katunje passes through Salyantar, Charange, Kharahe.

Day 4: Trek to Samari Bhyanjyang passes through Bharyangbhurung, Tharpu Bhanjyang, Thopal Khola

Day 5: Trek to Trishuli/Nuwakot Durbar passes through Hatti Gauda, Dhade Phedi, Sindhure Phedi

Day 6: Trek to Ranipauwa passes through Likhu, Chaturale

Day 7: Trek to Kathmandu passes through Kakani, Pachmane, Balaju

Or,

Advantural trail Eight days

Day 1: Drive from Kathmandu/any destination to Gorkha and visit historical town Gorkha.

Day 2: Teak from Gorkha to Khanchok/Ghyampeshal/Kyapani passes through Bhimshen Park, Kokhe Aale, Taple

Day 3: Teak to Arughat passes through Tarakhase, Siddha Kali/Tandrangkot, Mudalithumko, Maithum Thanithan then boating from Arughat to Ghatbeshi overnight at Ghatbeshi/Salyantar or Pachdhare/Taribeshi

Day 4: Trek to Katunje passes through Salyantar, Charange, Kharahe

Day 5: Trek to Samari Bhyanjyang passes through Bharyangbhurung, Tharpu Bhanjyang, Thopal Khola

Day 6: Trek to Trishuli/Nuwakot Durbar passes through Hatti Gauda, Dhade Phedi, Sindhure Phedi

Day 7: Trek to Ranipauwa passes through Likhu, Chaturale

Day 8: Trek to Kathmandu passes through Kakani, Pachmane, Balaju

Second trail six days

Day 1: Drive from Kathmandu/any destination to Gorkha and visit historical town Gorkha.

Day 2: Teak from Gorkha to Bunkot/Mailung passes through Dhungagade Adheri Bhyanjyang
Day 3: Trek to Salang passes through Maidi
Day 4: Trek to Kalleri passes through Parewatar, Kumpur
Day 5: Trek to Jeewanpur passes through Goganpani, Kebalpoor
Day 6: Trek to Kathmandu passes through Badritar, Mahesh Phant, Bhim Dhunga, Ramkot, Sitapaila, Tahachal.

5.7 Cultural and Multi Adventure Activities

Our Nepal Multi Adventure Holiday package offers the best outdoor activities that Nepal has to offer. Nepal is a country with diverse terrain; hence it is a destination for many fun-filled multi adventures holidays. Adventure seekers have been attracted by various activities such as trekking, white-water rafting, and jungle safaris, so why not experience them all in one affordable adventure holiday package.

Explore some of the famous UNESCO World Heritage Sites in Kathmandu Valley. Splash around and get wet while rafting down the rapids of Trishuli (a glacial river). Visit Pokhara, a beautiful lakeside city and a popular tourist destination. Start trekking and head to the Annapurna mountains. Hike through a picturesque trail, walking past Gurung and Magar villages.

5.7.1 Historical Package Tour

Day 1: Kathmandu Arrival
Day 2: Kathmandu Sightseeing
Day 3: Drive from Kathmandu to Chitwan *(Rafting on the way)*
Day 4: Jungle Activities at Chitwan National Park
Day 5: Drive from Chitwan to Lumbini and Lumbini Sightseeing
Day 6: After breakfast Lumbini to Pokhara on the way Palpa sightseeing
Day 7: Pokhara sightseeing.
Day 8: Pokhara to Bandipur sightseeing and Drive to Gorkha.
Day 9: Gorkha sightseeing and drive to Kathmandu
Day 10: Departure from Kathmandu

5.7.2 Moderate Cultural Tour

Day 1: Arrive at Tribhuwan International Airport, Kathmandu
Day 2: Kathmandu sightseeing tour
Day 3: Bhaktapur Sightseeing and Nagarkot
Day 4: Drive from Nagarkot to Pokhara
Day 5: Pokhara Sightseeing
Day 6: Drive to Phedi then trek to Australian Camp
Day 7: Trek to Pokhara Via Kaskikot and Sarangkot
Day 8: Drive from Pokhara to Kathmandu
Day 9: Final Departure

5.7.3 Nepal Spiritual Tour

Day 1: Arrival at Tribhuvan International Airport, Kathmandu
Day 2: Kirtipur, Pharping and Patan tour
Day 3: Swyambhu, Buddhanilkantha, Bouddha and Pashupati tour
Day 4: Drive from Kathmandu to Daman
Day 5: Trip from Daman to Lumbini
Day 6: Visit to religious and archaeological sites of Kapilavastu
Day 7: Visit Ramgram/Devghat and drive to Pokhara
Day 8: Explore the natural town Pokhara
Day 9: Drive to Gorkha and explore old capital
Day 10: Back to Kathmandu on the way Manakamana Cable car
Day 11: Spiritual tour for Panouti and Namobuddha
Day 12: Final Departure

5.7.4 Adventure Package Tour

Day 1: Arrive in Kathmandu
Day 2: Kathmandu Sightseeing
Day 3: Drive from Kathmandu to Chitwan on the way (Rafting)
Day 4: Jungle Activities at Chitwan National Park
Day 5: Drive from Chitwan to Pokhara
Day 6: Drive from Pokhara to Nayapul (1010m.) and trek to Tikhedunga (1540m.)
Day 7: Trek from Tikhedunga to Ghorepani (2840m.) 8 hours
Day 8: Hike up to Poon Hill (3210m.) and trek to Tadapani (2590m.). 6 hours.
Day 9: Trek from Tadapani to Ghandruk (2012m.) and drive to Pokhara.
Day 10: Pokhara sightseeing and drive to Gorkha.
Day 11: Gorkha sightseeing and drive to Kathmandu.
Day 12: Final Departure

Further more information: (https://www.robinsonholidays.com)

5.8 Royalty and Entrance fee in Nepal

a. **Royalty for Foreign Climber per Person in American Dollar *(Effective from 01 Jan 2015)***

S.N	Mountain	Spring Season	Autumn Season	Winter/ Summer
1.	Everest Normal Route	11000	5500	2750
2.	Everest Other Route	10000	5000	2500
3.	Others Mountain more than 8000 m.	1800	900	450
4.	7501m.-7999m.	600	300	150
5.	7000m.-7500m.	500	250	125
6.	6501m - 6999m.	400	200	100
7.	Mt. Amadablam (6812m.)	400	400	200
8.	Less than 6500	250	125	70

b. Royalty for Nepalese Climber per Person in Rupees

S.N	Mountain	Spring Season	Autumn Season	Winter/ Summer
1.	Everest Normal Route	75000	37500	18250
2.	Everest Other Route	60000	30000	15000
3.	Others Mountain more than 8000 m.	10000	5000	2500
4.	7501m.-7999m.	8000	4000	2000
5.	7000m.-7500m.	6000	3000	1500
6.	6501m. - 6999m.	5000	2500	1250
7.	Mt. Amadablam (6812m.)	8000	8000	4000
8.	Less than 6500	4000	2000	1000

Definition of Seasons:

The following months are considered as different seasons:

Spring:	March, April, May
Summer:	June, July, August
Autumn:	September, October, November
Winter:	December, January, February

Trekking Permit Fee at Rusticated Regions

S.No.	Regions/VDCs	Permit Fee
1.	**Upper Mustang** a. Lomanthang Rural Municipality (All areas of ward no. 1 to 5) b. Lo-Ghekar Damodarkunda Rural Municipality (All areas of ward no. 1 to 5) c. Baragung Muktichetra Rural Municipality (All areas of ward no. 3 and Satang Village of ward no.5)	• USD500 per person (for the first 10 days) • USd 50 per person /Day (beyond 10 days)
2.	**Upper Dolpa** a. Dolpo Buddha Rural Municipality (All areas of ward no. 4 to 6) b. Shey Phoksundo Rural Municipality (All areas of ward no. 1 to 7) c. Charka Tangsong Rural Municipality (All areas of ward no. 1 to 6)	• USD500 per person (for the first 10 days) USD 50 per person /Day (beyond 10 days)
3.	**Gorkha Manaslu Area** a. Chumnubri Rural Municipality (All areas of ward nos. 1,2,3 and 4)	• September – November USD 100 per person / week USD 15 per person / day (beyond 1 week) • December – August USD 75 per person / week USD 10 per person / day (beyond 1 week)
4.	**Humla** a. Simikot Rural Municipality (All areas of ward nos. 1,6 and 7) b. Namkha Rural Municipality (All areas of ward no. 1 to 6) c. Changkheli Rural Municipality (All areas of ward no. 3 to 5)	• USD 50 per person / week • USD 10 per person / day (beyond 1 week)

5.	**Taplejung** a. Phantanglung Rural Municipality (All areas of ward nos. 6 and 7) b. Mikwakhola Rural Municipality (All areas of ward no. 5) c. Sirijunga Rural Municipality (All areas of ward no. 8)	• USD 20 per person/ week (for the first 4 weeks) • USD 25 per person /week (beyond 4 weeks)
6.	**Lower Dolpa Area** a. Thulibheri municipality (All areas of ward no. 1 to 11) b. Tripurasundari municipality (All areas of ward no. 1 to 11) c. Dolpo Buddha Rural Municipality (All areas of ward no. 1 to 3) d. Shey Phoksundo Rural Municipality (All areas of ward no. 8 and 9) e. Jagdulla Rural Municipality (All areas of ward no. 1 to 6) f. Mudkechula Rural Municipality (All areas of ward no. 1 to 9) g. Kaike Rural Municipality (All areas of ward no. 1 to 7)	• USD 20 per person/ week • USD 5 per person /day (beyond 1 week)
7.	**Dolakha** a. Gaurishankhar Rural Municipality (All areas of ward no. 9) b. Bighu Rural Municipality (All areas of ward no. 1)	• USD 20 per person/ week
8.	**Gorkha Tsum Valley Area** Sirdibas-Lokpa-Chumling-Chekampar-Nile-Chule a. Chumnubri Rural Municipality (All areas of ward nos. 3,6 and 7)	• September – November USD 40 per person / week USD 7 per person / day (beyond 1 week) • December – August USD 30 per person / week USD 7 per person / day (beyond 1 week)
9.	**Sankhuwasabha** a. Bhotkhola Rural Municipality (All areas of ward no. 1 to 5) b. Makalu Rural Municipality (All areas of ward no. 4)	• USD 20 per person/ week (for the first 4 weeks) • USD 25 per person /week (beyond 4 weeks)
10.	**Solukhumbu** a. Khumbu Pasang Lahmu Rural Municipality (All areas of ward no. 5)	• USD 20 per person/ week (for the first 4 weeks) • USD 25 per person /week (beyond 4 weeks)
11.	**Rasuwa** a. Gosaikunda Rural Municipality (All areas of ward no. 1 and some area of ward no. 2)	• USD 20 per person /week
12.	**Manang** a. Narpa Rural Municipality (All areas of ward no. 1 to 5) b. Nasho Rural Municipality (All areas of ward no. 6 and 7)	• September – November USD 100 per person / week USD 15 per person / day (beyond 1 week) • December – August USD 75 per person / week USD 15 per person / day (beyond 1 week)
13.	**Bajhang** a. Saipal Rural Municipality (All areas of ward no. 1 to 5)	• USD 90 per person / week for the first week • USD 15 per person / day (beyond 1 week)
14.	**Mugu** a. Mugumakarmarong Rural Municipality (All areas of ward no. 1 to 9)	• USD 100 per person / week • USD 15 per person / day (beyond 1 week)

15.	**Darchula** a. Vyas Rural Municipality (All areas of ward no. 1)	• USD 90 per person / week • USD 15 per person / day (beyond 1 week)

Source: Department of Immigration

c. National Parks that are designated UNESCO World Heritage Sites (Natural)

S.N	National Parks/ Wildlife Reserve/ Conservation Areas	Nepali	SAARC	Foreigners	Child discount
1.	Chitwan National Park	NRs. 150 per person per entry	NRs. 1,000 per person per entry	NRs. 2,000 per person per entry	Below 10 yrs free
2.	Sagarmatha National Park	NRs. 100 per person per entry	NRs. 1,500 per person per entry	NRs. 3,000 per person per entry	Below 10 yrs free
	Other National Parks				
3.	Banke National Park	NRs. 100 per person per entry	NRs. 750 per person per entry	NRs. 1,500 per person per entry	Below 10 yrs free
4.	Bardia National Park	NRs. 100 per person per entry	NRs. 750 per person per entry	NRs. 1,500 per person per entry	Below 10 yrs free
5.	Khaptad National Park	NRs. 100 per person per entry	NRs. 500 per person per entry	NRs. 1,500 per person per entry	Below 10 yrs free
6.	Langtang National Park	NRs. 100 per person per entry	NRs. 1,500 per person per entry	NRs. 3,000 per person per entry	Below 10 yrs free
7.	Makalu-Barun National Park	NRs. 100 per person per entry	NRs. 1,500 per person per entry	NRs. 3,000 per person per entry	Below 10 yrs free
8.	Parsa National Park	NRs. 100 per person per entry	NRs. 750 per person per entry	NRs. 1,500 per person per entry	Below 10 yrs free
9.	Rara National Park	NRs. 100 per person per entry	NRs. 1,500 per person per entry	NRs. 3,000 per person per entry	Below 10 yrs free
10.	Shey-Phoksundo National Park	NRs. 100 per person per entry	NRs. 1,500 per person per entry	NRs. 3,000 per person per entry	Below 10 tt free
11.	Shivapuri- Nagarjun National Park	NRs. 100 per person per entry	NRs. 600 per person per entry	NRs. 1,000 per person per entry	Below 10 yrs free
12.	Shuklaphanta National Park	NRs. 100 per person per entry	NRs. 750 per person per entry	NRs. 1,500 per person per entry	Below 10 yrs free

d. UNESCO world heritage site in Nepal *(Effective from 01 Jan 2015)*

Place	Nepalese	Foreign National	SAARC National
Bhaktapur Durbar Square	Free	US$ 15/Rs.1800	NPR 500
Bouddha Stupa	Free	NPR 400	NPR 100
Changu Narayan	Free	NPR 400	NPR 350
Ethnographic Museum, NTB	NPR 30	NPR 200	NPR 200
Hanuman Dhoka Museum	NPR 30	NPR 300	NPR 300
Kathmandu Durbar Square	Free	NPR 1000 (Museum Including)	NPR 500
Mahabouddha Temple, Patan	Free	NPR 100	NPR 100
Narayanhiti Durbar Museum	NPR 100 (Student 20)	NPR 500	NPR 250
National Art Museum, Bhaktapur	NPR 20	NPR 100	NPR 50
National Museum, Chhauni	NPR 20	NPR 200	NPR 25
Pashupatinath Temple	Free	NPR 1000 (Entrance only for Hindu)	NPR 1000
Patan Durbar Square	Free	NPR 1000 (Patan Museum Including)	NPR 250
Patan Golden Temple	Free	NPR 100	NPR 50
Swayambhu Mahachaitya	Free	NPR 200	NPR 50

Chapter

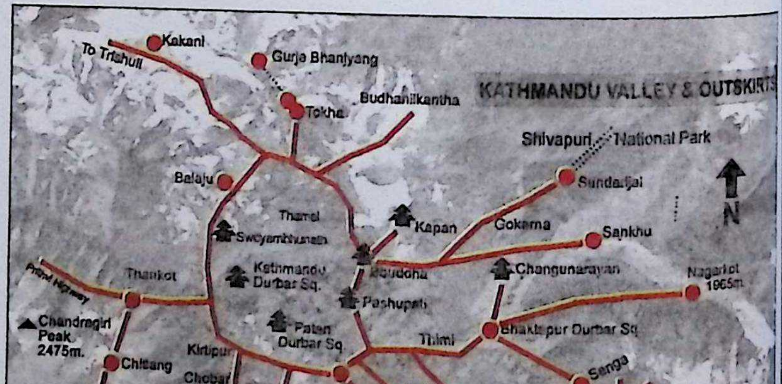
6

UNESCO HERITAGE SITES

UNESCO Heritage Sites

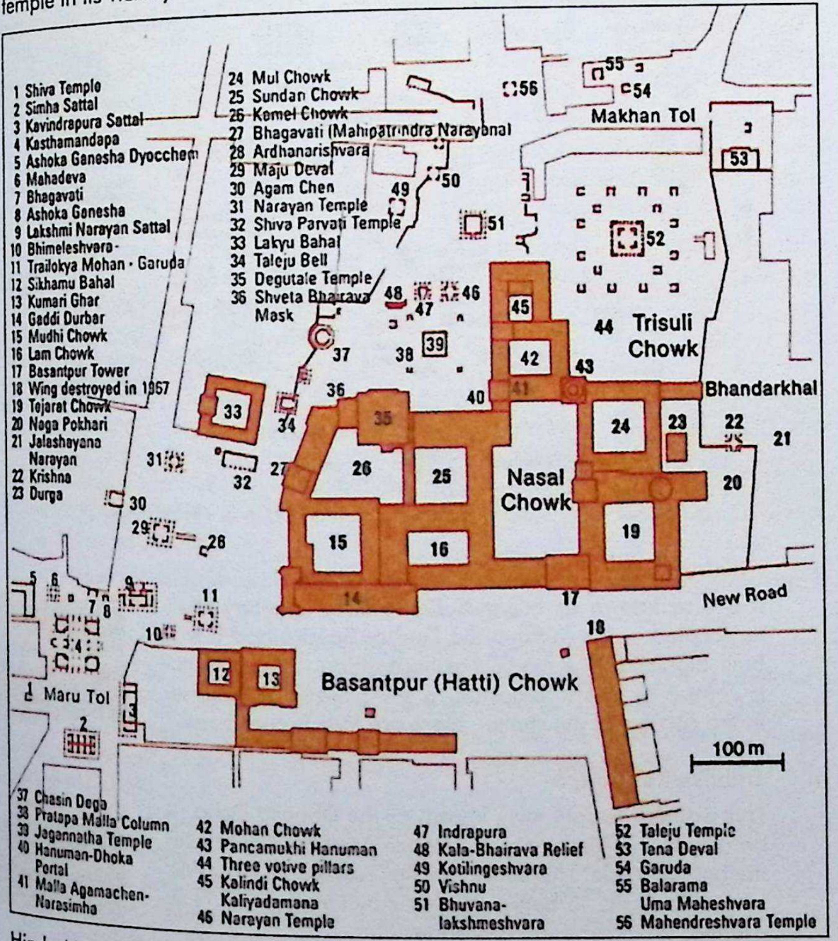
UNESCO has listed 4 World Heritage Sites in Nepal; Chitwan National Park and Sagarmatha National Park are listed as UNESCO Natural World Heritage Sites; 7 sites in Kathmandu Valley counted together as one and Lumbini the birthplace of Lord Buddha are listed as UNESCO Cultural World Heritage Sites.

Kathmandu Valley: Kathmandu valley is bowl-shaped. Its central lower part stands at around 1300m. above sea level. Kathmandu valley is surrounded by four mountain ranges: Shivapuri, Phulchowki, Nagarjun and Chandragiri. The major river flowing through the Kathmandu Valley is the Bagmati. In other words Bagmati jaladhar chhetra is known as Kathmandu valley. The valley is made up of the Kathmandu District, Lalitpur District and Bhaktapur District covering an area of 220 square miles (570 sq.km). The valley is a cultural and political hub of Nepal. The Kathmandu valley was accorded the status of a World Heritage Site by UNESCO in the year 1979.


KATHMANDU VALLEY & OUTSKIRTS
N
Kakani
To Trishuli
Gurja Bhanjyang
Tokha
Budhanilkantha
Shivapuri National Park
Sundarijal
Balaju
Thamel
Swayambhunath
Kapan
Gokarna
Sankhu
Kathmandu Durbar Sq.
Boudha
Changunarayan
Nagarkot 1965m
Prithvi Highway
Thankot
Pashupati
Chandragiri Peak 2475m.
Patan Durbar Sq.
Thimi
Bhaktapur Durbar Sq.
Kirtipur
Chitlang
Chobar
Sanga
Lubhu
Banepa
Dhulikhel
Khokana
Bungmati
Dhapakhel
Dhaksinkali
To Sindhuli
Lele
Godawari
Panauti
Khopasi
Namobuddha
Phulchoki Peak 2755m
Balthali
All weather road
Fair weather road
Trekking route

6.1 Kathmandu Durbar Square

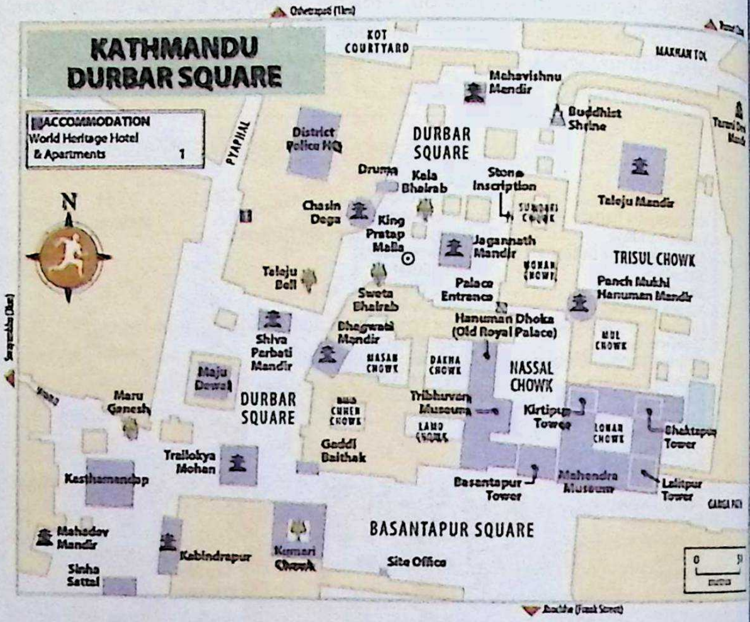
Centered in Kathmandu, Kathmandu Durbar Square has Hanuman Dhoka, Degutale Temple, Taleju Mandir, Nasal Chowk, and Nine storey Basantapur Tower, Panch Mukhi Hanuman Temple, Mul Chowk, Mohan Chowk, Sundari Chowk, Tribhuvan Museum, King Mahendra Memorial Museum and Kal Bhairab temple in its vicinity.


1 Shiva Temple
2 Simha Sattal
3 Kavindrapura Sattal
4 Kasthamandapa
5 Ashoka Ganesha Dyocchem
6 Mahadeva
7 Bhagavati
8 Ashoka Ganesha
9 Lakshmi Narayan Sattal
10 Bhimeleshvara -
11 Trailokya Mohan - Garuda
12 Sikhamu Bahal
13 Kumari Ghar
14 Gaddi Durbar
15 Mudhi Chowk
16 Lam Chowk
17 Basantpur Tower
18 Wing destroyed in 1967
19 Tejarat Chowk
20 Naga Pokhari
21 Jalashayana Narayan
22 Krishna
23 Durga
24 Mul Chowk
25 Sundari Chowk
26 Kamal Chowk
27 Bhagavati (Mahipatrindra Narayana)
28 Ardhanarishvara
29 Maju Deval
30 Agam Chen
31 Narayan Temple
32 Shiva Parvati Temple
33 Lakyu Bahal
34 Taleju Bell
35 Degutale Temple
36 Shveta Bhairava Mask
37 Chasin Dega
38 Pratapa Malla Column
39 Jagannatha Temple
40 Hanuman-Dhoka Portal
41 Malla Agamachen-Narasimha
42 Mohan Chowk
43 Pancamukhi Hanuman
44 Three votive pillars
45 Kalindi Chowk Kaliyadamana
46 Narayan Temple
47 Indrapura
48 Kala-Bhairava Relief
49 Kotilingeshvara
50 Vishnu
51 Bhuvana-lakshmeshvara
52 Taleju Temple
53 Tena Deval
54 Garuda
55 Balarama Uma Maheshvara
56 Mahendreshvara Temple
Makhan Tol
Trisuli Chowk
Bhandarkhal
Nasal Chowk
New Road
Basantpur (Hatti) Chowk
Maru Tol
100 m

Hindu Mythology boasts that if a person interprets 17th century stone inscriptions written in 15 different languages on the walls of the palace of Hanuman Dhoka, there would be instant flooding of milk from the wall. Hanuman Dhoka was the former Royal Palace of the Malla kings and later was passed onto the Shah dynasty. Royal family lived in the Hanuman Dhoka palace till 1886 and thereafter shifted to Narayanhiti palace.

However, the palace is still used for ritual and ceremonial occasions. A new King is crowned inside the palace. The palace has 17th century statue of Hanuman to the left of the palace entrance and amazing sculpture of Lord Narasimha.

The palace bears the historical reminisce of Royal family, culture and religion Nepal. Museums inside the palace lets one explore the culture, religion, cus tradition, architecture, history of Royal palaces etc.


Chhetrapati (1km)
KATHMANDU DURBAR SQUARE
ACCOMMODATION
World Heritage Hotel & Apartments 1
KOT COURTYARD
MAKHAN TOL
Mahavishnu Mandir
Buddhist Shrine
PYAPHAL
District Police HQ
DURBAR SQUARE
Taleju Mandir
Druma
Kala Bhairab
Stone Inscription
SUNDARI CHOWK
N
Chasin Dega
King Pratap Malla
Jagannath Mandir
TRISUL CHOWK
Taleju Bell
MOHAN CHOWK
Panch Mukhi Hanuman Mandir
Sweta Bhairab
Palace Entrance
Hanuman Dhoka (Old Royal Palace)
Shiva Parbati Mandir
Bhagwati Mandir
MASAN CHOWK
DAKHA CHOWK
NASSAL CHOWK
MUL CHOWK
Maju Dewal
Maru Ganesh
DURBAR SQUARE
Tribhuvan Museum
LAMO CHOWK
Kirtipur Tower
LOHAN CHOWK
Bhaktapur Tower
Gaddi Baithak
Trailokya Mohan
Kasthamandap
Basantapur Tower
Mahendra Museum
Lalitpur Tower
GANGA PATH
Mahadev Mandir
BASANTAPUR SQUARE
Kabindrapur
Kumari Chowk
Site Office
Singha Sattal
0
metres
Jhochhe (Freak Street)

a. **Singha Sattal**

It is also known as Silyan Sattal is a 13th-century shelter located in the Kathmandu Durbar Square and It was built alongside the iconic Kasthamandap. Singha Sattal is owned by Guthi Sansthan, a state-owned enterprise. In the corners of the shelter, there are four bronze lions.

b. **Dhansa/Kabinrapur**

This wooden temple, also known as the Dhansa Dega, is an ornate 17th-century performance pavilion that houses the god of music. This sanctuary was worked in 1673 AD. by Pratap Malla to begin another conceal move of Narasimha, an incarnation of Vishnu.

c. **Ashok Vinayak**

This sanctuary committed to the elephant god Ganesha is venerated both by the Hindus and Buddhists alike and is one of his most vital places of worship in the valley. At the top of Maru Tole, surrounded by the rubble of the temples that used to surround it, this tiny golden shrine is one of the four most important Ganesh shrines in the valley. Constant streams of visitors help themselves to the self-serve tika (sa *dalwood paste)* dispenser and then ring the bells at the back. An offering at th shrine is thought to ensure safety on a forthcoming journey, so come here if you are headed on a trek. It's uncertain how old the temple is, although its gilded roof was added in the 19th century. Look for the golden shrew *(Ganesh's vehicle)* opposite the temple.

d. Kastamandap

Kathmandu owes its name to this ancient building, which was sadly destroyed in the 2015 earthquake. Although its history is uncertain, local tradition says the three-roofed building was constructed around the 12th century from the wood of a single sal tree, though recent research dates the foundations as far back as the 7th century. It first served as a community centre where visitors gathered before major ceremonies *(a mandap is a 16-pillared pilgrim shelter)*, but later it was converted to a temple dedicated to Gorakhnath, a 13th-century ascetic who was subsequently linked to the royal family.

A central wooden enclosure housed the image of the god, which was noteworthy since Gorakhnath is usually represented only by his footprints. In the corners of the building were four images of Ganesh.

e. Kumari Ghar

At the junction of Durbar and Basantapur squares, this red-brick, three-storey building is home to the Kumari, the girl who is selected to be the town's living goddess and a living symbol of devi the Hindu concept of female spiritual energy. Inside the building is Kumari Chowk, a three-storey courtyard.

It is enclosed by magnificently carved wooden balconies and windows, making it quite possibly the most beautiful courtyard in Nepal.

The building, in the style of the Buddhist vihara *(monastic abodes)* of the valley, was built in 1757 by Jaya Prakash Malla. The courtyard contains a miniature stupa carrying the symbols of Saraswati, the goddess of learning. Kumari around the city during the annual Indra Jatra festival. Look for the huge wooden runners with their sacred painted tips in front of the Kumari Bahal that are used to transport the chariot.

(i) **Kumari:** Nepalese worships a normal young girl as Kumari, the only living deity *(goddess)* in the world, turning her into a Goddess of Power with tantrism and different rituals. The literal translation of Kumari is virgin. But here, "Kumari" is taken from the Sanskrit word "Kaumarya" which translates to "Princes".

Buddhists consider the little divine being as the personification of the supreme female deity Vajradevi, a Buddha. In Hinduism, the young princess is considered a manifestation of Devi *(Taleju Goddess)* and is worshipped with great devotion in different places in Nepal. It's a unique tradition where a young normal girl is chosen and is turned into a living deity using different tantric and pujas. Hindus believe she protects the nation from evil with her Goddess power of Taleju *(one reincarnation of Goddess Durga)*. So, watching the goddess Kumari is one of the best things to do in Kathmandu

While selecting, priests choose the eligible child from the Budd community to be made the living goddess of a Hindu community. T cross-religious practice sets an example of religious harmony.

There are 10 Kumaris in Kathmandu Valley. While there are many li goddesses in Nepal, the girl living in the Kumari Ghar, a palace in center of Kathmandu, is the Royal Kumari of Nepal.

(ii) **History/Legend behind Kumari:** Whilst the veneration of a living Kumar Nepal is relatively recent, dating only from the 17th century, the traditio Kumari-Puja, or virgin worship, has been around for much longer. The is evidence of virgin worship taking place in Nepal for more than 2,3 years. It appears to have taken hold in Nepal in the 6th century.

Kumari is regarded as the human manifestation of the Goddess Tale Several tales and legends lead to supporting the belief and advocating h today's Kumari tradition came into practice.

The Tale of King Jayaprakash Malla

The legend of the last Malla king of Kantipur *(Kathmandu)*, King Jayaprakash Malla, regarding the Kumari tradition is often heard.

According to the tale, Jayaprakash Malla, who had befriended "Taleju Bhawani", used to play Tripasa *(a dice game)* with the goddess. She would as promised, visit him ev night to play the dice and discuss state affairs. But, she had her visit o on one condition: that he would never mention her visit to anyone, or e she would stop visiting him. However, one night, the curious queen sees Goddess playing with the King, which enrages Taleju. She then leaves palace.

But before departing, she advised the king that he should look for upper-class Newari girl if he wanted to meet her and have her protect bless his nation and people. As she committed to residing with the little g of the newer community *(Shakya Kul)* as the reincarnation of Taleju, the would then be known as Kumari.

The tale associated with Trilokya Malla

Similar to the story above, the goddess Taleju visited the then King Trilokya Malla every night in human form and they played the dice game known as Tripasa in this story too while talking about the state of the nation and the welfare of its citizens.

One day, the king somehow displayed a lustful urge toward the Godd which infuriated her. The Goddess then stormed out of the palace in a ra never to be seen again.

Soon after, the king, who was now overcome with regret and guilt, beg to worship Goddess Taleju and begged for her to come back and b him. After much persuasion, Taleju finally agreed to return to his h and bestow a blessing on him. But, as a Kumari, a virgin girl of the Sha community of Newars. She is referred to as "the Kumari" throughout country of Nepal and is worshipped as the physical manifestation of Tal the Malla king's protector deity.

However, it is believed that as soon as a chosen one gets her womanhood *(menstruation)*, Talejus spirit leaves her body and resides in another young girl. As soon as the seat of Kumari is vacant, five seniors of the Buddhist Vajracharya Priest, the Bada Guruju, the priest of Taleju, and the Royal Astrologer search for an eligible girl from the Shakya Cast of Newar Group. The chosen one has to have "Battish Lakshana" *(Thirty-two perfections of the Goddess)* in her.

A Kumari is the embodiment of Goddess Taleju, which symbolizes protection, power, and peace. It is believed that as long as Kumari resides inside the Kingdom of Nepal, the state will be protected by her.

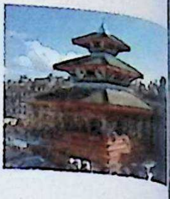
(iii) **Selection of Kumari:** A Kumari is not for every girl. The girl is chosen by five priests from the Newar Ethnie, a caste of goldsmiths. The girl's horoscope needs to align with the kings. A Kumari can only remain a Kumari until she reaches puberty because she may never have lost. Additionally, the following 32 physical characteristics must be present:

1. Shapely feet
2. A circle under the sole of foot
3. A well-formed heel
4. Long toes
5. Feet and hands like a duck
6. Tender and supple feet and hands
7. A body formed like a Saptacchata leaf
8. The thighs of a deer
9. Genitals positioned deep in the pelvis
10. Round shoulders
11. The chest of a lion
12. Long arms
13. A pure body
14. A neck like a mussel
15. Cheeks like a lion
16. Complete teeth
17. Shapely teeth
18. White teeth
19. A small tongue
20. A moist tongue
21. The deep voice of a sparrow
22. Black blue eyes
23. The lashes of a cow
24. A beautiful shadow
25. A gold-colored shadow
26. A beautiful skin color
27. Straight, but turning to the right hair
28. Black blue hair
29. A broad forehead
30. Around head
31. A body like a banyan tree (Nyagrodha)
32. A strong body

(iv) Usual schedule of the Kumari

Weak up Mostly by 7.00 a.m.	Cleaning, bathing etc. 7.00-8.00a.m.
Breakfast 8.00 a.m.	Nitya (Regular) Puja by Hindu and Buddhist priest 8.30 a.m.
Worshiping by (Hindu and Buddhist) devotees and public	grace to the non-Hindu and Buddhist visitors from the
window	9.00 a.m.-12.00 noon (11:00 - 12:00)
Lunch 12.00 noon	Study hours with teachers 1.00 p.m.- 4.00 p.m.
Worshiping by (Hindu and Buddhist) devotees and public	grace to the non-Hindu and Buddhist visitors from the
window	4.00 p.m.- 6.00 p.m. (4:00 - 5:00)
Leisure time/Homework/assignment 6.00 p.m.-7.00 p.m.	Dinner 7.00 p.m
Study hour (Homework/assignment) 7.30 p.m.-8.30 p.m.	Bed time 8.30 p.m

f. Trilokya Mohan Narayan



This small five-roofed temple dating from 1680 was completely destroyed in the 2015 earthquake. All that remains is the fine Garuda kneeling before it, added later by King Prithvibendra Malla's widow soon after his death. The temple was dedicated to Narayan/Vishnu and featured Vaishnavite images on the carved roof struts and window screens with decoratively carved medallions. Dances depicting the 10 incarnations of Vishnu are performed on t platforms to the east of the temple during the Indra Jatra festival.

g. Maju Deval

This 17th-century temple was destroyed in the 2015 earthquake. All that remains is the temple's nine-stage ochre platform. The temple dated from 1690 and was built by the mother of Bhaktapur's king Bhupatindra Malla *(Queen Mother Riddhi Laxmi)*. The large, triple-roofed temple had erotic carvings on its roof struts and a Shiva lingam *(phallic symbol)* inside. At the bottom of the temple stairway on the east side was a small white temple to Kam Deva, the Hindu god of love and desire. It was built in the Indian shikhara sty with a tall corn cob–like spire.

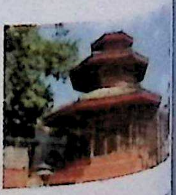
h. Shiva-Parvati Temple

Northen part from the plinth of the destroyed Maju Deval, a couple of much-captured white pictures of Shiva and his associate watch out from the upstairs window. The sanctuary was worked by Bahadur Shah, the child of Prithvi Narayan Shah. In spite of the fact that the sanctuary isn't exceptionally old by Kathmandu benchmarks, it remains on a two-arrange stage that may have been an open moving stage many years sooner.

i. Enormous Bell

The bell, built by King Rana Bahadur Shah in 1797, is rung only when worship is offered to Taleju Bhawani. The temple of Taleju, however, was built in the Malla period during the reign of King Mahendra Malla in 1564. The temple opens for public visit only on the day of Ashwin Shukla Nawami.

j. Krishna Temple



This octagonal sanctuary devoted to Lord Krishna was worked in 1649 AD. by Pratap Malla in memory of his two dead rulers. There is a say in the epigraph that the sanctuary contains the status of the ruler and his rulers speaking to as Lord Krishna and his consorts. Inside there are pictures of Krishna and two goddesses, which, as indicated by a Sanskrit engraving, are demonstrated on the lord and his two spouses. The sanctuary's Newari engraving fails to s the Lord's little demonstration of vanity.

k. Degutalle Temple

A tantric goddess speaking to the family god of the Malla Kings is revered in the sanctuary and access is confined to guests. The sanctuary lies inverse the stone section and was worked in 1671 AD. by King Shiva Singh and later redesigned by ruler Pratap Malla.

l. Pratap Dhoj Pillor

Golden images of Pratap Malla and his family decorate the column top of the Pratap Dhoj Pillor. This column was built by Pratap Malla in the seventeenth century. Columns of this sort have been traditionally put up more as a token of respect to the divine than for self-love. The Pratap Column faces the temple of Degu Taleju, who is the family divinity of the Mallas. Pratap Malla built this column essentially to express his devotion to his principal deity. According to inscription on this column, the memorial was created for Pratap Malla, his two queens Priya Devi and Prabhawati Devi and his five princes Bhupendra Malla, Chakravartendra Malla, Mahipatendra Malla, Nripendra Malla and Parthivendra Malla.

m. Jagannath Temple

The picture of Jagannath was introduced in 1563 AD. amid the rule Mahendra Malla and the sanctuary is well known for sensual carvings. The reason why the temple is so famous among the tourists is the various types of erotic carvings on its roof. The temple is located at the Durbar square and it is the oldest structure in this part of the famous Durbar Square. While in his reign, Pratap Malla claimed that it was he who constrcuted the temple and brought it to people's attention. But when we consider the historical context of the temple, it is said to be made during the 16th century while Mahendra Malla was in the reign. There are two storeys and three tiers in the temple. Although there are three doors, one in each side of the temple only the center door is opened for people to visit it.

n. Kal Bhairav

Bhairav is a standout amongst the most unsafe types of Lord Shiva and among the different types of Bhairav; Kala Bhairav is the most hazardous one. The exacting significance of Kala is 'time' or 'demise', henceforth, Kala Bhairav is likewise considered as the 'Ruler of time or passing'. Considered as the master of the planetary divinity Shani *(Saturn)*, Kala Bhairav is regularly delineated conveying the executed head of Brahma as it is said that the blame of trimming out one of the five heads of Brahma influenced him to convey the head and meander around as vagabond for quite a while until the point that he was acquitted of the transgression.

The image of Kala Bhairav is situated in the Hanuman Dhoka Durbar Square premises in Kathmandu is said to be the largest image of the Lord and is also considered as one of the powerful temples in Kathmandu valley. The 12 foot high stone image of Kala Bhairav which is enshrined in the temple is said to have been sculpted in the 5th or 6th century and was later rediscovered in a paddy field in the 17th century by the Malla King Pratap Malla. Legend has it that the temple served as a supreme court in Nepal for a long time as the people believed that the person who lied in front of the sculpture would be dead by the powers of the Lord. The image of the lord is black in color and is worshipped everyday by the people living in the area and also, those who happen to pass by the image make sure to bow and pay their respects to the Lord.

o. Taleju Temple

The sanctuary worked by King Mahendra Malla in 1562 AD. was devoted to the illustrious divinity of the Malla rulers. Laying on a 12 arrange plinth, the sanctuary is 36.6m. high. The sanctuary is opened to general society only once in a year amid Nawami of Dashian (sept.-oct.).

Taleju Temples are named after and devoted to Goddess Taleju Bhawani, a holy divinity who has four heads and ten arms. Brilliant statues and metal work portraying the ten-furnished Goddess can be found in different areas around the three Taleju Temples. Inside the sanctuaries are sanctums to Taleju Bhawani and the Kumari, Nepal's Living Goddess. Taleju Bhawani was the tribe Goddess of the Malla lords, who ruled Nepal from the twelfth to the eighteenth century, which clarifies the presence of a Taleju Temple in each of the valley's three primary downtown areas.

p. Makhan Mahadev Temple

This temple is situated in Makhan tole of Kathmandu and hence derives its name 'Makhan Pashupati' and 'Sano Pashupati'. With the competition in the artistry in various cities of Nepal Mandala, the temple of Lord Pashupatinath has also been erected in Bhaktapur as Yaksheshwor Mahadev temple and in Patan and other Newar cities in various forms.

As in the original Lord Pashupatinath temple at Devpatan, the Sano Pashupati also houses a five-faced Shiva-lingum, with a basah inside the temple at east. The five heads of Shiva are called Ishan, Tatpurusa, Aghora, Vamadev and Sadjyojata.

q. Kageshwor Temple

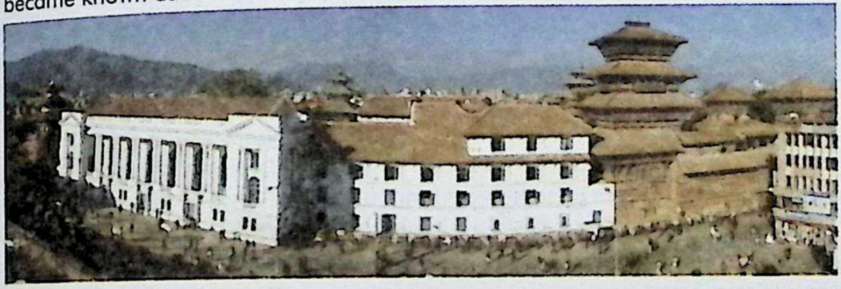
Kageshwor Mahadev temple is situated at Hanuman Dhoka Durbar Square, Kathmandu. Built-in 1711 by Queen Bhuwan Laxmi in memory of the Late King Bhupendra Malla, the temple was probably originally a pagoda-style structure in the distinctive local Newari style. Kageshwor is a Hindu deity in the form of an incarnation of Shiva.

r. Hanuman Statue

Bowing Hanuman, the monkey god, situated on a stone platform and flanked by a couple of lions symbolizes quality and assurance against every single conceivable danger. The Hanuman platform was raised by Lord Pratap Malla in 1672 AD.

5. Hanuman Dhoka Palace

Kathmandu's royal palace, known as the Hanuman Dhoka Durbar, was originally founded during the Licchavi period (4th to 8th centuries AD.), but the palace complex was expanded considerably by Malla king in the 15th to17th century. During the early Malla dynasty, the palace complex was known as Gunapo, but after the establishment of the Hanuman statue, by King Pratap Malla in 1672 AD., it became known as Hanumandhoka.



Nasal Chowk: The first statue you will notice to your left is the black stone icon of Narasimha. The rulers of Nepal were inspired by the Narasimha - half lion, half man incarnation of Lord Vishnu where he has to destroy the enemy who cannot be killed by a man or animal, during the day or at night, not indoors or outside.

Panchmukhi Hanuman Temple: The Pancamukhi Hanuman Temple is a rare instance of a circular traditional Nepali tower. It is located in the northeast corner of the Hanuman Dhoka palace's Nasal Chowk, the largest and centermost of its eight courtyards. The tower's date of construction is variously given as the early 19th century. The temple is named after the five-faced Hanuman *(Panchamukhi Hanuman)*, who "helps the monarch maintain the balance of the five regions". In keeping with its emphasis on the number five, the tower has five tiered roofs. Unfortunately, no documentation survived regarding which deities had once been depicted on the struts before the centuries-old alterations.

Dashain Ghar: Adjoined with Natyeshwor shrine lies Dashain Ghar where Sardul Jung Company performs rituals for the "Dashain" and plants, jamara during the Dashain festival. Shardul Jung Company is a dedicated section of the Nepali army commissioned directly by King Prithvi Narayan Shah for the protection of the palace premises from 1768 AD. Their barrack is situated inside the palace area.

Agam Chen: On the northwest corner of the rooftop of Nasal chowk, there rises a small temple known as Agam Chen. The traditional family shrine of former Malla kings is restricted to the public.

Mohan Chowk: To the north of Nasal chowk lies Mohan Chowk built in 1649 AD. by King Pratap Malla as their residential area. When the hill states rulers visited Kathmandu, they were entertained as guests in this courtyard. At the center, lies sundhara the golden water spout sculptured with birds and animals as if crowded together for a splash of water. It is said that King Rajendra was imprisoned in this part of Hanumandhoka after the Kot massacre, in 1847 AD.

Sundar chowk: Beyond this chowk to the north lies Sundar chowk which has a private bath for the queens of the Malla dynasty. It also has a golden water spout that is used to fill the water tank- Jaldroni outside the wall of Hanumandhoka palace. Malla rulers collect sacred water from this water spout to perform rituals for their deities.

Lohan Chowk: At the southwest corner of Nasal chowk lies an exit that passes into Vasantapur chowk, also commonly known as Lohan chowk. It is a residential quarters of King Prithvi Narayan Shah and Shah rulers. The nine-storey Durbar is also known as Vasantapur Kailash (Vasantapur tower) along with Vilas Mandir. This is the tallest pagoda-styled residential palace in Nepal. This courtyard was formerly ringed by four red-colored towers constructed by King Prithvi Narayan Shah, the Basantapur (Kathmandu-1770 AD.) Tower and Bhaktapur Tower *(Lakshmi Bilas)*, the Kirtipur Tower and Patan *(Lalitpur)* Tower.

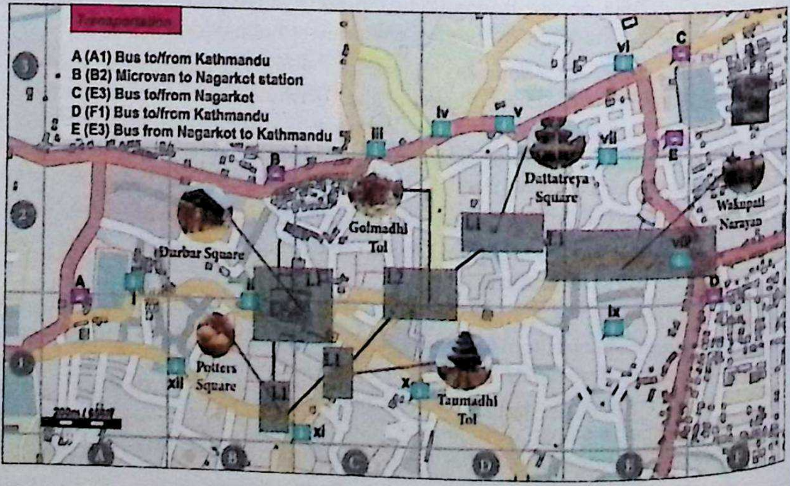
Mul chowk: It is the restricted courtyard that lies east of Nasal chowk built along with Taleju temple in 1564 AD. It is open to the public once a year in Nawami during Dashain. Accession to the throne of Malla Kings used to take place in this courtyard including their social and religious functions.

Dashain chowk: It is situated at the eastern side of Mul chowk with a storehouse named Dashain ghar to plant jamara for the Nepal government. A huge well is built to offer pure water for Taleju diety.

Trishul chowk: Northern side of Dashain chowk like Trishul chowk with Taleju temple and three stone columns built during the Malla dynasty. Trishul chowk got its name from the presence of a huge stone trident icon located in this courtyard. There are stone icons of Garuda, Vamsa Gopal, and megalithic stones located around this pond.

Naga Pokhari: Easten side of Dashain ghar, we will see a pond with the Naga *(serpent hood)* on top of the tall wooden column. It is said to have been taken by King Pratap Malla from Tagwo pukhu (large pond) in Bhaktapur and placed here in 1663 AD. Around this pond are beautiful stone sculptures of elephants, Parvati and Chatrachandreshwor icons, and a shiva temple.

6.2 Bhaktapur Durbar Square

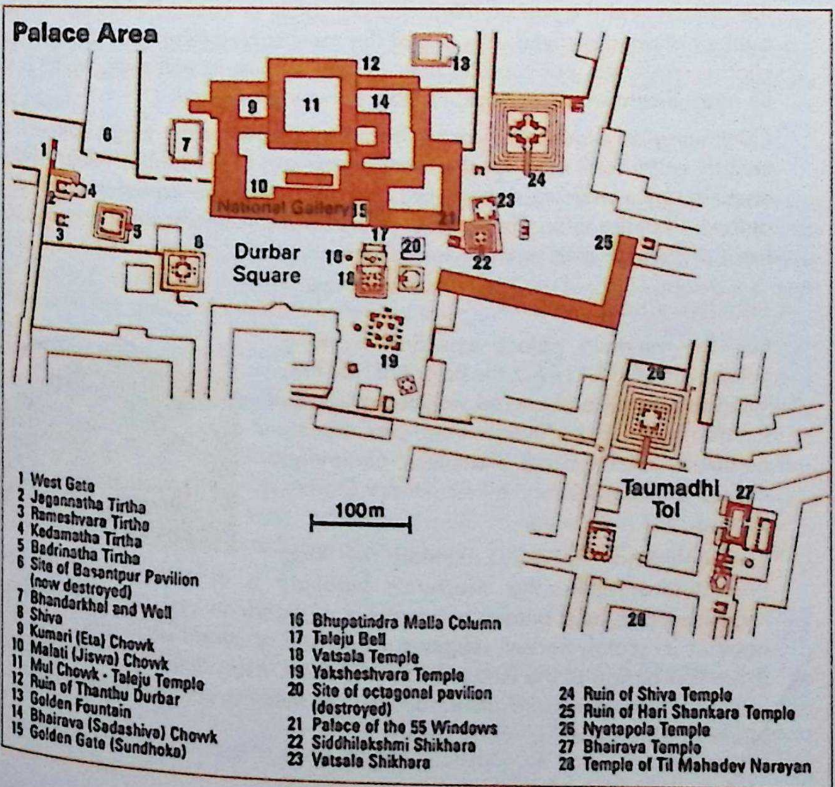

A (A1) Bus to/from Kathmandu
B (B2) Microvan to Nagarkot station
C (E3) Bus to/from Nagarkot
D (F1) Bus to/from Kathmandu
E (E3) Bus from Nagarkot to Kathmandu
Durbar Square
Golmadhi Tol
Dattatreya Square
Wakupati Narayan
Potters Square
Taumadhi Tol
i
ii
iii
iv
v
vi
vii
viii
ix
x
xi
xii
A
B
C
D
E
1
2
3

Bhaktapur "City of Devotee" lies on the Eastern part of Kathmandu valley. Also known as Bhadgaon or Khwopa, Bhaktapur is regarded as the abode of ancient Nepali culture, custom and alluring arts pieces of excellent craftsmanship. Each historical monument represents medieval culture, religious and custom of Nepal.

Newari populace has largely dominated Bhaktapur. Bhaktapur is the only place in Nepal which has remained untouched by western culture. Lion Gate, Golden Gate, Art Gallery, Statue of King Bhupatindra, Nyatapola Temple and fifty-five windowed Malla palaces are the living prides of Bhaktapur. The place houses finest restaurants and hotel to cater to the needs and requirements of tourists.

a. Siddha Pokhari *(Ta-Pukhu)* Indra Daha

Siddha Pokhari is a beautiful pond situated at the entrance of the ancient city Bhaktapur. This pond was built around six hundred years ago; during the reign of Medieval King Yakshya Malla. On the auspicious occasion of Ashwin Krishna Dwitiya *(the next day of Indra Jatra)*, hundreds of devotees gather around the Siddha pokhari. They take holy dips in the pond and worship goddess Indrayani, *(They believe that their worship pleases the goddess and their family get happiness and her blessings)*. On the very day, the Sidddha Pokhari is decorated with oil lamps all around its boundary. There are statues of Shaiva, Shakti, Buddhists and Baishnav sects from Lichhavi to Malla Times surrounding the Temple. There is also a tradition of worshipping Basuki Nag *(Serpent god)* as provisions in Tantric way. *(It is especially done in droughts; it is believed Worshipping Bashuki Nag brings rain in droughts.)* Other very enchanting and beautiful views in the Pokhari are its fishes. Friends, family members with children come here to enjoy the pleasure of feeding the numerous fishes in the pond.


Palace Area
National Gallery
Durbar Square
Taumadhi Tol
100m
1 West Gate
2 Jegannatha Tirtha
3 Rameshvara Tirtha
4 Kedamatha Tirtha
5 Badrinatha Tirtha
6 Site of Basantpur Pavilion (now destroyed)
7 Bhandarkhel and Well
8 Shiva
9 Kumari (Eta) Chowk
10 Malati (Jiswa) Chowk
11 Mul Chowk - Taleju Temple
12 Ruin of Thanthu Durbar
13 Golden Fountain
14 Bhairava (Sadashiva) Chowk
15 Golden Gate (Sundhoka)
16 Bhupatindra Malla Column
17 Taleju Bell
18 Vatsala Temple
19 Yaksheshvara Temple
20 Site of octagonal pavilion (destroyed)
21 Palace of the 55 Windows
22 Siddhilakshmi Shikhara
23 Vatsala Shikhara
24 Ruin of Shiva Temple
25 Ruin of Hari Shankara Temple
26 Nyatapola Temple
27 Bhairava Temple
28 Temple of Til Mahadev Narayan

b. Golden Gate

The magnificent Golden Gate is a visual highlight of Durbar sq. Set into a bright red gatehouse surrounded by white palace walls; the fabulous golden portal boasts some of Nepal's finest repousse metalwork. The gilded torana features a fabulous Garuda wrestling with a number of supernatural serpents, while below is a four-headed and 10-armed figured of the goddess Taleju Bhawani, the family deity of the Malla kings.

Construction of the gate began during the reign of King Bhupatindra Malla (1696 -1722) and the project was completed by his successor, Jaya Ranjit Malla, in 1754. The death of Jaya Ranjit Malla marked the end of the Malla dynasty and the end of the golden age of Newari architecture in Nepal.

As you enter the palace complex, hidden behind grills in the darkness on either side of the inner gate is a pair of enormous war drums, which were used to rouse the city in the event of attack. From here you'll pass the two statues of traditionally dressed guards standing either side of an ornate door, brought here from Rajasthan.

Continuing on you'll reach the main entrance to Mul Chowk, the oldest part of the palace and the site of Taleju Temple, built in 1553. Damaged in the earth quake but not destroyed, it is one of the most sacred temples in Bhaktapur. Only Hindus can enter, but you can peer in and admire its entrance, which is fronted by magnificent woodcarvings. Photography is prohibited.

Continuing on around the corner from Mul Chowk is the Naga Pokhari, a 17th-century water tank used for the ritual immersion of the idol of Taleju. The pool is encircled by a writhing stone cobra and other serpents rise up in the middle and at the end of the tank, where water pours from a magnificent dhara (spout) in the form of a goat being eaten by a makara.

c. Fifty-five Windows Palace

Fifty five windows palace was Built by King Yaksha Malla in 1427 AD. the Palace of Fifty-Five Windows have hand-carved wooden columns, the likenesses of Hindu deities and precariously balanced architectural features abounded throughout the structure off Bhaktapur Durbar Square.

Remodeled in 1677 AD. century by King Bhupatindra Malla, the structure's highlight is its balcony of 55 windows, "considered to be a unique masterpiece of woodcarving". Everywhere there was another intricately carved religious scene and or Hindu deity on a roof beam or a window casing at the Palace of 55 Windows. Most buildings on a regular basis have a tendency toward utilitarianism, but these structure's details aspire to the loftier goal of an enlightened being.

d. Mulchowk

Taleju Temple of Bhaktapur Durbar Square beholds the most powerful tantric deity and is considered the holiest shrine of Bhaktapur. Mulchwok, where the Taleju temple lies as a bar is the most sacred place of the palace where non-Hindus are not allowed to enter. Even for the locals, some strict rules need to be followed to enter there. Like taking off shoes, prohibiting photography, not wearing leather, and must leave each belonging like bags, right in front of the door.

The Mul chowk then leads to another chowk named Dribhajuchowk through a narrow dark alley. The Chowk has a small pond named Ajima, the Dribhaju Pokhari, or Dwinmaju Pokhari.

e. Dwinmaju Pokhari

Dwinmaju Pukhu, you can call a secret pond of the Bhaktapur Durbar Square since it lies within the northwest part of the palace and one must cross through the Mulchwok to reach there. And, not everyone is allowed to the Mulchwok. Therefore, only Hindu people could enter there. There is a belief that taking bath in this pond can cure ailments like loss of appetite and malnutrition among infants.

f. Lunhiti Chowk

An open tap named Lunhiti means the golden conduit *(Sundhara)*. Yet, the courtyard is more notable than Nagpokhari. That is definitely because of its presentation. You can witness a beautiful stone sculpture of a snake, all cut into pieces and a pond that has the presence of a stone snake. However, the water of the pond is not favorable to touch or play with. It's green and quite uncommon too. It is also counted as one of the courtyards of the palace which was erected during the reign of King Jitmitra Malla. It is said that it took 10 years to complete this spout.

g. King Bhupatindra Malla's Column

With hands folded in a prayer position, the bronze statue of King Bhupatindra Malla sits atop a column in front of the Vatsala Durga Temple. The statue was created in 1699 and similar statues were erected in the Durbar Sqs of Kathmandu and Patan. Bhupatindra was the best known of the Malla kings of Bhaktapur, and contributed too much of the architecture in town.

h. Pashupatinath Temple

Pashupatinath Temple is located in Bhaktapur's central Darbar square, directly south of the Vatsala Durga temple. It is the only surviving monument in the area dating to the 15th century. Though commonly called Pashupatinath temple *(after the Pashupatinath shrine in Deopatan)*, it is also often identified as the Yakeshvara temple, in reference to a king Yakeshya Malla. However, the temple today is praised as one of the oldest temples of Bhaktapur. The shreds of evidence say that it dates back to 1475AD.

i. Vatsala Durga Temple

The Vatsala Durga *(also known as the Vatsala Devi)* is located on the east side of the Bhaktapur Darbar Square, between the Pashupatinath temple to the south and the Fifty-Five Windows wing of the palace to the north. It is a sikhara-style monument dedicated to the Vatsala manifestation of the female deity Durga. The temple was the third Vatsala temple constructed in Bhaktapur's Darbar Square, following two earlier temples constructed by King Jitamitra Malla (1663-96). It was built late in the 1690s, but the precise date is unknown.

j. Taleju Bell

In front of Vatsala Durga Temple is a large bell, which was erected by King Jaya Ranjit Malla in 1737 to mark morning and evening prayers at the Taleju Temple. A smaller bell on the plinth of the Vatsala Durga Temple was known as the 'barking bell'. According to legend, it was erected by King Bhupatindra Malla in 1721 to counteract a vision he had in a dream, and dogs were said to bark and whine when the bell was rung. Unfortunately it was damaged when the temple collapsed in 2015 and it now sits forlornly in a corner of the entrance to Mul Chowk.

Behind the bell pavilion is an ornate sunken hiti containing a fine stone dhara in the form of a makara, topped by a crocodile and a frog.

k. Chyasalin Mandap

Chayalin mandap is not a temple. It was built to receive guests and attend different occasions by royal personalities. Yet, more stories tell it was made to stop the aurora of Pashupatinath which was slightly direct to the Royal Palace. And it is still assumed to not be a good sign to have direct sight of a temple in front of any residence in Bhaktapur. So, people made an alternate architecture to avoid that aurora.

l. Shankar Narayan templ

Shankar Narayan temple is one small, dome-like temple that lies on the southeast side of the 55-window palace of Bhaktapur Durbar Square. Though the temple is not such notable, once in a time, it used to have a beautiful stone image of Harihar *(the combined form of Lord Shiva and Vishnu)*.

m. Siddhi Laxmi Temple

Siddhi Laxmi temple of Bhaktapur Durbar Square is also called Lohan Dega, the stone temple. The temple is as beautiful as the Vatsala Durga temple but undoubtedly has more guardians. It honors Siddhi Lakshmi, a patron deity of the Malla Kings. The goddess was believed to have the power to drive away evil spirits and negative forces, and in this sense, served as a protector. As she represents one of the manifestations of the wrathful goddess Durga, various bas-reliefs of Durga are mounted above the temple's entrance and on its sides.

As per some folk talks, the very first pair of guardians of the temple is related to then's society and human behavior. It simply shows what happens when a child is raised by a father or a mother. It stands upon a seven-tier diminishing plinth, shaped like a low stepped pyramid. Entry is from the south side, with the path up the plinth lined with 10 superb sculptures of humans, animals *(horses, dogs, rhinos)* and various fanatical animals *(mythical figures and sloth bears)*.

n. Annapurna Temple

Right behind the temple of Siddhi Laxmi, often called Lohan Dega, there is one unusual temple. Most of you might have noticed it, a temple where the supposed doors are filled with brick walls. There is even conflict about its name. Some people call it Siddhi Laxmi temple, some say there is Annapurna inside the temple, and some claim that there is a Sriyantra which is a tantric symbol of Goddess Vatsala Devi.

o. Phasidegal/Silu Mahadev temple

Phasidegal was once claimed as the tallest temple of Bhaktapur Durbar Square, even of the entire Bhaktapur Nagar, and that once upon a time was the time before the emergence of Nyatapola. Well, there are a lot of rumors related to these two temples. Coming back to the temple, this temple is called Phasidega because it looks like a pumpkin. Though the temple is often called Silu Mahadev and Ta: Ja Dega.

Also, the established guarding stones will help you to identify that temple. Those guarding stones include a pair of elephants, lions, and bulls. Somehow, these standing monoliths in front of this dome-like temple made you pass its five-layer platforms. People believed that those five layers of platforms might be the symbol of Pancha Maha Preta. The Pancha Maha Preta include Rudra, ishwor, Vishnu, Brahma, and Sadashiv. History says that during the reign of king Jitamitra Malla (1673 to 1696) this temple came into existence. Although there is a want of resources about the erection of this temple.

p. Char Dham Temples

Standing at the western end of Durbar square, the four Char Dham temples were constructed to provide spiritual merit for pilgrims who were unable to make the journey to the Indian state of Uttaranchal to visit its famed Char Dham temples. The shikhara-style Kedarnath Temple, dedicated to Shiva. This is located at front side of white palace. The two-roofed Gopi Nath Temple *(also called Jagarnath)* features different incarnations of Vishnu on the ceiling struts and a statue of Garuda on the pillar at the entrance.

The small Rameshwar Temple, topped by an ornate dome, is still standing on its four repaired but cracked pillars. The Badrinath Temple is sacred to Vishnu in his incarnation as Narayan. This is located at southern west of Dwarika Nath Temple.

q. Ugrachandi & Bhairab Statues

As you enter Durbar Sq through the western gate, look left to a gateway flanked by two stocky stone lions, erected by King Bhupatindra Malla in 1701. On either side are statues of the terrible Bhairab Nath temple is a central two roof big temple situated enclosed chardham temple right, the rending, sundering incarnation of Shiva, and his consort on the left side, the equally terrible Ugrachandi *(Durga)*. It is said that the unfortunate sculptor had his hands cut off afterwards, to prevent him from duplicating his masterpieces.

Ugrachandi has 18 arms holding various Tantric weapons symbolising the multiple aspects of her character. She is depicted casually killing a demon with a trident to symbolise the victory of wisdom over ignorance. Bhairab gets by with just 12 arms, one holding two heads impaled on a trident and another holding a cup made from a human skull. The statues originally guarded a courtyard that was destroyed in the 1934 quake.

r. National Art Gallery

The western end of Bhaktapur's Royal Palace contains the best of the three museums in Bhaktapur. Inside, you can view an extensive collection of Tantric cloth painting the Hindu version of Buddhist thangkas as well as palm-leaf manuscripts, and metal, stone and wooden votive objects, some of which date from the 12th century. Keep hold of your ticket as this also covers the Woodcarving Museum and Brass & Bronze Museum in Tachupal Tole.

The entrance to the gallery is flanked by two huge guardian lions, one male and one female. Beside the lions are some imposing 17th-century statues of Hanuman the monkey god, in his four-armed Tantric form and Vishnu, as the gut-ripping Narsingha.

Inside the gallery are portraits of all the Shah Kings, including a surly Gyanendra *(the last of the Nepali kings)* following the abolition of the monarchy in 2008 AD. In the first gallery look out for depictions of the nightmarish Maha Sambhara, with 21 faces and an unbelievable number of arms, and then turn around on the spot for scenes from the Kama Sutra.

s. Bhandarkhal Chowk

Bhaktapur Durbar Square once used to have 99 courtyards but it is now left behind with some 12 or 13 courtyards. And, Bhandarkhal Chowk is one of them. The Chowk was said to be the treasury of the state. Besides, it has a mysterious series of stone carvings on the western part of the pond. Some say the stone carving tells a story, related to the ducks and tortoise.

t. Pottery Square

Hidden down shop-lined alleyways leading south from the curving road to Taumadhi Tole, Pottery Square is exactly what you would expect a public square full of potter's wheels and rows of clay pots drying in the sun. Nearby buildings were damaged by the 2015 earthquake, but life and pottery in the square continues.

This is the centre of Bhaktapur's ceramic industry and it's a fascinating place to wander around. Several shops sell the finished article, and you can see the firing process at the back of the square, which is lined with mud, covered straw kilns.

On the northern side of the square a small hillock is topped by a shady pipal tree and a Ganesh shrine, surrounded by piles of straw for the pottery kilns. In the square itself are a solid-brick Vishnu Temple, which was constructed from remnants of temples destroyed in the 1934 quake, and the double-roofed Jeth Ganesh Temple, whose priest is chosen from the Kumal *(Pottery)* caste. During the harvest in October, every square inch that is not covered by pots is covered by drying rice.

u. Til Mahadev Narayan Temple

This interesting temple at Taumadhi Tole is hidden away behind the buildings at the south end of the square. The Til Mahadev Narayan Temple is set in an untidy courtyard, but this is actually an important place of pilgrimage and one of the oldest temples in the city. An inscription states that the site has been in use since 1080 and that the image of Til Mahadev was installed here in 1170. The double-tiered temple is fronted by an elegant kneeling Garuda statue on a pillar and two columns bearing the sacred sankha and chakra symbols of Vishnu. In case Shiva was feeling left out, a lingam symbol on a yoni base *(the Shaivite symbol for the male and female genitals)* stands behind a wooden grill in front and to one side of the temple. A plaque to the right of the door depicts the Buddhist deity Vajrayogini in a characteristic pose with her left leg high in the air.

v. Bhairabnath Temple

The broad-fronted, triple-roofed Bhairabnath Temple is dedicated to Bhairab, the fearsome incarnation of Shiva, whose consort occupies the Nyatapola Temple across the square. Despite Bhairab's fearsome powers and his massive temple, the deity is depicted here as a disembodied head just 15cm high. Casually stacked against the north wall of the temple are the enormous wheels and runners from the chariot used to haul the image of Bhairab around town during the Bisket Jatra festival in mid-April.

The first temple on this site was a modest structure built in the early 17th century but King Bhupatindra Malla added an extra storey in 1717 and a third level was added when the temple was rebuilt after the 1934 earthquake. The final version of the temple has a similar rectangular plan to the Bhimse Temple in Patan's Durbar square.

w. Nyatapola Temple

You should be able to see the sky-high rooftop of the Nyatapola Temple long before you reach Taumadhi Tole. With five storeys towering 30m above the square, this is the tallest temple in all of Nepal and one of the tallest buildings in the Kathmandu Valley. This perfectly proportioned temple was built in 1702 during the reign of King Bhupatindra Malla, and the construction was so sturdy that the 1934 and 2015 earthquakes caused only minor damage.

The temple is reached by a stairway flanked by stone figures of the temple guardians. At the bottom are the legendary Rajput wrestlers Jayamel and Phattu, depicted kneeling with hefty maces. Subsequent levels are guarded by elephants with floral saddles, lions adorned with bells, beaked griffons with ram horns and finally two goddesses Baghini and Singhini. Each figure is said to be 10 times as strong as the figure on the level below.

The temple is dedicated to Siddhi Lakshmi, a bloodthirsty incarnation of the goddess Durga *(Parvati)*. The idol of the goddess is so fearsome that only the temple's priests are allowed to enter the inner sanctum, but less brutal incarnations of the goddess appear on the torana above the door, beneath a canopy of braided snakes, and also on the temple's 180 carved roof struts. In a classic piece of religious crossover, the Buddhist eight lucky signs are carved beside the temple doorways.

x. Dattatreya Temple

At the east end of Tachupal Tole, the eye-catching Dattatreya Temple was originally built in 1427, supposedly using the timber from a single tree. The slightly mismatched front porch was added later. The temple is dedicated to Dattatreya, a curious hybrid deity, blending elements of Brahma, Vishnu and Shiva. Judging from the Garuda statue and the conch and chakra disc mounted on pillars supported by stone turtles in front of the temple, Vishnu seems to have come out on top.

The three-storey temple is raised above the ground on a brick and terracotta base, which is carved with erotic scenes, including unexpected humour where one bored-looking woman multitasks by washing her hair while being pleasured by her husband. The main steps to the temple are guarded by statues of the same two Malla wrestlers who watch over the first plinth of the Nyatapola Temple.

y. Pujari Math

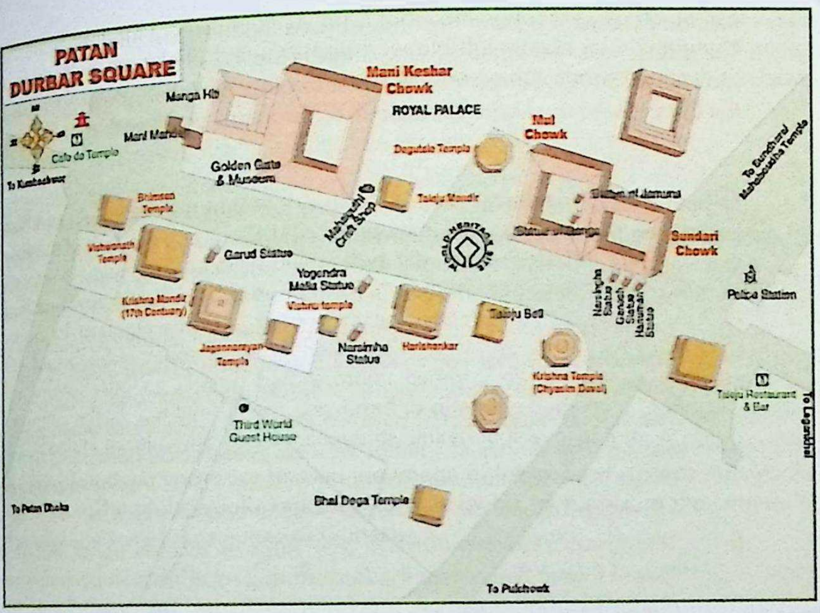
Tachupal Tole is flanked by a series of ornate brick-and-timber buildings that were originally used as math *(Hindu priest houses)*. The best known is the Pujari Math, which now serves as the Woodcarving Museum. The building was damaged in the 2015 earthquake, but its most famous feature the superb 15th-century Peacock Window, widely regarded as the finest carved window in the Kathmandu Valley is intact. The building was first constructed in the 15th century during the reign of King Yaksha Malla, but rebuilt in 1763. German experts renovated the building in 1979 as a wedding gift for the then King Birendra. Many surrounding shops sell miniature wooden copies of the Peacock Window as souvenirs.

z. Bhimsen Temple

At the western end of Tachupal Tole, this two-storey, 17th-century temple is sacred to Bhimsen, the god of commerce. The squat rectangular structure has an open ground floor and an inner sanctum on the second level. In front and to the side is a pillar topped by a brass lion with his right paw raised. Steps lead down behind it to the deeply sunken Bhimsen Pokhari tank.

6.3 Patan Durbar Square

The "Beautiful City" known as Lalitpur or Patan. Lying connected to the 5 kms South-East of Kathmandu Valley by Bagmati River. 459 hectares of Patan is bounded by 4 stupas built by Emperor Ashoka in the 3rd century BC. as recorded in the history. There are several legend attached to the origin of the term, Lalitpur. One such legend says that in the ancient time Kathmandu was engulfed with severe drought and three people were assigned to summon God Red Machhendranath from Kamaru Kamachhya, a place in Assam, India, into the valley for rainfalls. Among the three people one was a farmer named Lal who believed to have contributed more. When rain finally poured into the valley people as a sign of gratitude sanskritized the valley after his name and the term 'pur' meaning township and was finally named as Lalitpur. Another tale boasts that the valley was named after king Yalamber.


PATAN
DURBAR SQUARE
Manga Hiti
Mani Mandap
Cafe de Temple
To Kumbeshwar
Mani Keshar Chowk
ROYAL PALACE
Golden Gate & Museum
Degutale Temple
Mul Chowk
Taleju Mandir
Mahabuddha Craft Shop
Bhimsen Temple
Vishwanath Temple
Garud Statue
Statue of Jamuna
Statue of Ganga
Sundari Chowk
To Bundhanal Mahabouddha Temple
Yogendra Malla Statue
Vishnu temple
Krishna Mandir (17th Century)
Jagannarayan Temple
Narsimha Statue
Harishankar
Taleju Bell
Narsingha Statue
Ganesh Statue
Hanuman Statue
Police Station
Krishna Temple (Chyasim Deval)
Taleju Restaurant & Bar
To Lagankhel
Third World Guest House
To Patan Dhoka
Bhai Dega Temple
To Pulchowk

In the center of Patan, at the Intersection of its main crossroads is the medieval Palace square, locally known as Mangal Bazaar for its Sanskrit connotation of being auspicious, or simply as *"Mangah"* its root in Old Newari meaning "Center". In this complex for more than two centuries the dynasty of the late Mallas held the privilege to embellish the square with impressive choice of other monuments, pillars and minor shrines.

Although some of the palace's earlier history is lacking in evidence and conclusive detail and the existing inscriptions are shrouded in obscure devotional language its past is not "unknown" to the people of Patan. It is full of legend and myth, often with a different version of the same story or two conflict in one. The Palace area must have already been a center of royal power during, the first millennium as testified on a stone inscription (date 643 AD.) in the main courtyard (*Keshav Naryan chowk*) of Museum, and another inscription (date 560 AD.) at *Manidhara*, next just to the north of the Museum.

Another myth of this complex, a small river once was flowing along what is now the palace front. It is still under ground as a storm water and sewer drain since Malla times. A Buddhist monastery was built on its bank where a bright flame had auspiciously emanated from the waters. In a later time, the monastery was shifted to another location to make space for an extension of the Palace. So every year during the holy month of *Gunla* (Aug.-Sep.) a Buddha image is immersed in the consecrated water of a copper vessel placed directly in front of the Golden Door and worshipped by the faithful.

In 1630 AD. the Palace was called "*Chaukot*", denoting a castle or fort with four towers, the built recollection of which are the two surviving tower pavilions at the corner of Palace's front wing.

The existing palace is the work of King Vishnu Malla dated 1734 AD. During the ancient period there was fort in that settlement. Thus, the historicity of the palace can be traced a long time back. The first mention of *"Chaukot"* in a historic document is from the time of King Siddhinarasimha Malla in 1630 A The palace was renovated by King Srinivas Malla in 1674 AD. and also by Vish Malla in 1734 AD. Since 1997 AD. Medieval Patan Royal Palace is transformed the Patan Museum. Major attractions of Patan are as follows.

a. Ashoka Stupas

Legend claims that the four ancient stupas marking the boundaries of Patan we built when the great Buddhist emperor Ashoka visited the valley in 249 BC. A are worth a quick visit, especially during the auspicious full moon of August whe Buddhist and Tibetan pilgrims walk around all four stupas in a single day.

(i) **Lagan Thura *(Southern Stupa)*:** Among the four Stupas of Patan, the souther mound is known as Lagan Khel Stupa or Lagan Thura Stupa. It is the large among the four, measuring 47.40m. in diameter and 11.80m. in heigh The mound is crowned by a recent structure, a miniature cenotaph added o the top. The shrines of Tathagatas were presumable added in 1878; even o others were added to the eastern mound in 1846. Inscriptions tell us that o the western Stupa the Tathagatas were already in place by 1455.

(ii) **Teta Thura *(Eastern Stupa)*:** This Stupa is located about 200m. east o Tyagal Tole of Patan near the Eastern ring road. This Stupa is comparative bigger than the other two Stupas in perimeter. The perimeter of this Stup is 75.83m. and height 10.4m. It has fire Vedica of height 1.6m. wi one Tathagata in each direction. The dome of 4.5m. in height is pave with firebricks. A square shaped Harmika enshrines the dome. There a three stone inscriptions led in the Vedika. Two inscriptions are complete damaged and not legible and the one inscription left by the Tathaga Ratnasambhava is hardly readable.

(iii) **Pucho Thura *(Western Stupa)*:** This Stupa is located just at the roadside o Pul Chowk Bus stand on the west end of Patan. The perimeter of this Stup is 75.52m. and height 12m. It has firebrick Vedika of height 1.2m. with o Tathagata in each direction. The dome that is 6.5m. tall is too paved b firebrick. It has no Harmika. The thirteen rings Cakravalis are construc directly over the dome in square shaped pyramid structure. A Yasti is plac is on the top of the spire with a parasol.

(iv) **Ibahi Thura *(Northern Stupa)*:** This Stupa is comparatively mo complex and smaller than other three Stupas. This is similar in struct of Swayambhu Mahacaitya in Kathmandu. It is nearly circular and has perimeter of 60.62m. It has five Buddha in the Vedika with their conso except the Tathagata Vairocana. It has a Vedika of 1.5m. and dome of 5. meters in height. A square Harmika is constructed over the dome with 1 steps Cakravali and a parasol.

b. Kumbeshwar and Baglamukhi Temple

Due north of Durbar Square is the eye-catching Kumbeshwar Temple, one of the valley's three five-storey temples. This tall, thin mandir *(temple)* features some particularly artistic woodcarving, and it seems to defy gravity as it towers above the surrounding houses. Amazingly, this precarious structure survived the earthquake, though the top tier toppled in May

2015 and the tower is now leaning slightly. A large Nandi statue and central lingam indicate that the shrine is sacred to Shiva. The temple platform has two ponds whose water is said to come straight from the holy lake at Gosainkund, a weeklong trek north of the valley. Bathing in the tank at Kumbeshwar Temple is said to be as meritorious as making the arduous walk to Gosainkund.

The surrounding square is dotted with temples sacred to Bhairab and Baglamukhi *(Parvati)*. Local women gather at the tank known as Konti Hiti to socialise, wash clothes and fill up their water jugs. Down an alley to the north of the temple is the Kumbeshwar Technical School.

c. Statue of Gajalakshmi

Gajalakshmi, that is Lakshmi with elephants, is one of the main Ashtalakshmi parts of the Hindu goddess Lakshmi. The goddess is depicted as being submerged in water by the elephants that flank her. This viewpoint like most different parts of Lakshmi is illustrative of success, best of luck, and overflow; Additionally, the Gajalakshmi motif appears frequently in Buddhist and Hindu iconography. One of the oldest sculptures found in the Kathmandu Valley is believed to be Gajalakshmi, and it dates from the first to second century.

The beautiful sculpture of Gaja Lakshmi that was found in Chyasaltol is the earliest sculpture of Gaja Lakshmi that has been found in the Kathmandu Valley, making it the first record of this divinity in Nepal. Despite being one of Nepal's most significant images, this Gaja Lakshmi has never been properly identified or discussed in print. Since no other images of Gaja Lakshmi have been found in the Lichchhavi or post-Lichchhavi periods, let alone in the art of the Malla period, it is entirely possible that this sculpture is the only example of Gaja Lakshmi in this form in the valley of Kathmandu.

d. Golden Temple *(Kwa Bahal)*

This unique Buddhist monastery is just north of Durbar sq. It was allegedly founded in the 12th century, and it has existed in its current form since 1409. The temple gets its name from the gilded metal plates that cover most of its frontage and it is one of the most beautiful in Patan.

Entering from the east, note the gaudy lions and the 1886 signature of Krishnabir, the master stonemason who sculpted the fine doorway with its frieze of Buddhist deities. This second doorway leads to the main courtyard of the Golden Temple; shoes and leather articles must be removed to enter the lower courtyard. The main priest of the temple is a young boy under the age of 12, who serves for 30 days before handing the job over to another young boy.

The temple itself is a magnificent example of courtyard temple architecture. Two elephant statues guard the doorway and the facade is covered by a host of gleaming Buddhist figures. Inside the main shrine is a beautiful statue of Sakyamuni *(no photos allowed)*. To the left of the courtyard is a statue of Green Tara and in the right corner is a statue of the Bodhisattva Vajrasattva wearing an impressive silver-and-gold cape. Both are inside inner shrines.

Facing the main temple is a smaller shrine containing a 'selfarisen' *(Swayambhu)* chaitya. The four corners of the courtyard have statues of four Lokeshvaras *(incarnations of Avalokiteshvara)* and four monkeys, which hold out jackfruits as an offering. A stairway leads to an upper-floor chapel dedicated to a white eig armed Avalokiteshvara, lined with Tibetan-style frescoes including a wheel of l Finally, as you leave the temple at the eastern exit, look up to see an embos mandala mounted on the ceiling. Outside of winter, look for the tortoises potteri around the compound these are the temple guardians.

e. Mahabouddha Temple

The temple dates from 1585, but was totally rebuilt after the 1934 earthquake. Unfortunately, without plans to work from, the builders ended up with a different-looking temple and had enough bricks and tiles left over to construct a smaller shrine to Maya Devi, the Buddha's mother, in the corner of the courtyard. The temple is loosely modelled on the Mahabouddha Temple at Bodhgaya in India, where the Buddha gained enlightenment.

The surrounding lanes are full of shops selling high-quality Patan-style met statues. The roof terrace of the shop at the back of the courtyard has a good vie of the temple.

f. Rato Machhendranath Temple

The Rato Machhendranath Temple stands about 400m. south of Patan's *(Lalitpur's)* Darbar Square in a large courtyard known as Ta Baha. Built in 1673 on the foundations of older temples which existed here since the 15th century, the temple honors Machhendranath *(also known as Matsyendra)*, an influential early 10th century yogi who credited the god Shiva as his teacher and who practiced in the Indic lands of the era. While Machhendranath was of th Hindu faith, over the centuries, his memory was revered by Hindus and Buddhis alike. In Nepal, in particular, he has come to be known as a god of rain amon both faiths, with Buddhists seeing him as an incarnation of Avalokiteśvara, an Hindus describing him as an incarnation of his old teacher, Shiva.

In Lalitpur in particular the temple is one of two focal points of the Ra Machindranath Jatra, a ceremony that honors the role of the deity *(also ca Bungadyo)* in bringing an end to droughts. The image of Bungadyo is hous here for six months of the year, then in July or August is transported in a ta chariot, built on Pulchowk Road, which is paraded around the city. At the end o this procession the image is stored six months in another temple in Bungama then brought back here in similar pop and ceremony on the winter solstice.

g. Manga Hiti

Immediately across from Bhimsen Temple is the sunken Manga Hiti, one of the water conduits with which Patan is liberally endowed. The tank contains a cruciform-shaped pool and three wonderfully carved dhara *(water spouts)* in the shape of makara *(mythical crocodile-like beasts)*. In this water tap was build in fifth century. Which is the oldest construction at Patan durbar square area.

h. Bhimsen Temple

At the northern end of Durbar Sq., the Bhimsen Temple is dedicated to the god of trade and business, which may explain its prosperous appearance. One of the five Pandavas from the Mahabharata, Bhimsen is credited with superhuman strength he is often depicted as a red muscleman, lifting a horse or crushing an elephant under his knee. The three-storey pagoda has an unusual rectangular plan that sets it apart from other temples in Patan. The current temple was completely rebuilt in 1682 after a fire and was later restored after the 1934 earthquake, and again in 1967. Once repairs following the 2015 quake are complete, non-Hindus may once again be able to climb to the upper level to view the wild-eyed statue of Bhimsen.

i. Vishwanath Temple

South of the Bhimsen Temple stands the Vishwanath Temple, dedicated to Shiva. This elaborately decorated two-tiered pagoda was built in 1627 and it features some particularly ornate woodcarving, especially on the torana *(lintel)* above the colonnade. On the west side is a statue of Shiva's loyal mount, Nandi the bull, while the east side features two stone elephants with mahouts, one elephant crushing a man beneath its foot. When the doors are open, you can view the enormous lingam inside.

j. Krishna Mandir

Krishna Mandir built by King Siddhinarsingh Malla in 1637. Constructed from carved stone in place of the usual brick and timber this fabulous architectural confection shows the clear influence of Indian temple design and is the earliest stone temple of its type in Nepal. The temple consists of three tiers, fronted by columns and supporting a northern Indian style shikhara spire. The distinctive temple is often depicted on the ornate brass butter lamps hung in Nepali home Non-Hindus cannot enter to view the statue of Krishna, the goatherd, but you'll often hear temple musicians playing upstairs. Vishnu's mount, the man-bird Garuda, kneels with folded arms on top of a column facing the temple. The delicate stone carvngs along the beam on the 1st floor recount events from the Ramayan, while the hard-to-see beam on the 2nd floor features scenes from the Mahabharata. A major festival, Krishna Jayanta, also known as Krishnasthami, is held here in the Nepali month of Bhadra (August to September) for Krishna's birthday.

k. Char Narayan Temple

Char Narayan, also called Jagannarayan, is perhaps the oldest temple in Patan's Darbar Square. Unlike other temples in the square, it is constructed primarily of brick. Some scholars believe it was built in 1565, while others suggest the early 17th century as a more reasonable date. In any case, it honors Narayan, one of Vishnu's manefestations.

l. King Yoganarendra Malla's Statue

South of the Charnarayan Temple is a tall column topped by a striking brass statue of King Yoganarendra Malla (1684-1705) and his queens. Installed in 1700, the column toppled in the 2015 earthquake but was one of the first items to be restored. Looming over the king's head is a cobra, and alighted on the head of the cobra is a small brass bird. Legend has it that as long as the bird remains, the king may still return to his palace. Accordingly a door and window of the palace are always kept open and a hookah pipe is kept ready. A rider to the legend adds that when the bird flies off, the elephants in front of the Vishwanath Temple will stroll over the Manga Hiti for a drink.

m. Vishnu Temples

West of the Royal Palace, behind the statue of King Yoganarendra Malla are three smaller Vishnu temples, including a brick-and-plaster shikhara temple, built in 1590 to enshrine an image of Narsingha, Vishnu's man-lion incarnation.

n. Hari Shankar Temple

This temple is dedicated to Hari Shankar, a curious hybrid deity that has half the attributes of Vishnu and half the attributes of Shiva. Although it collapsed in the 2015 earthquake, restoration of this three-storey temple is underway using recovered materials, including the roof struts carved with scenes of the tortures of the damned. The original temple was built in 1704/5 by the daughter of King Yoganarendra Malla.

o. Taleju Bell

Facing the Royal Palace is a huge, ancient bell, hanging between two stout pillars, erected by King Vishnu Malla in 1736. Petitioners could ring the bell to alert the king to their grievances. It's said the bell tolled ominously during the 2015 earthquake. Behind the bell pavilion is a small ornamental water feature.

p. Mul Chowk

South of the Patan Museum, a gateway opens onto the stately Mul Chowk, the largest and oldest of the Royal Palace's three main chowk *(squares)*. The original buildings were destroyed by fire in 1662 but rebuilt just three years later by Srinivasa Malla. The temples in the courtyard buildings were quickly restored after the 2015 earthquake.

In the centre of the square is the small, gilded, central Bidyapith Temple, beside a wooden post used to secure animals for sacrifices. The central deity is Yantaju, a form of Durga, and a personal deity to the Malla kings.

On the south side of the square is the Taleju Bhawani Temple, flanked by statues of the river goddesses Ganga, on a tortoise, and Jamuna, on a makara. The upper galleries now form part of the museum's architectural displays, with fine examples of carved wooden struts. At the northeastern corner of the square is the tall Degutalle Temple, topped by an octagonal triple-roofed tower. The larger, triple-roofed Taleju Temple is directly north, looking out over Durbar Square and dedicated to Taleju, another protective deity of the Malla kings.

q. Sundari Chowk Palace Courtyard (1628 onward)

The Sundari Chowk is the smallest of the Patan palace's three courtyards, standing at the south end of the compound. Commissioned in 1628 by Siddhi Narasimha Malla (r. 1620-61), it is noteworthy for the elaborately carved hiti *(step well)* at its center. Although damaged in numerous earthquakes, including most recently in 1934 and 2015, as of the date of this article (2021) both the fountain and the surrounding walls have been fully restored to their original splendor.

The central placement of the Tusha Hiti, the fountain within Sundari Chowk, strongly suggests that the courtyard was built specifically to house it. The prominent architectural historian Niels Gutschow describes the courtyard and fountain as "the most significant structure within the former palace complex." (Gutschow, p. 357).

Functionally, the courtyard and its fountain may have served as the King's bath, with the larger Bhandrakhal Water Tank immediately outside supplying the water *(the Bhandrakhal was the primary water supply for the palace compound)*. Both waterworks formed part of a comprehensive network known as the Raj Kulo *(Royal Channel)* that diverted water from the valley's periphery into a series of small neighborhood ponds known as pokhari, which supplied numerous neighborhood hitis. The Raj Kulo was primarily comprised of a series of buried terracotta pipes that required minimal maintenance.

However, this traditional network began facing severe pressure in the mid-20th century when urbanization, increasing population pressures and diversion of water to farms resulted in a depleted water table and overuse of the available supply. The system was last comprehensively maintained in the 1950s then fell into disrepair, with many of the hitis no longer actively supplying water. Even so, portions of the network are still relied upon for the population's day-to-day water needs.

In 2009, the line servicing the Tusha Hiti and the Bhandrakhal was restored by the Kathmandu Valley Preservation Trust (KVPT). The water originates from a source just east of the present-day Lagankhel bus station to the south. A buried, 820-meter long pipeline first supplies water to the primary holding tank at Bhandrakhal. Another buried pipeline on the west side of the Bhandrakhal conveys the water below the east wing of the courtyard, servicing the Tusha Hiti. The clogged and damaged lines were excavated, cleaned, and restored to their original position *(with small adjustments to account for changes in slope over the centuries)*, allowing water to flow into the holding tank and then into the palace.

The very name "Tusha Hiti" may be a reference to the "sweetnes"of the water. As Shreshtha notes, "Tu" in Newari means "sugarcane" and "Sa" in the same language means "taste," suggesting that the water was considered to be as pure and sweet as sugarcane. However, the specific etymology is contested, and there is no conclusive evidence of the origin of the name.

(i) **Architecture and Description - the Tusha Hiti:** The precise nature of how the Tusha Hiti was used is unclear, but the dominant theory is that it served as the Malla ruler's private bath. The associations with bathing and water are reinforced by a two sinuous naga sculptures that wrap around the stepwell. The bath resembles a yoni from above, a form that was sometimes used for lustral water offerings in certain Hindu rituals.

Within the bath, the spout, made of polished bronze, is elaborately decorated in the likeness of a five-headed makhara surmounted by the Hindu deities Garuda, Vishnu, and Laxmi. According to Shreshtha, the makhara represents the "Vahana of Ganga, a mythical permanent source of water" *(Shreshtha, p.1)*. To either side of the ensemble are four niches that are now empty; these likely once housed statues of Shiva, Devi, Surya and Ganesha, in what Bühnemann describes as a panchayatana arrangement. Behind them, and at ground level, is a miniature representation of the Krishna Mandir, likely representative of the King's devotion to Vishnu in the form of Krishna.

The depth of the bath is 150 centimeters, allowing for an average-size adult male to stand at roughly eye-level with the fountain's rim. Within the recessed chamber, the walls are elaborately decorated with dozens of bas-reliefs representing the Eight Mother Goddesses with Tantric forms of Bhairav as their consorts. According to Michael Hutt, these may have aided the ruler in ritual devotions which included visualizing these deities (Hutt, p.149). However, the precise identity of the 72 surviving sculptures and reliefs is a matter of considerable controversy. As noted by Buhnemann, the main problem is that no contemporary records survive regarding the identity of the images. One promising approach she has pioneered is to locate similar designs in the notebooks of Malla-era sculptors, many of which have surprisingly survived.

The problem of a lack of primary sources extends to the assertion that the Tusha Hiti was used as a bath. One particular critic of this theory is Shreshtha, who cannot imagine that Siddhi Narasimha Malla or later rulers would have used the pool for bathing purposes, noting that "...it is virtually impossible to have a bath without having the possibility of polluting the images [of the gods and goddessej]m with the polluted water of the body" (Shrestha, p. 4). Instead, he suggests that the bath served as a sort of altar where "aqua oblation"were carried out to Hindu deities, similar to the offerings of pure water commonly used in day-to-day Hindu worship rituals.

(ii) **Surrounding Walls:** The surrounding walls of the Sundari Chowk play second fiddle to the grand artistry of the Tusha Hiti but are of significant artistic and architectural interest themselves. According to Gutschow, the building was originally two-storied, with a third floor added in the 1730s. He also notes that the use of an inward-facing, screened galley on the middle level is an early manifestation of a design trend that became more common in the 18th century and later.

The subsequent history of the courtyard is murky until the 1930s when the great earthquake of 1934 destroyed the east wing. It was rebuilt later using low-fired mud bricks, with no further structural changes in the 20th century. As of December 2013, Gutschow noted "severe spalling in several location" and other damage. While restoration soon began in earnest, the efforts were interrupted by the April 2015 earthquake, which again toppled the east facade. Compared to other buildings in the area, including many which were obliterated, the courtyard's damage was comparatively light, limited to the upper levels of the east facade. Fortunately, the collapse of the upper floors occurred in an outward direction, sparing the Tusha Hiti almost entirely. As of the time of this article (late 2021), the damage has been fully repaired with the aid of the Kathmandu Valley Preservation Trust, which has spearheaded world-class restoration work in the Patan Darbar Square and other areas throughout the valley.

r. Bhandarkhal Water Tank

The Bhandarkhal water tank *(also referred to as the Bhandarkhal garden)* is located to the rear of Patan's royal palace and is currently accessible only with ticketed entry into the Patan Museum. Constructed in the late 17th century, it served as the primary water supply of Patan's royal palace.

The tank is roughly square in plan, measuring 16 x 16 meters. It comprises three stepped terraces that allowed ready access to potable water regardless of the season. The tank's first two levels are faced in stone, while the lower level is faced in brick. Water is supplied via the Lohan Hiti water spout located on the east side of the reservoir. At its center is a dragon-headed spout surmounted by a stone image of Ganga, goddess of water, flanked by two Malla-period inscriptions. Two guardian figures, also fashioned from stone, flank the niche.

The Bhandarkhal pavilion is located on the north side of the structure. Constructed of timber, it was lost at some indeterminate point in the past between 1853-1950, but was reconstructed in 2010 according to an impression captured in a watercolor painting by Henry Ambrose Oldfield in 1853. The reconstructed pavilion sits upon an original stone base with an arched torana flanked by bas-reliefs of various deities. A stone relief on the north side of the pavilion's base features scenes of the Eight Siddhas and aspects of court life.

s. Golden Gate

The entry to Patan Museum is through the Royal Palace's superb Golden Gate. Installed in 1734, this finely engraved and gilded gateway is topped by a golden torana showing Shiva, Parvati, Ganesh and Kumar *(an incarnation of Skanda, the god of war)*. Directly above the gateway is a window made from gold foil wrapped around a timber frame, where the king once made public appearances.

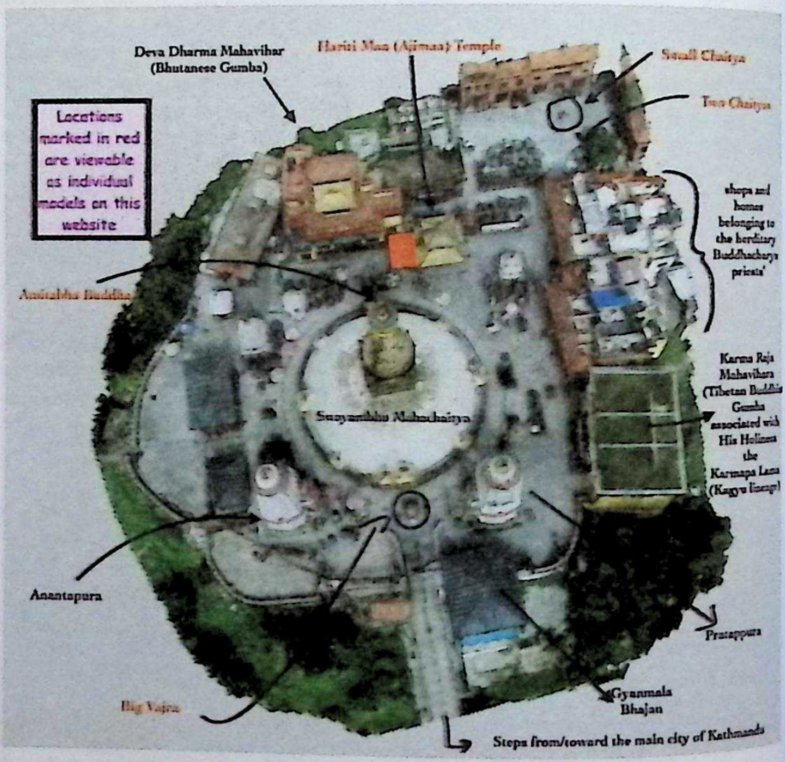
t. Patan Museum

Formerly the residence of the Malla kings, the section of the Royal Palace surrounding Keshav Narayan Chowk now houses one of the finest collections of religious art in Asia. The museum is a national treasure and an invaluable introduction to the art, symbolism and architecture of the valley.

The collection is displayed in a series of brick and timber rooms, linked by steep and narrow stairways. There are informative labels on each of the hundreds of statues, carvings and votive objects, allowing you to put a name to many of the deities depicted at temples around the valley.

6.4 Swayambhunath

Mythology of Swayambhu According to Swayambhu Purana (Buddhist scripture about the origin of Kathmandu valley and also provides information about the first and the second Buddhas in Buddhism), during the Golden Age, the entire valley was submerged under water. Vipaswi Buddha heard about the lake and he arrived with his disciples at the lake. They noticed that there were many plants but not a single lotus, so Buddha planted a lotus seed. Miraculous Lotus blossomed from the lake after eighty thousand years and the Swayambhu manifested himself in the form of an eternal self-existent flame, the Jyotipura over which a stupa was later built. Swayambhu means "Self-Created."


Deva Dharma Mahavihar
(Bhutanese Gumba)
Hariti Maa (Ajimaa) Temple
Small Chaitya
Two Chaitya
Locations marked in red are viewable as individual models on this website
shops and homes belonging to the herditary Buddhacharya priests'
Amitabha Buddha
Karma Raja Mahavihara (Tibetan Buddhis Gumba associated with His Holiness the Karmapa Lama (Kagyu lineage)
Swayambhu Mahachaitya
Anantapura
Pratappura
Big Vajra
Gyanmala Bhajan
Steps from/toward the main city of Kathmandu

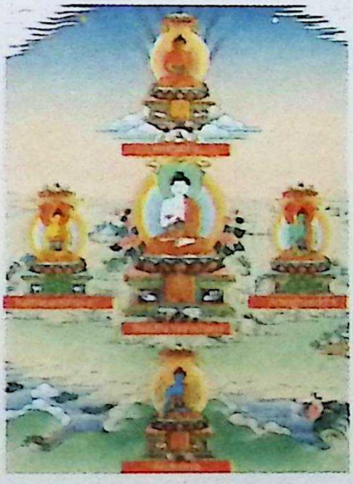
Time passed by and one day an enlightened Manjushri became aware of the beautiful place filled with an enormous lake. Then he cut a gorge at Chovar with his sword to drain water to the south, thinking the site would be more accessible to pilgrims. The scar can be still found at Chobar Gorge. The water drained out of the lake and the valley was formed which is known as Kathmandu today.

After many years Shantikar Acharya who came to Nepal on pilgrimage thought it might become difficult to preserve the light in the future and requested guidance from Manjushree. Manjushri instructed Shantikar Acharya to build a chaitya over the flame to protect it, hence the stupa of Swayambhu was erected.

6.4.1 Symbolism of Swayambhu

The whitewashed dome at the base represents the earth and around the base of the stupa, on each of the four sides of the stupa, you'll find the statues of the Panch Buddhas (five Buddhas or Five Tathagatas) which have their own meaning. It represents the 5 cosmic elements (ether, water, earth, fire and air) which were introduced by Vajrayana as embodiments of the five cosmic elements. Each Buddha strikes an identifying mudra(pose). In Nepal and Tibet Pancha Buddhas are the central features of Vajrayana Buddhism.

The Five Buddhas are:



Vairochana (white color, ether/sky): occupies the center and is the master of the temple.

Akshobhya (blue color, water): represents the cosmic element of consciousness and faces the east.

Ratna Sambhava (yellow color, earth): represents the cosmic element of sensation and faces the south.

Amitabha (red color, fire): represents the cosmic element of Sanjna (name) and faces the West.

Amoghasiddhi (green color, air): represents the cosmic element of conformation and faces the north.

6.4.2 Architecture of Swayambhu

Swayambhu stupa is one of the sacred ancient Buddhist pilgrimages which has a half sphere with a cube on top of its apex painted with the eyes of Buddha looking in all four directions. It is filled with numerous artifacts and we can find a thirteen-level golden spire. There are multiple shrines, temples, monasteries, and museums. Each open side of the cube faces north, west, east, and south. On top of the cube are 13 tiers which represent the stages of spiritual realizations needed for Buddhahood. There are carvings of the Panch Buddha (five Buddhas) on each of the four sides of the stupa. At the entrance, you will find two lion statues guarding.

6.4.3 Pilgrimage Sites at Swayambhunath

Vajradhatu Mandala

As the 365-long stairs finish we get the view of an impressive gilt Vajra on the top of a smooth base of gilt copper, representing the dharmadhatu, in the form of the mandala of Manjushree. It was placed by King Pratap Malla. He also built other two shrines on the premises.

Pratapur and Anantapur

Pratapur and Anantapur are two tall white shikar-style temples that were built by King Pratap Malla in 1646. These two

Shikara temples are dedicated to the King himself, Pratap Malla, and his wife, Ananta Priya.

Pratappur Temple: This temple is dedicated to Vasupur or Vasupur Mahadev, a form of Lord Shiva.

Anantapur Temple: This temple is dedicated to Anantapur Mahadev, another form of Lord Shiva.

Agnipur

Agnipur is a revered shrine dedicated to Agni, the Hindu God of Fire. It is distinguished by its guardian statues, two formidable lions that stand at the entrance, symbolizing protection and strength. Agni, one of the principal deities in Hinduism, is associated with fire and the divine messenger who transports offerings to the gods. Devotees come to Agnipur to pay homage, perform rituals, and seek blessings related to purification and energy.

Nagpur

Nagpur is a mystical tank dedicated to Naga, the Snake God, revered in many Hindu traditions. This small water body holds spiritual significance as it houses a snake idol at its bottom. The idol becomes visible when the tank is empty, revealing the sacred symbol of Naga, associated with protection, fertility, and renewal. Pilgrims visit Nagpur to offer prayers and perform rituals, especially during festivals dedicated to snake deities.

Vayupur

Vayupur is a shrine that honors Vayu, the God of Wind and Air. Vayu is an important deity in Hindu mythology, symbolizing life force and breath. The shrine serves as a place where devotees come to worship and seek the blessings of Vayu, who is believed to control the wind and provide vitality and health. The site is known for its serene atmosphere, allowing worshippers to connect with the natural elements and embrace the essence of air and life.

Vasundhara Mandir

Vasundhara Mandir is a significant temple at Swayambhu dedicated to Vasundhara, the Buddhist Goddess of Wealth, Prosperity, and Abundance. Often compared to Lakshmi, the Hindu Goddess of Wealth, Vasundhara embodies similar attributes of fortune and success. The temple attracts worshippers seeking blessings for financial well-being and material prosperity.

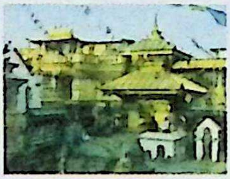
Swayambhu Buddhist Museum

The Swayambhu Buddhist Museum, though modest in size, is a hidden gem often overlooked by visitors. There are compelling reasons to visit this museum: it houses a collection of rare Buddhist statues, including an exquisite statue of a Sleeping Buddha. Moreover, the museum is free to enter, making it an accessible cultural and educational experience for all visitors.

Agam House (Aagan Chhen)

The Agam House, also known as Aagan Chhen, serves as a residence for Buddhacharya priests and their families. This sanctuary provides a communal living space for those dedicated to the upkeep and spiritual functions of the Swayambhu site. The house plays a crucial role in maintaining the religious traditions and practices of the community.

Temple of Harati: The Protector of Children



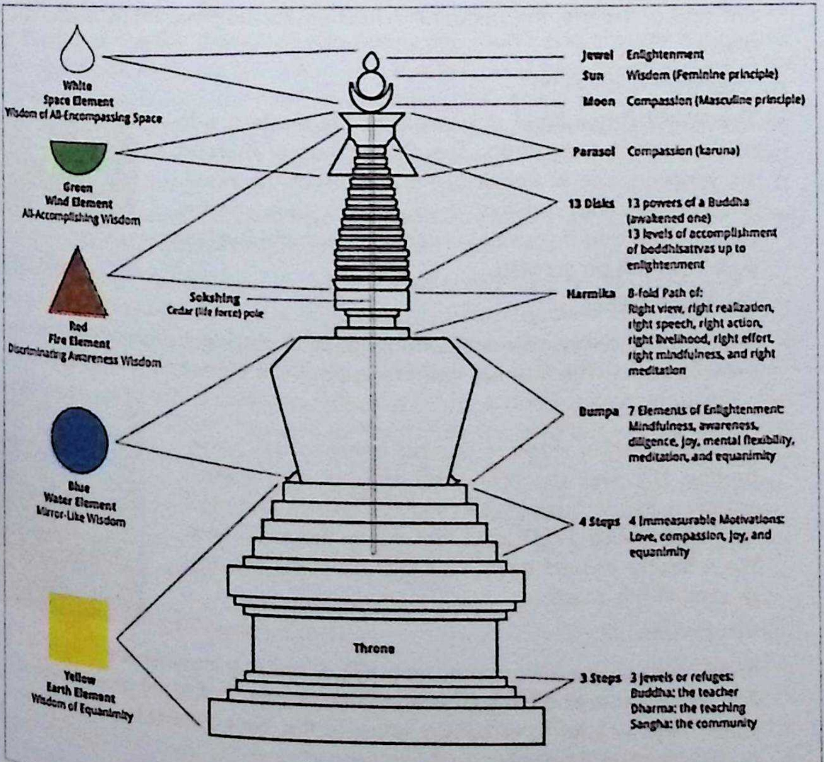
Situated right behind the main stupa and near the statue of Amitabha Buddha, the Temple of Harati is constructed in the traditional pagoda style. Harati is venerated as the protector of children, and families visit the temple especially when their sons or daughters are ill. It is widely believed that homage paid to Harati can lead to the cure of diseases, making the temple a vital spiritual site for seeking health and protection for children.

Statue of Dipankara Buddha

Tucked away on the north-western side of the stupa, behind a courtyard filled with small chaityas, lies the black statue of Dipankara Buddha. Known as the 'Buddha of Light,' Dipankara is one of the past Buddhas who achieved enlightenment before Gautama Buddha. This beautiful statue, dating back to the 7th century, is a significant historical and religious artifact, offering insight into the ancient Buddhist heritage.

The Chaityas Courtyard

On the northwestern side of the Stupa, visitors will discover an open courtyard adorned with numerous small chaityas. This serene space offers a place for reflection and spiritual connection amidst the historic and religious ambiance of Swayambhu.


White
Space Element
Wisdom of All-Encompassing Space
Green
Wind Element
All-Accomplishing Wisdom
Red
Fire Element
Discriminating Awareness Wisdom
Blue
Water Element
Mirror-Like Wisdom
Yellow
Earth Element
Wisdom of Equanimity
Sokshing
Cedar (life force) pole
Throne
Jewel
Enlightenment
Sun
Wisdom (Feminine principle)
Moon
Compassion (Masculine principle)
Parasol
Compassion (karuna)
13 Disks
13 powers of a Buddha (awakened one)
13 levels of accomplishment of boddhisattvas up to enlightenment
Harmika
8-fold Path of:
Right view, right realization, right speech, right action, right livelihood, right effort, right mindfulness, and right meditation
Bumpa
7 Elements of Enlightenment:
Mindfulness, awareness, diligence, joy, mental flexibility, meditation, and equanimity
4 Steps
4 Immeasurable Motivations:
Love, compassion, joy, and equanimity
3 Steps
3 jewels or refuges:
Buddha: the teacher
Dharma: the teaching
Sangha: the community

Stupa Symbolism

Shantipur (Place of Peace)

Shantipur is a mysterious temple known for hiding a secret underground chamber that is always locked. Only Buddhacharya priests are allowed to enter the temple.

The legend says that in the 5th century, the Tantric master 'Shantikar Acharya' sealed himself in an underground chamber beneath the temple and subsequently attained an immortal state. Devotees believe that Shantikar is still living and meditating there. In 1658, King Pratap Malla went into the underground chamber to seek help to end the drought in Kathmandu. After going through many scary underground chambers, the King eventually found Shantikar who gave him a mandala. The King left with the Mandala and as soon as he came out of the temple, the rain started.

The Monasteries

Karma Raja Maha Vihar Monastery: The Karma Raja Maha Vihar Monastery is located on the northern side of the Swayambhu stupa. Part of the Karma Raja Maha Vihar Monastery, the Karma Kagyu Lineage Monastery is one of the most important schools of Tibetan Buddhism and one of the oldest schools of Kagyu tradition.

Dewa Dharma Monastery: The Dewa Dharma Monastery is worth visiting for its bronze icon of Buddha and its traditional Tibetan paintings. Located on the northern side of the site, the beautiful Whochen Thokjay Monastery is also well worth a visit.

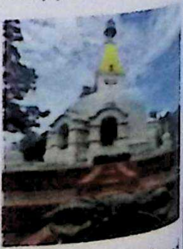
The World Peace Pond

The World Peace Pond is located on the western side of Swayambhunath stupa. There's a statue of Buddha standing on a lotus flower in the middle of the pond. According to the tradition, if you toss a coin into the peace pond and if your coin reaches the metal bucket, your wish will be granted.

The Monkey Pool

Watch the monkeys diving, swimming, and playing in the water tank kept for them to bathe. The Monkey swimming pool is a nice (and fun!) place to see.

Vasubandhu Stupa



The Vasubandhu stupa is located between the Swayambhu Hill and the Manjushri Hill, at the western entrance to the Swayambhu Nath. The 4th Khamtrul Rinpoché (1730-1780) said that this is the site where Vasubandhu passed away and that his relics are enshrined in this stupa.

Manjushree Hill

In the west of the Swayambhunath hill, there lies Manjushree hill. It is believed that Manjushree and his two companions stayed on this hill after draining out the water. His disciples later built a stupa in this spot, dedicated to both Manjushri and his consort Saraswati.

Western Stupa

The west from the main stupa, you will reach a smaller stupa near the tourist parking. Just behind is a gompa surrounded by rest houses for pilgrims and an important shrine to Saraswati, the goddess of learning. At exam time, many scholars come here to improve their chances, and schoolchildren fill the place during Basanta Panchami, the Festival of Knowledge.

The Buddha Amideva Park

Located at the base of the Swayambhu hill, the Buddha Amideva Park was built in 2003 and is known for its three huge golden statues, representing Chenrezig or Amideva, Shakyamuni Buddha and Guru Rinpoche constructed in 2003.

Birdwatchers can have the best sightseeing experience while viewing rare bird species like snow cock, pheasant, snow pigeon etc. In a nutshell, Sagarmatha National Park is a storehouse of Himalayan natural resources.

6.5 Bouddhanath Stupa

The present Kalpa is called a Mahabhadrakalpa (great auspicious eon). The five Buddhas of the present Kalpa are Kakusandha (the first Buddha of the Bhadrakalpa), Konagamana (the second Buddha of the Bhadrakalpa), Kassapa (the third Buddha of the Bhadrakalpa), Gautama (the fourth and present Buddha of the Bhadrakalpa), Maitreya (the fifth and future Buddha of the Bhadrakalpa). The Boudhanath stupa is said to entomb the remains of Kassapa Buddha. It is located on the ancient trade route from Tibet which enters the Kathmandu Valley by the village of Sankhu in the northeast corner and continues to the ancient and smaller stupa of Chabahil named Charumati Stupa (often called "Little Boudhanath"). It then turns directly south, heading over the Bagmati River to Lalitpur, bypassing the main city of Kathmandu (which was built later).

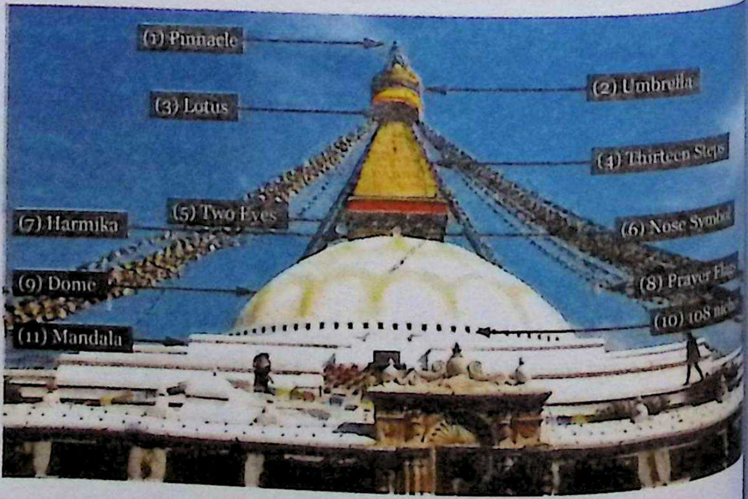
The Gopalarajavamsavali says Boudhanath was founded by the Nepalese Licchavi king Sivadeva (c. 590–604 CE); though other Nepalese chronicles date it to the reign of King Manadeva (464–505 CE). Its colossal and ancient stupa is regarded as one of the world's biggest and has been built on a stepped octagonal base and inset with alcoves representing Buddha and his teachings. After the Chinese invasion in 1959, Tibetans in thousands came to this famous Buddhist Chaitya and energized the stupa. The stupa is surrounded by various temples or 'gompas'. The atmosphere of the whole place lightens up with zest as the fragrance of incense drifts through the air. The chanting of monks and the creaking of prayer wheels can be heard while strolling around the base. It is one of the prime sites for pilgrims and tourists in the country.

6.5.1 Legends Behind Bouddhanath Stupa

One of the most famous legends says that in the 4th century, King Dharmadeva installed stone water taps (known as 'Dhunge Dhara' in Nepali) in the palace courtyards but no water came out from the taps. The King decided to consult his astrologers and was told that receiving water would require the performance of a human sacrifice, more specifically 'the sacrifice of the most virtuous man in the kingdom'. The King realized that only he and his son were eligible. King decided to sacrifice himself but not wanting his son to know that he w perform the sacrifice on himself, he instructed him to decapitate a shrouded lying near the palace the same night. His son, Prince Manadeva, followed father's instructions; he decapitated the covered corpse and horrified, saw head of his father fly to the Vajrayogini temple. Once his son realized he k his father, he was regretful. The deity Vajrayogini told Dharmadeva's son, new King Manadeva, that the only way to undo his sin was to let a cock fly the temple and then, wherever the cock lands will be the place where Mana should build a stupa for his father's remains. The cock eventually landed wh Boudhanath's stupa stands today.

There is another legend. According to Buddhist mythology, it is said that the B dha of compassion, Chenrezig, was visiting all the realms of existence, from realms of the Gods to the Hells, and he saw all beings suffering everywhere. mission was to help all sentient beings reach enlightenment. But even tho many of them attained enlightenment, it seems that the number of them in p wasn't going lower. Feeling compassionate for the pain of all sentient be Chenrezig wept and vowed to liberate all beings from the misery of this wo From his tears were born two deities. One of them decided to be reborn in human world and to build a huge stupa to pacify the Earth. Her name was Ja ma. Jadzima married 4 men and each of them died; her first husband wa swine herder, the second a horse keeper, the third a dog keeper, and the one a poultry man. She gave birth to 4 sons from these 4 husbands. Jadz accumulated a lot of savings throughout the years, and she eventually deci to build the Great Stupa of Peace. She went to see the King of Nepal to ask for land where she could build the stupa. The King gave her land and she sta the construction of the Great Stupa with her 4 sons. Jadzima died before Stupa was achieved, but her sons eventually completed the Stupa. It is said Boudhanath stupa entombs the remains of Kasyapa Buddha, the 27th of the named Buddhas, and the 6th of the 7 Buddhas of Antiquity.

6.5.2 Architecture of Bouddhanath



Boudhanath Stupa looks like a giant mandala or diagram of the Buddhist cosmos. As in all Tibetan mandalas, four of the Dhyani Buddhas mark the cardinal points, with the fifth, Vairocana, enshrined in the center (in the white hemisphere of the stupa). The five Buddhas also personify the five elements (sky, water, earth, fire, and air), which are represented in the stupa's architecture.

There are other symbolic numbers here as well: the nine levels of Boudhanath Stupa represent the mythical Mt. Meru, the center of the cosmos; and the 13 rings from the base to the pinnacle symbolize the path to enlightenment, or "Bodhi" hence the stupa's name.

At the bottom, the stupa is surrounded by an irregular 16-sided wall, with frescoes in the niches. In addition to the Five Dhyani Buddhas, Boudhanath Stupa is closely associated with the Bodhisattva Avalokiteshvara (Padmapani), whose 108 forms are depicted in sculptures around the base. The mantra of Avalokiteshvara (Om Mani Padme Hum) is carved on the prayer wheels beside the images of Avalokiteshvara around the base of the stupa. The base of the stupa consists of three large platforms, decreasing in size. These platforms symbolize the body, brain, and speech. Boudhanath is topped with a square tower bearing the omnipresent Buddha eyes on all four sides.

Instead of a nose is a question-mark-type symbol that is the Nepali character for number one, symbolizing unity and the one way to reach enlightenment through the Buddha's teachings. Above this is the third eye, symbolizing the wisdom of the Buddha. Surrounding Boudhanath Stupa are streets and narrow alleys lined with colorful homes, Tibetan Buddhist monasteries, and street vendors.

Religious Practices and Ceremonies

Visitors will find Boudhanath alive with religious practices. Lamas, pilgrims, and tourists alike engage in kora, walking clockwise around the stupa while chanting mantras and spinning prayer wheels. Annual festivals like Losar (Himalayan New Year) and Buddha Jayanti (Buddha's birthday) are celebrated with great enthusiasm, featuring prayer flags, butter lamps, and traditional music.

6.6 Pashupatinath Temple

Pashupatinath, by far Nepal's most popular temple, dates back to at least the 1st century CE and has been expanded and rebuilt by various dynasties of kings ever since. A common story about the origins of Pashupatinath is that it was once a forest in which Lord Siva roamed as a deer. Later, a Siva Lingam was discovered by the cow in the area, and a temple was built around it.

6.6.1 Depiction of Lord Pashupati

Pashupati is a God, who s9ymbolizes many profound aspects of five each. He has five heads, which represent the five important incarnations of Shiva, which are

Tatpurusha to the east, Aghora to the south, Sadyojata to the west and Vam va to the north, and Ishana in the Center associated with all that exists in n and the element space. Each face has two hands, with a rudraksha mala o right and a Kamandalu water vessel on the left.

6.6.2 Priesthood and Worship

Unlike other Hindu temples, the priesthood of Pashupatinath is not hered Bhatt priests are from the Trilinga Dravid community of Southern India. The c ria are tough. Candidates must be between ages 25 and 40, have complete vanced study of Hinduism, be of the Trilinga Brahmin heritage, live with thei (but not having more than one), be physically healthy, and have no visible s on their body. The Pashupati Area Development Trust priest selection comm makes recommendations for one main priest and three assistants.

The first of the monasteries was founded by Adi Shankara in the 8th century. T must be virtuous, born vegetarians, fully trained in Vedic recitation, initiate Pashupata Yoga, and experts in Saiva Agama.

The priestly tradition of Pashupatinath Temple has played a major role in fur ing the harmonious relationship between Nepal and India for many centuri

6.6.3 Entry at Pashupatinath Temple

Entry into Pashupatinath Temple itself is only allowed for followers of Hind defined to include Buddhism, Jainism, and Sikhism all of which have plac worship within the precincts. "Only traditional Hindus are allowed to come in the main temple premises, not Christians, not Muslims. They can just come visit outside the temple."

Here's a glimpse into the sanctuaries and customs nestled within this revered

Pashupatinath Temple:

At the heart of the complex stands the venerable Pashupatinath Temple, an cient ode to Lord Shiva, also known as Pashupati. Recognized as a UNES World Heritage Site, it remains a cornerstone of the spiritual pilgrimage in K mandu.

Daily Rituals at Pashupatinath Temple

Pashupatinath is also one of the very few living cultural heritage sites in the w Unlike other cultural sites or museums, Pashupatinath is the center of energ the active participation of people at all times of the day, every day.

4:00 am: West gate opens for visitors.

8:30 am: After the arrival of Pujaris, the idols of the Lord are bathed and clea clothes and jewelry are changed for the day.

9:30 am: Baal Bhog or breakfast is offered to the Lord.

10:00 am: Then people who want to do Puja are welcome to do so. It is also c Farmayishi Puja, whereby people tell the Pujari to carry out a special Puja for specified reasons. The Puja continues till 1:45 pm.

1:50 pm: Lunch is offered to the Lord in the main Pashupati Temple.

2:00 pm: Morning prayers end.

5:15 pm: The evening Aarati at the main Pashupati Temple begins.

6:00 pm onward: Recently the Bagmati Ganga Aarati; done by the shores of Bagmati, has been gaining lots of popularity. We can see the shores of Bagmati crowded mostly on Saturdays, Mondays, and special occasions. Ganga Aarati along with Shiva's Tandava Bhajan, written by Ravana, is carried out on evening Ganga Aarati.

7:00 pm: The door is closed.

6.6.4 Other attraction at Pashupati

The main attractions in addition to the temple itself are Guheshwori, Kirateshwar, Shivalayas, Sati Gate, Kailash, Sleshmantak Forest, and the ashrams of Swami Prapannacharya and Yogi Naraharinath. There are Hindu shrines throughout the area, as well as Jain, Sikh, and Buddhist places of worship. It is a huge religious complex with great spiritual, historic, and archaeological importance. All day, every day, the temple is crowded with worshipers.

There are around 492 temples, 15 Shivalayas (shrines of Lord Shiva), and 12 Jyotirlinga (phallic shrines) to explore. It is also a cremation site where the last rites of Hindus are performed. The site and events at cremation are not for the faint-hearted; still, visitors are seen watching curiously from across the river from the hill.

It has enjoyed royal support throughout Nepal's long history by the ruling dynasties Gopal, Kirat, Lichhavi, Malla, and Shah. The God of all Gods, Mahadev Shri Pashupatinath, and His temple are a matter of great pride for Nepal and the Nepalese people.

Pashupati as a name of Siva appears in several places in the Vedas, most significantly in the eighth part of the famed Sri Rudram chant of the Shukla Yajur Veda.

The Gopalaraj Vamsavali, the earliest chronology found in Nepal, mentions that the temple of Pashupatinath was established by a king named Supuspadeva of the first-century Lichhavi dynasty.

Vasuki Nagh Temple:

Inside the Pashupatinath Temple in Kathmandu, this west-facing pagoda-style temple is located in the northeast corner. Pashupati is on the right side of the east gate and Pashupati temple is on the left side of the west gate. Inside the temple, a one-foot-tall black stone idol of the snake god Vasuki is in the shadow of Sheshnag, who is sitting in a vagina posture. The priests are saying that these Vasukis should be worshiped before worshiping Pashupatinath. There is a belief that worshiping Sheshnag will bring prosperity and rain. The snake is considered as an ornament of Shiva. This temple was built by Pratap Malla in 1697 BS. The artwork of this pagoda-style temple is very beautiful.

Unmatta Bhairava Temple:

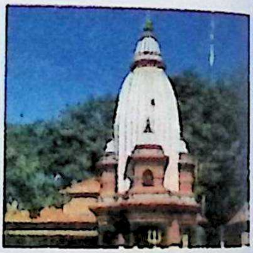
Another sanctuary dedicated to Bhairava underscores the multifaceted nature of devotion within the complex. Bhairav, a fierce manifestation of Lord Shiva, holds significant importance in Hindu tradition as a guardian deity. This tranquil spot is renowned for its powerful spiritual vibrations, making it an ideal place for meditation. The Temple complex reflects traditional Nepali design with intricate carvings and symbolic iconography.

Guhyeshwari Temple:

The path drops out of the forest to the large, courtyard-style Guhyeshwari Temple built by King Pratap Malla in 1653 and dedicated to Parvati/Sati devi (the wife of Shiva) in her terrible manifestation as Kali. Entry is banned to non-Hindus, but from the path, you can see the four huge gilded snakes that support the central finial, as well as the Bodhnath Stupa in the distance.

The temple's curious name comes from the Nepali words guhya (vagina) and ishwari (goddess) literally; it's the temple of the goddess' vagina. According to legend, the father of Parvati/Sati Devi insulted Shiva and the goddess became so incensed that she burst into flames, inspiring the practice of sati, where widows were burned alive on the funeral pyres of their husbands. The grieving Shiva wandered the earth with the disintegrating corpse of Parvati and her genitals fell at Guhyeshwari.

Gorakhnath Temple:



Gorakhnath Mandir stands out for its distinctive architecture a red-and-white structure. A notable feature near the temple is a golden trident, which serves as a favored backdrop for photographs.

Historically, the temple is steeped in royal connections and spiritual significance. It was constructed by Jayasthiti Malla, (1382-1395) AD king of Nepal. Dedicated to the revered Hindu saint Gorakhnath, the founder of Hatha yoga, the temple serves as a beacon for devotees of Hinduism, particularly attracting Brahmans and Chhetris.

The ambiance of Gorakhnath Mandir is one of serenity, embraced by nature with numerous trees and a resident population of macaques. The area is meticulously maintained, enhancing its status as a tranquil retreat. At night, the temple transforms with colorful lights, adding to its mystical allure.

Gorakhnath Mandir, with its rich history, spiritual importance, and natural beauty, is not only a pivotal pilgrimage site but also a fascinating destination for both spiritual seekers and general tourists visiting Kathmandu.

Vishwarupa Temple:

Bishwarup, the temple of Lord Bishnu in the Pashupati area of Kathmandu. This temple is located in the Mrigasthali forest. There are Rajput dome-style temples within a very large area. It is one of the largest temples in the Mrigasthali region. Vishwarupa is considered to be the great form of Goddess Krishna shown to Arjuna by Lord Krishna in the battle of Mahabharata. The courtyard of this temple is surrounded by sattals. The real name of this temple is Kamakameshwari. Its construction was discovered by Jang Bahadur while he was on his way to the battle of Bhote. After this, the work became successful. In 1924 BS, Jang Bahadur built this idol which is not found anywhere else in Nepal. Inside this temple is a huge 12-foot-tall metal statue. The idol of Mahadev with thousands of hands is in a state of embracing power. Worship is performed in this temple according to the Tantric method. There are various other idols in this temple complex.

Ram Mandir:

Ram Mandir in Kathmandu is a distinguished Hindu temple prominently situated on the east bank of the sacred Bagmati River. Constructed in 1871 by Sanak Singh Tondon. The temple complex is historically significant, noted for its unique Domb architectural style a rarity in Nepal. It beautifully integrates elements of Royal Gombaz and Mughal architecture, reflecting the historical Mughal influence in the region.

Dedicated to the deities of Lord Rama, Goddess Sita, and Lord Hanuman, Ram Mandir stands out as one of the finest Ram temples in Nepal due to its splendid interiors and the presence of idols not only of Rama and Sita but also of Rama's brothers Lakshman, Bharat, and Shatrughan. The temple's black stone idols, all facing east, are complemented by an array of artistic objects and a renowned idol of Hanuman located on the temple's eastern side.

The temple's interior is adorned with murals and miniature easel paintings depicting various episodes from the Ramayana, enhancing its spiritual and cultural ambiance. Notably, the temple also housed 32 sculptures of fairies with butterfly wings, contributing to the area's name, Battisputali, meaning "32 butterflies."

Located a short distance from the Pashupatinath Temple and featuring a viewing platform overlooking this famous site, Ram Mandir is not only a place of worship but also a cultural hub. It hosts classical music concerts every full moon evening, inviting a broader audience to partake in its serene and spiritual environment. Remarkably, Ram Mandir is one of the few temples in Kathmandu that welcomes followers of all religions to participate in aarti and experience the divine presence within its walls.

108 Shiva Lingams:

The 108 Shiva lingams, each meticulously carved from smooth stone, are dispersed throughout the sacred complex, symbolizing the immense and eternal cosmic energy of Lord Shiva. These sacred relics, arranged with careful precision, serve as potent focal points for devout ritualistic worship. Each lingam stands as a testament to spiritual reverence, inviting worshippers to connect with the divine through offerings, chants, and meditative practices. The atmosphere around these lingams is imbued with a sense of sanctity and mystical energy, drawing visitors into a profound spiritual experience.

Rajrajeshwari Temple:

The famous Rajarajeshwari Navdurga temple is located in the Pashupatinath temple area of Kathmandu. This temple is located on the south bank of the river Bagmati. Inside this temple, there is a full-sized statue of Nava Durga with four sides of clay. The temple is full of pagoda style and woodwork. This temple has a tradition of performing special worship on every full moon day. This goddess is also called Tantric Goddess. It was built in 1464 BS during the time of Jayadharma Malla and Jagyoti Malla.

According to the Devmala genealogy, Guheshwari had only a covered back when he appeared. Later, when King Bishnugupta unveiled the mystery idol, it is mentioned that he built a new earthen fort for sacrifice.

After visiting these goddesses, they come out of the temple premises and visit Bhashmeshwar and water is offered in the Brahmanal of the eastern Aryaghat of the temple. There are various other temples in this temple complex.

Bachhareshwari Temple:

Devoted to the goddess Bachhareswari, this temple stands as a testament to feminine divinity within the complex. Bachhareshwari Temple, a sacred sanctuary dating back to the 6th century. Adorned with intricate Tantric motifs, including depictions of skeletons and scenes of sensuality, this modest yet significant temple stands as a testament to ancient traditions and beliefs.

Pancha Deval:

A southern side from the entrance to the temple, this former temple complex. It was established in 1882 A.D and operated as being the Panchadeval Pakshala in the regime of His Majesty Surendra Vir Vikram Shah. It's generally closed to visitors. Now it is being operated by the name of Social Welfare Centre Elderly's Home, Pashupati since 1977 AD The total sheltering capacity of this Elderly Home is 230 persons.

Yogi Caves:

At the north end of the ghats, visible from across the river, are a series of yogi's caves in use since medieval times and still used today by meditators.

Buddha image: South along the west bank of the Bagmati river at the cremation zone you will see a 7th-century standing Buddha image, next to the Raj Rajeshwari Temple, with its unusual curved stucco outbuildings.

Baman Tribikram:

A sculpture of Baman Tribikram erected by Lichchhavi king Man Dev is considered to be the oldest sculpture in Nepal. The idol of Tribikram in Pashupatinath area of Kathmandu is also called Dhapadev by the locals. The statue is beautiful. There are many things in the statue. This is the idol of Lord Tribikram, the king of the underworld, who takes the test of sacrifice. Vishnu came in the form of a dwarf to collect alms. When Shukracharya, the demon's guru, refused to give alms, he poured water from Kamandalu to resolve to give alms. However, after sacrificing the earth, the sky, and the underworld according to the demands of Vamana, the devotees who were steadfast in their word, devoted themselves to the last market. And the pleased God demanded that God always be with him through sacrifice rather than asking for gifts. Therefore, along with this idol, there are also idols of Bali and her queen.

Birupakshya:

Birupakshya, also revered as Kirateswor Mahadev, is a sacred deity worshipped by the Kirat people, an indigenous community in Nepal. This ancient god, honored as an ancestor of the Kirat people, stands prominently in Kathmandu. The statue of Birupakshya, believed to have been erected by the Kirati kings of ancient Nepal, holds immense religious significance. The Kirat people, known for their diverse cultural and religious practices, venerate a variety of deities, with Birupakshya being one of the most prominent. According to legend, a catastrophic event awaits if the entire statue of Birupakshya were ever to be fully revealed, as it is believed that the world would be destroyed.

Western Cremation Ghats:

The place is not meant for entertaining purposes, as hundreds of Nepalese people's body turns into flames in this place. But it is the place you must move around. At the north end of the ghats, you will find the place of Yogi lined up sequentially, at the south end of the Ghats you will find the 7th century Buddha image.

Cremation:

It is the process of reducing a dead body to mostly tiny bits of bone resembling ash that involves exposing the body to flame and intense heat followed by pulverization of bone fragments.

Death itself reminds us of its presence by taking away the people we know, love, and are a part of our lives, from time to time. So there is no escape from this death.

The practice of cremation in Nepal at Pashupatinath dates back centuries. Arya Ghat, the place where the crematorium lies on the Bagmati River is the largest cremation area in Nepal.

The crematorium consists of different elevated platforms on the banks of river Bagmati outside Pashupatinath temple in Kathmandu. The two closer to the temple belong to the royal family and the nobles, while the remaining is for the citizens. Earlier, Aghoris, the Hindu sadhus of India, would travel to the banks, usually from Varanasi, and wander here looking for the dead. Even today, many people claim their presence on the Bagmati river side.

It is believed that a Hindu cremated here would be reborn as a Human in his next birth. The entire process takes 3 to 4 hours, and the ashes join the river Bagmati, which eventually leads to the Ganges river in India. You'll be surprised by the absence of any stench or smell that accompanies dead bodies. The cleansing with sacred camphor and other substances probably does that.

There is a center for cornea dedication where the family of the departed can donate the eyes if they wish to.

Step 1. Identifying the Deceased

Identification regulations vary from state to state. The individual facility defines its specific procedures based on industry recommendations, but identification typically involves a family member confirming the identity. Upon confirmation, a metal ID tag is placed on the body, which will remain throughout the process and then be put with the remains for final verification.

Step 2. Authorizing the Procedure

The crematory must have official permission to move forward with the cremation. Most require that the person(s) making the final arrangements complete the paperwork that authorizes the crematory to proceed. (Remember that each state has its own rules about who is legally allowed to make these decisions.) The paperwork also asks for information regarding the type of container the crematory should use and who will be responsible for picking up the remains.

Step 3. Preparing the Body

Preparing the body is something the individual facility can handle in its way but usually involves cleaning and dressing. For typical cremation, the body is not embalmed unless the beneficiaries request this for a public viewing or other personal reason. Jewelry or other items are taken off for the loved ones to keep, except those requested to stay with the body, and medical devices and prosthetics that are mechanical or battery-operated are removed to avoid a reaction. Finally, the body is placed in a vessel that is combustible yet strong enough to hold the weight.

Step 4. Moving into the Cremation Chamber

The cremation then takes place in a specially designed furnace, referred to as a cremation chamber or retort, and exposed to extreme temperatures up to 1,800 degrees Fahrenheit leaving behind only ashes. Following the procedure, a cooling period is required before the remains can be handled.

Step 5. Transferring the Ashes

After cremation, the remains are inspected for any metal remnants left behind. This can be the result of items such as pins, screws, and joints the deceased had surgically placed during life. Metal is removed by hand or with strong magnets, and then it is often sent for recycling. The cremated remains are then ground down by a special processor into the final resulting ashes.

Step 6. Finalizing the Remains

Unless specified otherwise, the remains are placed in an urn (or another container) and returned to the family.

6.7 Changunarayan Temple

It is said that the construction of Changunarayan temple was done by Lichchavi king Haridatta Burma in 2/3 Century. Changunarayan Temple, one of the famous pilgrimage sites of Nepal and also an ancient archeological monument, is located in Changunarayan Municipality of Bhaktapur District. 6 km from Bhaktapur city. Changunarayan temple in the north is important not only from the historical, artistic, and religious point of view but also as a major tourist area. Changunarayan is one of the seven world heritage sites in Kathmandu Valley. This temple, which is considered to be the oldest among the ancient temples in the valley, was listed in the UNESCO World Heritage List in 1979.

Naming

Changunarayan is also known as Champaknarayan, Changunarayan, Garudanarayan etc. There is no basis as to what the name of this temple was in ancient times. The name of this temple was Dolasikhara Swamy during the Lichchavi period. The name of the hill where the Changunarayan temple is located is Dolagiri and as the lord of its summit, he is called Dolasikhara Swami. During the Malla period, his name reached Kathin in the Nepali language. In the Nepali language, 'Chap' is called 'Ch', and 'Forest' is called 'Gu'. The same Changunarayan became Changunarayan after being corrupted. In Sanskrit, it is called Champaknarayana.

History

Changunarayan Temple was built by King Haridatta Burma during the Lichchavik period, but in the Lichchavik period, another king Mandev installed an idol of Garuda in the Changunarayan temple in 521 B.C. to keep records. At the same time, it is recorded in the records that King Mandev offered land for the Guthi of Changunarayan Temple. King Mandev also had the idols of himself and his wife replaced in the Changunarayan temple.

Although there is no clear information about when and by whom this temple was built, there is a legend that a person named Haridatta Varma established Changunarayan while establishing the four Narayans of the valley (Changunarayan, Seshanarayan, Visankhunarayan, and Ichangunarayan). It is mentioned that in Saka Samvat 386 (521 B.C.) King Mandev controlled the feudal lords of the east and west worshiped Changunarayan and erected a pillar with an eagle.

The first inscription of Mandev

The period of Nepali history from the early years of the Christian era to the end of eight centuries is considered Lichhavikal. According to cryptography, the Lichhavis ruled Nepal from the fifth century AD to the last quarter of the eighth century AD. The Changu Pillar Inscription and the Pashupati Inscription of Jayadeva II contain the genealogies of the Licchavi rulers. It reveals the long history of the predecessors of Mandev, the first historical ruler of Nepal. For the first time in the history of Nepal, Mandev issued an inscription. He issued the first Lichhavi coin 'Manaka'. And built Manav Vihar in his memory. That became the center of Lichhavi Shakti. 14 inscriptions were issued during his reign. According to this, it is proved that he is the son of Dharmadev, the grandson of Shankaradev, and the grandson of Vrishadeva.

Changunarayan has been included in the World Heritage list due to its characteristics. The main reason is that it is full of religious, cultural, archaeological, historical, and artifacts. This is the oldest temple that reflects the identity of Nepal. Based on the facts mentioned in Rishikesh Shah's book "Ancient and Medieval" published in 1992, the time of Mandev is taken from 386-413 Shaksambat (AD 464-505). A record of King Mandev is considered an authentic record. He defeated Samant and Mallapuri of western Nepal in a battle, collected money from there, and donated to Changunarayan temple. Also, his donation of land and property to 108 Brahmins celebrating the victory festival is recorded in his Shaksambat 386 records. During the Malla period, the history of Nepal is found before the Shaksamvat and Rana periods during Vikram.

Legend about the temple:

It seems that the description of Nepal Mahatmaya also expresses such things about Changunarayan. It is also connected with the story of Sudarshan, an ascetic Brahmin living in this area. His cow named Kapila used to go to the foot of Champak tree every day and express all her milk there. A handsome man appeared from the Champaka tree, ate cow's milk and then disappeared for seven days. Sudarshan saw the Brahmin in the process of milking the cows in his house after they were not milked. Seeing that, the Brahmin got angry and pierced the man's head. Sudarshan Brahmin was very frightened to see the decapitated man appearing in the form of a conch, chakra ass. There is a description of how the Lord, offering abhayadana to a Brahmin, established himself in the same Champaka tree and seated himself on the Dolagiri mountain. It is said that the Brahmin Sudarshan himself was asked to work as a priest by Charayana established in the Champaka tree. According to which it is understood that Changunarayan the first priest was Sudarshan Brahmin.

Popular Monuments at Changunarayan

Kileshwor

Once upon a time when the Indradi gods were rare, a demon intoxicated by Shiva's boon began to afflict the creatures of this region. There was an uproar everywhere. Even Dolagiri mountain was shaken by the demon. The gods took shelter of Narayana. A great battle took place between Narayana and Daitya, but Narayana could not conquer the Daitya. As per Shiva's advice, Shri Hari worshiped Goddess Sarvasvarupa. Narayan was hiding in this area. Daitya, who did not see Narayan, shook Doladri. At that time, Lord Shiva lived in a fort buried on the hillock. To the west-south of Changunarayan is the artistic temple of Kileshwar Mahadev. Lord Shiva is buried in the fort, so its name is Kileshwar Mahadev.

Chhinnamasta

At the time when Lord Narayan was hiding, Asura was looking for Narayan. It is seen that God cut off his head and offered his bloodstream to the goddess to kill Asuravad. It is understood from the popular story that the goddess appeared directly and killed the evil demon. Devi also appears to have been installed here as Chinnamasta Bhavani. This temple is called Chinnamasta Devi Temple. Decapitated idols of Narayana can be seen in the vicinity of the temple. Thus, it is seen from Nepal Mahatmya, genealogy, and Janashruti that Sri Hari, the destroyer Mahadev and Shaktiswarupa resided at the same time. Rumors and folk tales cannot be completely brought close to the truth.

Vishworup

This 7th-century stone sculpture is a masterful depiction of a pivotal scene from the Bhagavad Gita. It beautifully illustrates the moment when Lord Krishna reveals his universal form (Vishwarupa) to his devotee Arjuna. This divine manifestation, showcasing countless forms and cosmic elements within Krishna, underscores the omnipresence and omnipotence of the deity. The intricate carving captures the awe and reverence of Arjuna as he beholds the majestic, multifaceted form of Krishna. The detailed artistry highlights the myriad faces, arms, and divine symbols that constitute Krishna's universal form, making it a testament to the skill and devotion of the sculptor.

Statue of Bhupalendra Malla

This statue represents King Bhupalendra Malla of Kantipur and his queen Bhuwan Lakshmi, adding to the rich tapestry of historical figures commemorated at the site.

Vishnu Vikrant

Another remarkable 7th-century sculpture, Vishnu Vikrant portrays the legendary scene of Trivikrama (Vamana) Vishnu and Bali Raja. In this popular Hindu myth, Lord Vishnu takes on the form of a dwarf (Vamana) to humble the demon king Bali. He requests three paces of land from Bali, and then expands to the colossal form of Trivikrama, covering the earth, sky, and netherworld in just three steps. The sculpture captures the moment of this divine transformation and the astonishment of Bali. It emphasizes the victory of divine wisdom and humility over pride. The sculpture meticulously details Vishnu's transition from the dwarf Vamana to the towering Trivikrama, highlighting the grandeur and cosmic scale of his three strides.

Narasimha

This 7th-century sculpture depicts Narasimha, the half-man, half-lion incarnation of Lord Vishnu, in the act of killing the demon king Hiranyakashipu. According to the myth, Hiranyakashipu, who could not be killed by man or beast, day or night, indoors or outdoors, receives his comeuppance from Narasimha, who emerges from a pillar at twilight (neither day nor night) and kills the demon on the threshold of his palace (neither indoors nor outdoors). The sculpture vividly portrays the fierce yet protective nature of Narasimha, emphasizing his role in preserving dharma by protecting his devotee Prahlad, and vanquishing evil. The dynamic and intense expression of Narasimha, combined with the intricate detailing of his leonine features and muscular human form, creates a powerful visual narrative of this mythic encounter.

Historical Pillar

The Changunarayan monument features a historically significant inscription, which is considered to be the oldest in Nepal. This stone inscription pillar was erected by the Lichhavi King Manadeva in 464 AD, marking an important artifact in Nepalese history.

Garuda

Garuda, the mythical flying vehicle of Lord Vishnu, is depicted at the monument. Garuda is characterized by its human face and is revered as a devoted servant of Vishnu.

Chanda Narayan (Garuda Narayan)

A 7th-century stone sculpture of Vishnu riding on Garuda, known as Chanda Narayan, is prominently featured. This significant piece of art has been depicted on the 10-rupee paper note issued by Nepal Rastra Bank.

Sridhar Vishnu

The monument houses a 9th-century stone sculpture of Sridhar Vishnu, depicting Vishnu, Laxmi, and Garuda standing on pedestals adorned with various motifs, showcasing the intricate artistry of the period.

Vaikuntha Vishnu

Another notable sculpture is the 16th-century Vaikuntha Vishnu, which portrays

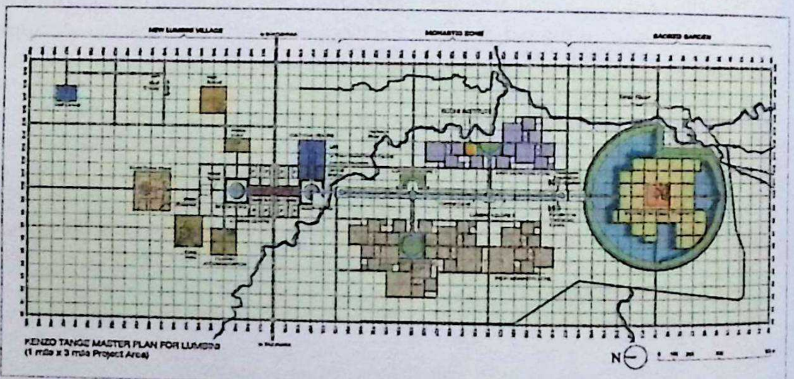
Vishnu seated in the Lalitasan position on the six-armed Garuda, with Laxmi seated on his lap, illustrating the divine harmony and craftsmanship of the era.

Kalika Cave

Kalika Cave, also known as Ajima Cave, is situated in the southern part of Changunarayan. Kalika Cave holds religious and historical importance, often associated with local legends and spiritual practices. It is a place where devotees come to worship and seek blessings from the deities represented within the cave.

6.8 Lumbini

Lumbini lies in the southern Terai plains of Nepal and is about 300 kilometers Southwest of Kathmandu. Lumbini Spiritual Tour is a visit to the birthplace of Siddhartha Gautam Buddha and is therefore regarded as a sacred pilgrimage site for Buddhists. The Indian emperor Ashoka visited Lumbini in 249 BC, leaving behind an inscribed sandstone pillar to commemorate the occasion.


NEW LUMBINI VILLAGE
MONASTIC ZONE
SACRED GARDEN
KENZO TANGE MASTER PLAN FOR LUMBINI
(1 mile x 3 mile Project Area)
N

After being lost for centuries, Ashoka's pillar was rediscovered by the governor of Palpa, Khadga Shumsher Rana, in 1896. The United Nations Development Programme contributed nearly one million dollars for the preparation of a Master Plan for the development of Lumbini, including numerous engineering and archaeological studies. The plan, which was completed in 1978, has as its objective to restore an area of about 7.7 sq. km, to be known as the Lumbini Garden, centering on the garden and the Ashoka Pillar, with an additional area of 64.5 sq. km to be developed in its support. Within the plan for the development of Lumbini Garden, there are three main components:

6.8.1 Three main components at Lumbini

The Sacred Garden

The Sacred Garden is the epicenter of the Master Plan and comprises the sacred birthplace of Lord Sakyamuni Buddha. Historical monuments and objects of high archaeological, religious, and spiritual value located in this zone include the Mayadevi Temple, the Asoka Pillar, the Marker Stone, the Nativity Sculpture, Sacred Pond (Puskarini), and many structural ruins including Buddhist Viharas & Stupas. The Sacred Garden landscape is encircled by a Circular Pond and a Circular Levee, which symbolize the purity and simplicity of the mandala, a mystic symbol of the universe.

The Monastic Zone

The Monastic Zone, an area of 1 sq. mile in the middle of the Master Plan has been divided into two zones by a 1. 6km long pedestrian walkways and a canal in the middle.

East Monastic Zone: The East Monastic Zone represents the Theravada (Hinayana) school of Buddhism where 13 plots are allotted for the construction of Viharas.

West Monastic Zone: The West Monastic Zone comprises 29 plots of land, each allotted for the construction of Mahayana monasteries. Currently, there are three meditation centers in operation in this zone. The statue of the standing Baby Buddha, Central Canal and its boating facility, the Eternal Peace Flame, the Peace Bell, etc. in the monastic zone are of great interest to the visitors.

The Cultural Center and New Lumbini Village

The Cultural Center and New Lumbini Village represent "worldly" activities and provide information, accommodation, and utility facilities for pilgrims and visitors. Hotels, visitor information centers, Lumbini Museum, Lumbini International Research Institute (LIRI), administration complexes, etc. are located here. Other important sites of visitors' interest in New Lumbini Village include the World Peace Pagoda of Japan and the Lumbini Crane Sanctuary.

After the formation of the Lumbini Development Trust (LDT) in 1985 AD, development activities in Lumbini including excavations and conservations of the holy complex are being carried out under the aegis of the Trust. Development of Lumbini in line with the approved Lumbini Development Master Plan is still going on.

9.8.2 Monuments at Lumbini

Maya Devi Temple

The Mayadevi Temple is the heart of Lumbini and GLBC. It houses the Marker Stone, the Nativity Sculpture, and the structural ruins, all related to the birth of Lord Sakyamuni Buddha. The Marker Stone pinpoints the exact birth spot and the Nativity Sculpture depicts the birth scene of Prince Siddhartha.

Archaeological excavations have revealed that the structural ruins belong to the different phases of Mayadevi Temple's constructions and restorations over the centuries. Emperor Asoka during his visit to Lumbini in 249 century BC, built a platform using the burnt bricks to safeguard the Marker Stone and the Nativity Tree under which Mayadevi had given birth to Prince Siddhartha. The Mayadevi Temple was re-discovered in 1896 by General Khadga Shamsher and Dr. Anton Fuhrer who identified Lumbini as the birthplace of Lord Sakyamuni Buddha concerning the Asoka Pillar. Later, Keshar Shumsher excavated the mound of the early Mayadevi Temple and reconstructed it in 1939. The present-day Mayadevi Temple was rebuilt in 2003 by the Lumbini Development Trust.

The structural ruins inside Mayadevi Temple belong to the 6th century BC to the 15th century AD. It consists of 15 box chambers arranged in 5 rows in east-west and 3 rows in north-south direction as well as a circumambulatory path surrounded by an outer wall. The archaeological excavation undertaken by the Department of Archaeology, Lumbini Development Trust, and Durham University (UK during 2010-2013 AD uncovered a timber shrine dating back to the 6th century BC. During the excavation, a pre-Mauryan brick structure, each brick measuring 49×36×7 cm in size and 20kg in weight from underneath the present visible layers of ruins was also uncovered. These evidences suggest that the first Mayadevi Temple was built immediately after the Mahaparinirvana of Lord Sakyamuni Buddha in Lumbini which witnessed various restorations and reconstructions over the major historical periods.

The Marker Stone: The Marker Stone marks the exact location of the birth spot of Prince Siddhartha in Lumbini. The meticulous excavation of the Mayadevi Temple i) The Marker Stone ii) The Nativity Sculpture iii) Structural ruins inside the Mayadevi temple 39 (1992-1996) discovered the Marker Stone on the top of a platform consisting of seven layers of bricks from the 3rd century BC. Chinese traveler Hsuan Tsang (636 AD) describes the existence of the Marker Stone 25 steps to the north of the sacred pond. It is a sandstone-based conglomerate measuring 70 cm x 40 cm x 10 cm in size.

The Nativity Sculpture: The Nativity Sculpture depicts the birth scene of Prince Siddhartha. Mayadevi is depicted holding a branch of a tree (possibly the sal tree) as Prajapati Gautami supports her during the delivery. The newly born baby is shown below standing on a lotus pedestal. Two celestial figures (Brahma and Indra), are receiving the newly born Prince Siddhartha. The red sandstone sculpture is said to have been carved by the Mathura School of Art in the 4th century. The scientific excavation by P. C. Mukherji in 1899 AD discovered the main part of the Nativity Sculpture.

Ashoka Pillar

The Asoka Pillar was erected here in Lumbini by Emperor Asoka in 249 BC to mark the birthplace of Lord Sakyamuni Buddha and to commemorate his visit to Lumbini. The Asoka inscription engraved in Brahmi script and Pali language attests Lumbini to be the birthplace of Lord Sakyamuni Buddha. The Asoka Pillar bears the first epigraphic evidence concerning the birthplace of Lord Sakyamuni Buddha. The text is written in Brahmi script and Pali language.

The erection of this Pillar in Lumbini by Emperor Asoka was also described by early Chinese travelers including Hiuen Tsang (636 AD) and Fa-hsien (399-413 AD). In 1312 AD, Ripu Malla, the king 40 of western Nepal paid homage to Lumbini and engraved the following words: Om Mani Padme Hum Ripu Malla Chiran Jayatu on the eastern side of the upper part of the pillar.

The pillar, which was lost in the bush after the visit of Ripu Malla was rediscovered by Dr. A. A. Fuhrer and General Khadga Shumsher JBR during the excavation carried out on December 1, 1896. The pillar is a conglomerate made up of sandstone and sedimentary rock. The excavation work by Indian archaeologist Mrs. Debala Mitra confirmed that the pillar has a Mauryan polish typical of finished stone from a quarry in the neighborhood of Chunar (near Varanasi, U. P. India). The pillar when first erected was about 40 feet long and originally had three parts: (i) the monolithic pillar, (ii) a lotus bracket, and (iii) a crowning figure, which was possibly a horse. The present monolithic pillar is 30 feet 10.5 inches (9.41m) long. The middle part of the pillar 'lotus bracket' is recently placed on a raised brick platform near the pillar. As mentioned by Hiuen Tsang, the crowning part of the pillar was a horse image, which unfortunately is still missing.

Sacred Pond

Located 25 paces southwest of the Marker Stone is the Sacred Pond, popularly known as Puskarini, where Mayadevi is believed to have a bath before giving birth to Prince Siddhartha. The infant prince was also given the first purification bath here.

[41] Early Chinese travelers Fa-Hsien (399- 413 AD) and Hiuen Tsang (636 AD) on their travel accounts also describe the Sacred Pond and the holy bath of the newly born Prince Siddhartha at this pond.

The pond existed before the birth of Prince Siddhartha, probably in an oval shape. It was remodeled in shape and size, with an embankment of bricks, during 1933-1939 AD excavations by Keshar Shumsher JBR. The present-day pond measures 24.90m × 24.85m × 4.83m in size. While cleaning the pond in 1996, two wells were found in the northeast and southwest corners of the pond. The Sacred Pond was also mentioned and described by the archaeologists Mrs. D. Mitra in 1972 and Mr. B. K. Rijal in 1983 in their excavation report.

The Stupas

The Mayadevi Shrine is surrounded by several groups of stupas. So far, 31 stupas representing 3 different categories have been excavated at the Sacred Garden of Lumbini. Of them, 29 are Votive Stupas, 1 Relic Stupa, and 1 Dhamma Stupa. The large number of ancient stupas in the vicinity signifies the importance of Lumbini as one of the holiest sites of pilgrimage after the Mahaparinirvana of Lord Sakyamuni Buddha.

The stupas were constructed here from the 3rd century BC until the 8th or 9th century AD through the Mauryan, Sunga, Kushana, and Gupta periods. Stupas erected at Lumbini Sacred Garden are of different types, designs, and styles, primarily having square, rectangular, and circular bases. Following are the stupas uncovered in the Sacred Garden.

Big Square Stupa: This stupa was constructed during the Sunga period (2nd century BC). However, archaeologist T. N. Mishra estimates it to be of Asoka time (3rd century BC).

Big Square Stupa (Dhamma Stupa): This Stupa is identified as only one Dhamma Stupa out of 31 stupas excavated so far in the Sacred Garden of Lumbini. This stupa, as [42] described by archaeologist Mishra, is believed to be of the Mauryan period (3rd century BC) which is plain in design and has a four-stepping basement. Other stupas, both having circular and square bases, are believed to have been constructed during Sunga period (2nd Century BC) and Kusana period (1st to 2nd century AD). 19 Terra-cotta seals contained in the stupa ascertain it to be a Dhamma Stupa where pilgrims and followers worship to pay homage to the teachings of Lord Sakyamuni Buddha.

Relic Stupa (Saririka Stupa): This is the only Relic Stupa out of 31 stupas excavated so far in the Sacred Garden of Lumbini. This stupa was first traced in 1975 and reconstructed above ground with Mauryan brickbats available at the site. The floor of this stupa at the time of excavation contained only the lid of a Gold Casket of cylindrical type in association with some charred human bones and other ritual offerings. The brickbats available at the site indicate the construction of the stupa during the Mauryan period (3rd century BC).

Group of Sixteen Stupas: This group of 16 Stupas belongs to Votive Stupa which was constructed during the Gupta period (7th or 8th century). These stupas were found by archaeologists D. Mitra in 1957 and reconstructed to their original shape during the 1976-77 excavations.

The row of Six Stupas: Located in the north and northeast of the Mayadevi Temple, the row of Six Stupas was constructed during the Mauryan and Sunga periods (3rd to 2nd century BC). These were also found by archaeologists D. Mitra in 1957 and reconstructed to their original shape in 1976- 77 AD.

Group of Stupas: This Group of Stupas was constructed during the 1st century BC to 5th century AD through the Kushan to Gupta periods. This Group of Stupas as noticed by T. N. Mishra, include the Stupa No. 12 to Stupa No. 29.

Monastery Complex

Two groups of monasteries have been excavated so far at the southern and south-eastern part of the Mayadevi Temple in the Sacred Garden. Construction of these monasteries started in the 3rd century BC and continued until the 9th century AD through the Mauryan, Kushana, and Gupta periods. Overlapped and crowded, these structures are evidence of people's eagerness to be laid near the sacred birth spot of Lord Sakyamuni Buddha.

Monastery Group A (East): This group of Monasteries was a residential block containing living rooms for monks, a meeting hall, two brick stupas (one square and the other circular), and a well in the courtyard of the Vihara. This group of monasteries was constructed from the 2nd century BC to the 2nd century AD through the Sunga and Kusana periods.

Monastery Group B (West): This group of monasteries consists of two groups located at the southeast of the Mayadevi Temple, altogether containing 31 rooms. This group of monasteries was initially constructed during the Mauryan period (3rd century BC) and reconstructed during the Kusana (1st to 2nd century AD) and Gupta (4th century AD) periods. Monasteries belonging to sub-group 1 (east) consist of living rooms in four directions, a meditation block in the center, and a verandah at the western side whereas sub-group 2 (west) consists of two water storage tanks and a small room (possibly a kitchen).

Eternal Flame

Located at the southern end of the canal, the Eternal Flame was created in 1986 to commemorate the International Year of Peace. It symbolises the undying effort to create peace and harmony in the world.

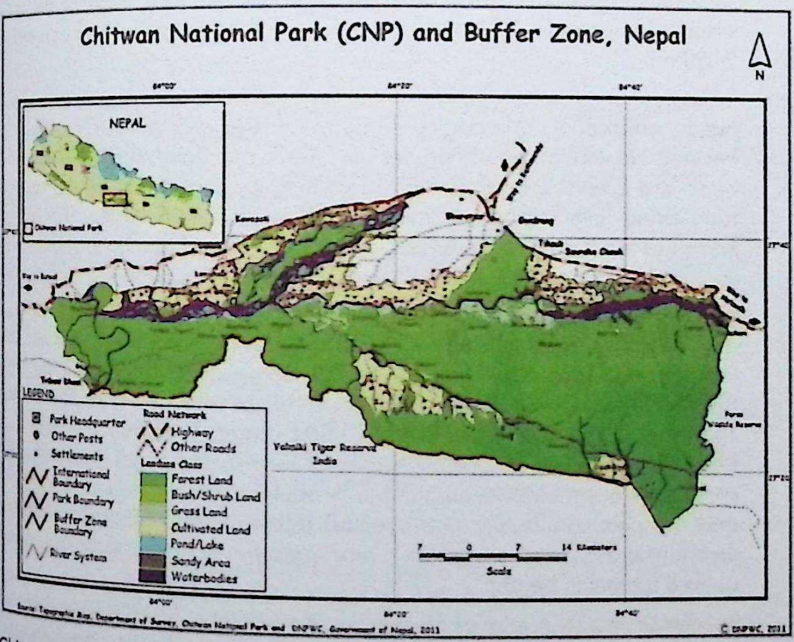
World Peace Pagoda

At the northernmost part of the Lumbini Garden and Monastic Zone stands the World Peace Pagoda, built by Japanese Buddhists as a symbol of unity for humanity. This enormous pagoda, dazzling bright white in the sun, often attracts locals who come to peacefully picnic in the surrounding park. Visitors can climb the stairs and walk around the upper level of the pagoda.

The Japan Peace Stupa, also known as the World Peace Pagoda, is a symbol of peace and a prominent tourist attraction in Lumbini. Completed in the early 21st century, this impressive stupa showcases traditional pagoda-style architecture. Constructed by Japanese Buddhists for $1 million, the structure features a gleaming white exterior and a golden statue of Buddha.

There is no entry fee to visit this site. Located outside the main compound but easily accessible by bike, the World Peace Pagoda includes a shining golden statue depicting Buddha in the posture he assumed at birth. Near the base of the stupa is the grave of a Japanese monk who was tragically murdered by anti-Buddhist extremists during the monument's construction.

6.9 Chitwan National Park



Chitwan National Park (CNP) and Buffer Zone, Nepal
N
84°00'
84°20'
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NEPAL
Chitwan National Park
Kawasoti
Bharatpur
Gaidrang
Tikauli
Sauraha Chowk
Tribeni Ghat
Valmiki Tiger Reserve India
Parsa Wildlife Reserve
LEGEND
Park Headquarter
Other Posts
Settlements
International Boundary
Park Boundary
Buffer Zone Boundary
River System
Road Network
Highway
Other Roads
Landuse Class
Forest Land
Bush/Shrub Land
Grass Land
Cultivated Land
Pond/Lake
Sandy Area
Waterbodies
7 0 7 14 Kilometers
Scale

Source: Topographic Map, Department of Survey, Chitwan National Park and DNPWC, Government of Nepal, 2011

© DNPWC, 2011

Chitwan National Park is situated in south central Nepal in the sub-tropical lowlands of the inner terai of Chitwan, Makawanpur, Parsa and Nawalparasi districts. The altitude ranges from 110m to 850m above sea level. The park is bounded by the Rapti and Narayani Rivers in the north, Parsa Wildlife Reserve in the east, and Madi settlements and India border in the south. The physiography of the park consists of the Terai and Siwaliks. Three major rivers Narayani, Rapti, and Reu, and their floodplains; and several lakes and pools are the major water sources of the park. Being the first protected area of Nepal, it has a long history of over three decades in park management and rich experiences in nature conservation. Chitwan was a big game area for the royal families, Rana rulers, and their guests. The area comprising the Tikauli forest from Rapti River to the foothills of the Mahabharat extending over an area of 175 km² was declared as Mahendra Deer Park in 1959. The area south of the Rapti River was demarcated as a Rhino Sanctuary in 1963. It was proclaimed as Royal Chitwan National Park with an area of 932 km² in 1973. After the Peoples' revolution in 2006, the park's name was changed to Chitwan National Park. In recognition of its unique biological resources of outstanding universal value, UNESCO designated CNP as a World Heritage Site in 1984. In 1996, an area of 750 km² surrounding the park was declared a buffer zone, which consists of forests and private lands including cultivated lands. The buffer zone contains a Ramsar Site Beeshazari Lakes. The park and the local people jointly initiate community development activities and manage natural resources in the buffer zone. The government of Nepal has made a provision of plowing back 30-50 percent of the park revenue for community development in the buffer zone.

Climate: The park has a range of climatic seasons each offering a unique experience. October through February with an average temperature of 25°C offers an enjoyable climate. From March to June temperatures can reach as high as 43°C. The hot humid days give way to the monsoon season that typically lasts from late June until September when rivers become flooded and most of the roads are virtually impassable. The mean annual rainfall of the park has been recorded at 2150mm.

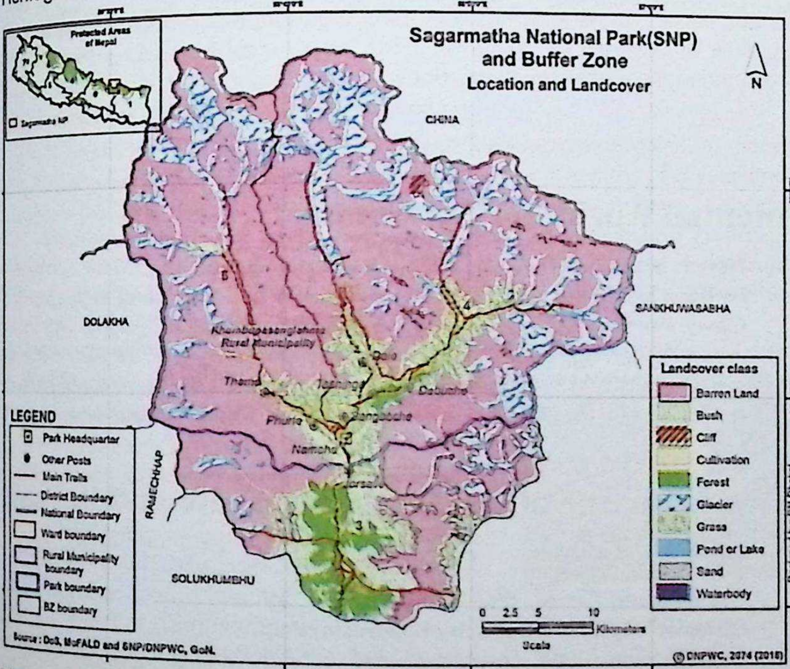
In late January, local villagers are allowed to cut thatch grasses to meet their needs, which offers a better viewing of wildlife to visitors. Also, between September and November, and February and April, migratory birds join the residential birds and create spectacular bird-watching opportunities. While the monsoon rains bring lush vegetation, most trees flower in late winter. The palash tree, known as the "flame of the forest", and the silk cotton tree have spectacular crimson flowers that can be seen from a distance.

Biodiversity: The Chitwan Valley is characterized by tropical and subtropical forests. Roughly 70 percent of park vegetative cover is Sal (Shorea robusta) forest, a moist deciduous vegetation type of the terai region. The remaining vegetation types include grassland, riverine forest, and Sal with Chir pine Pinus roxburghii. The latter occurs at the top of the Churia range. The riverine forests consist of Khair (Acacia catechu), Sissoo (Dalbergia sissoo), and Simal (Bombax ceiba). The grasslands are mainly located in the floodplains of the rivers and form a diverse and complex community with over 50 different types of grasses including the elephant grass (Saccharum spp.), renowned for its immense height. It can grow up to 8 meters in height.

Species Diversity: A total of 68 species of mammals, 56 species of herpetofauna, and 126 species of fish have been recorded in the park. The park is especially renowned for its protection of the horned Rhinoceros, Royal Bengal Tiger, and Gharial Crocodile. The park harbors not only the world's largest terrestrial mammal (wild elephant) but also the world's smallest terrestrial mammal (pygmy shrew). A total of 544 species of birds have been recorded so far including 22 globally threatened species including critically endangered Bengal Florican, Slender-billed Vulture, White-rumped Vulture, and Red-headed Vulture.

6.10 Sagarmatha National Park

Sagarmatha (Mt. Everest) National Park is spread over an area of 1,148 sq. km in 1976, of the Himalayan ecological zone in the Khumbu region of Nepal. The Park includes the upper catchments areas of the Dudhkoshi and Bhotehoshi Rivers and is largely composed of rugged terrain and gorges of the high Himalayas ranging from 2,845m at Monjo to the top of the world's highest Himal - Sagarmatha at 8,848m above the sea level. Other peaks above 6,000m are Lhotse, Cho Oyu, Thamserku. Nuptse, Amadablam and Pumori, The famed Sherpa people, whose lives are interwoven with the teachings of Buddhism, live in the region. The renowned Tengboche and other monasteries are common gathering places to celebrate religious festivals such as Dumje and Mane Rumdu. In addition to Tengboche, Thame, Khumjung and Pangboche are some other famous monasteries. For its superlative natural characteristics, UNESCO listed SNP as a World Heritage Site in 1979.


Sagarmatha National Park(SNP)
and Buffer Zone
Location and Landcover
N
Protected Areas of Nepal
Sagarmatha NP
CHINA
DOLAKHA
SANKHUWASABHA
RAMECHHAP
SOLUKHUMBU
Khumbupasanglahmu Rural Municipality
Thame
Dole
Phurte
Pangboche
Namche
Jorsale
Debuche
1
2
3
4
5
LEGEND
Park Headquarter
Other Posts
Main Trails
District Boundary
National Boundary
Ward boundary
Rural Municipality boundary
Park boundary
BZ boundary
Landcover class
Barren Land
Bush
Cliff
Cultivation
Forest
Glacier
Grass
Pond or Lake
Sand
Waterbody
0 2.5 5 10
Kilometers
Scale
Designed by: Bit Dhakal

Source : DoS, MoFALD and SNP/DNPWC, GoN.

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Flora and Fauna: The vegetation found at the lower altitude of the park include pine and hemlock forests, while fir, juniper, birch and rhododendron, scrub and alpine plant communities are common at the higher altitude. The park is home to the red panda, snow leopard, musk deer, Himalayan tahr, marten, Himalayan mouse hare (pika) and over 118 species of bird including the Impeyan pheasant, snow cock, blood pheasant, red billed cough etc.

Buffer Zone: Government of Nepal has declared a buffer zone in and around the park in 2002 with the objective of reducing biotic pressure in the slow growing vegetation. The government has also made a provision of plowing back 30 - 50 percent the revenue earned by the park to community development activities in the buffers zone. In collaboration with local people it aims to conserve biodiversity in the region. Popular Trekking Routes The trek from Namche to Kala Pathar is very popular. The Gokyo Lake and Chukung valleys also provide spectacular views. The Thame Valley is popular for Sherpa culture while Phortse is famous for wildlife viewing. There are some high passes worth crossing over. However, the trekkers must have a guide and proper equipment for the trek.

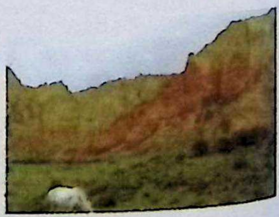
Chapter

7 POTENTIAL WORLD HERITAGE SITES

Potential World Heritage Sites

Nepal has twice placed various national heritages on the unlikely world heritage list: in the year 2008 AD. and 1996 AD. According to the appeal of the Government of Nepal, Lumbini, the birthplace of Lor d Buddha, was included in the world heritage list with due process in 1997 AD. In 1996 AD., it was listed as a potential world heritage site. In addition, the following national heritage sites continue to be included on the potential list of world heritage (*www.unesco.org*):

7.1 Muktinath Valley of Mustang's cave architecture (May 23, 1996)



The Mustang Caves, also known as the Sky Caves of Nepal, are a group of approximately 10,000 man-made caves that are carved into the sides of valleys in Nepal's Mustang District. These stacked caves have been explored by several groups of archaeologists and researchers, and skeletons and partially mummified human bodies that are between 2,000 and 3,000 years old have been discovered. Conservators and archaeologists have also discovered valuable Buddhist paintings, sculptures, manuscripts, and numerous artifacts from the 12th to 14th centuries in these caves. In Upper Mustang, the caves are situated on the steep valley walls close to the Kali Gandaki River. These caves have been the subject of ongoing research efforts, but no one knows for sure who built them or why. Since 1996, the location has been listed as a UNESCO tentative site.

The Kingdom of Lo was formerly Mustang, and its capital was Lo Manthang in northern Nepal. Nepal annexed the kingdom at the end of the 18th century. Due to its relative isolation from the outside world and the fact that the majority of the population still speaks traditional Tibetic languages, Upper Mustang is one of the most preserved regions in the world. It was a restricted demilitarized area until 1992. Mustang's monarchy ended on Oct.7, 2008, when Nepal became a federal democratic republic on orders from the Nepali government.

7.2 The vernacular village of Khokana and its mustard-oil seed industrial past (May 23, 1996)

The medieval village of Khokana has a long history in the mustard-oil seed business. The mustard seeds are crushed with a heavy wooden beam during the process to extract the oil. There are also a lot of temples and ponds in the town.

Bungamati/Khokana, a classical medieval village which lies across the Bagamati River from Chobar, dominated by huge Shikhara, Rato Machhindranath temple of its major attraction, exploring the pedestrian-only street is great way to pass few hours and tourist have yet to arrive enmasse, so we have to walk gently though the town. Many locals work as woodcarvers and there are numerous craft workshops and showrooms around village.

It is believed that Bungmati is birth place of Rato Macchindranth, the patron of Patan who live in Rato Machhindranath temple for six months of a year and rest of time the deity resides in Rato Machhindranath temple in Patan. Other sights to visit around village are Bungamati Culture Museum, Dey Pukha *(central pond)* and Karya Binak Temple on the way to Khokana. The temple is dedicated to Hindu god Ganesha.

The legend behind the name Bungamati

Bungamati holds an interesting tale behind its identification. Kapil Bajracharya, Rato Machhindranath's priest, also referred as a panneju explained, "During Bhaktapur's Narendra Dev Malla's regime, Bhaktapur, and the neighboring kingdoms of the Kathmandu Valley were suffering from famine, as a result of a 12-year-long drought. Seeking a solution to the problem, King Narendra Dev called on his astrologers, who said that Lord Gorakhnath was the reason behind the drought. They said he had captured all the snakes of the valley, and was sitting on top of them at Mirgasthali." Bajracharya mentioned that it was only after Rato Macchindranath was brought in front of Gorakhnath that the latter stood to pay homage resulting in the snakes to escape, consequently ending the drought.

Rato Machhindranath's journey to Kathmandu, however, consisted of a lot of struggles, including the reluctance of Demon King Shashi's forbiddance of letting the deity travel to an unknown land. The priest resorted to a tantric ritual that transferred the soul of Rato Machhindranath into a bee, leaving his physical body at Kamaru Kamakhya, Assam. However, the demons, led by the deity's father, realized that the soul was not present in its physical body. The agitated demon king confronted the travelers who had come to take Rato Machhindranath, which then led to a fight.

In hopes of gaining additional power to tackle the demon king, the priest summoned on Astamatrika, who provided them with five Bhairavs – Haygriv Bhairav, Swet Bhairav, Samhar Bhairav, Krodha Bhairav, and Chandra Bhairav. After defeating the demons, the travelers finally reached the present-day Bungamati. The dogs, carriers of the Bhairavs, cried out "bung" three times upon arriving Bungamati. That is how Bungamati is believed to have gotten its name.

a. **Machhindranath Temple:** Bungadeya being a primordial rain god, who was later identified with the benevolent Aryavalokiteshvara. Machhindranath is also known by the name of "Karunamaya" meaning an embodiment of love and kindness like a mother figure. While Bungamati Newa people refer to Machhindranath as Bungadeya, Newas from other parts of the valley use the name Karunamaya to refer to Machhindranath. The god of Bungamati and Patan is also identified as Raktapadmapani Lokeshvara and Aryavalokiteshvara.

b. **Hayangriva Bhairab Temple:** Hayangriva is chief Bhairav among all the ancient Bhairavs of Kathmandu Valley. The protector and ancestor god of Bungamati is Hayangriva Bhairav.

There is no written record of when this temple was established, but the Salivanjika tundal in the temple before the demolition indicates the existence of this temple since ancient times, as it shows pre-medieval art. The copperplate and stone tablets of the Malla period mentioned in the context of repair and restoration have been found. In Kirati settlements, the concept of ancestor god is found. The scenario of arrival of Bundya Karunamay: Led by Hayangriva Bhairav of Bungamati, Svet Bhairav of Lubhu, Krodh Bhairav of Harisiddhi, Sanhar *(Tika)* Bhairav of Lele and Chandra Bhairav of Patan-Ikhalakhu to Nepalmandal proves that Hayangriva Bhairav existed when Machhindranath was brought here.

c. **Manakamana Temple or Aju Bhairav Temple:** Bungamati is also homeabode of Goddess Manakamana. People believe that Manakamana is in Gorkha district, but the fact is the original Manakamana is in Bungamati. It is said that upper part of the body of Goddess above navel is in Bungamati and lower part of the body below navel is in Gorkha.

d. **Shristikanta Lokeshvara Temple:** Bungamati is the birthplace of Shristikanta Lokeshvara, the god attributed to the creation *(shristi)* of overall living entities of the world.

There is ample of evidences that shows Bungamati as the foremost settlement of Kathmandu Valley, and one of the reason is it is the home abode of Shristikanta Lokeshvara who created existence of Nepa Valley.

e. **Karyabinayak Temple:** Many people believe that Bungamati, as well as Karya Binayak, protects Khokana town. Similar to Jal Binayak, it is said that he served as a guardian for the holy rain-giving Nagas who lived in the Tau Daha lake.

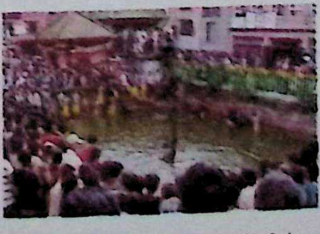
A common alternative name for Ganesh, the God with the elephant head, is Binayak. He is worshipped first on almost all religious and auspicious occasions because it is believed that he is the son of Lord Shiva and can bring good fortune. This one, Karya Binayak, means "Work Ganesh" because Karya means "work" and Binayak means "Ganesh." People frequently worship Karya Binayak first before starting any new project, work, or endeavor. Tuesday and Saturday are considered well days to visit the temple, guided by faith.

It has a long and illustrious history associated with the most revered god, Rato Machhendranath. When a 12-year drought ravaged the Kathmandu Valley and killed thousands of people, the Kings of all three cities worked together to find a solution. Machindranath, Gorakhnath's guru, was brought to the valley to get Gorakhnath to let go of all nine holy serpents that were supposed to bring rain to the valley. Under meditating Gorakhnath, who used the nine serpents as a cushion, they were trapped. According to the Gopal ancestry records, the dominant ethnic group of the time, Karya Binayak was established to ensure the successful completion of the Rato-Machindranath temple, which was about to begin.

A ceremony is held each year on Mangsir Purnima, a full moon night in the month of Mangshir in the Nepali calendar, during which both Rato Machindranath and Karya Binayak must be worshipped on the same auspicious day and time. In Bungamati, you can watch the liturgy. After being brought to Rato Machindranath, the Karya Binayak is rotated three times around the temple before being taken to the Priest's house. The Jatra has come to an end, as evidenced by this.

The temple is small but artistic, with bells on all of its facades and two metal flags on either side of the door to give it a more vintage appearance. Not to mention that every Ganesh temple has a rodent, Ganesh's vehicle, facing the shrine brightly in the courtyard. This rodent is recognizable even from a distance.

f. **Rudryani Temple:** Rudryani Temple is a dominant three-storeyed temple designed in pagoda style and is said to be built by king Amara Malla. These goddesses have been established here according to the important message of this king in his dream to settle seven hundred houses in this khokana and establish Rudrayani Devi. Inside the temple, there are idols of 11 deities including Mahakali, Kali and Ganesh on the upper floor. There is also a temple of Shrikhand where garlic is not offered. There is a deity stone which is said to be the perfect stone of the goddess. It is considered as of Mahadev's Ardhangini. Local devotees worship this goddess as a family goddess. In the month of Oct., every year Rudryani Jatra is performed in this temple. And the Jatra lasts for 7 Days.



8. **De Pukhu:** It is a rectangular pond where on the occasion of Janai Purnima the goat is drowned inside the pond and sacrifice in the name of god Rudryani. It is situated in Chwe Lachi Square, Khokana. The tradition of the festival is believed to have begun around the 12th century. According to folklore, as the number of deaths by slipping and falling into the pond rose, the belief that an angry supernatural being inhabited the pond began to take hold.

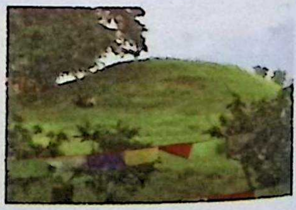
Consequently, the festival begun with sacrifices of a virgin goat once a year to the demon or angry godthat resides in the pond, so that people using the pond are spared for the rest of the year. The festival is celebrated annually the day after Gaijatra, which is mid-August by the Newar community in and around the ancient village of Khokana.

Young men compete for the possession of the carcass of the goat that was sacrificed by drowning in the pond. In the beginning one jump on the pond with goat. then other young men from various communities in and around Khokana join him on this pond. They work together to prevent the goat from escaping. While the group triy to drown the goat, the youths also bite her with their teeth, and attempt to rip her apart with their bare hands. The goat is reported to struggle for as long as forty minutes before she dies. After the death of the goat Youths from different communities struggle to capture a goat. then winner group earn the privilege of the religious leading. The youths that win lead a procession out of the pond, concluding the ritual sacrifice.

h. **Jitapur Mandap:** It's a place where the Khat of the Rudryani is placed on the occasion of Jatra. In the Newari language, the place is known as 'Gaa-cha'. People also rest here and observe different social activities like cultural processions and religious performances.

7.3 Ramagrama, Lord Buddha's relic stupa

(May 23, 1996)



One of the eight locations where Buddha's relics were placed after his cremation is said to be the Ramagrama Stupa. The only one that has not been opened is this one.

Ramgram Nawalparasi is an important area where the remains of Gautama Buddha are kept. The area located three km south of the headquarters Parasi is a historical, archeological and religious place. About 80 ft. in width, 90 ft. in length and 30 ft. in height, Ramgram Stupa houses the relics of Gautama Buddha after Mahaparinirvana *(death)*. Gautama Buddha's parents were from two different mahajanapadas *(kingdoms)* of the Solar dynasty his father *(Suddhodana)* belonged to the Shakya kingdom, while his mother *(Maya)* was from the Koliya kingdom. According to Buddhist texts, after the Mahaparinirvana of the Buddha, after a dispute over who would take the stone, it was given to the eight surrounding kingdoms of Magadha, Vaishali, Kapilavastu, Allakappa, Vaipdeep, Pava, Kushinagar and Ramgram. Later, King Ashoka of Magadha collected the treasures of all the kingdoms to build a huge stupa, but it is believed that elephants and snakes protected Ramagram. Some 300 years later, Emperor Ashoka opened seven of these stupas and removed the Buddha relics *(his goal was to redistribute the relics into 84,000 stupas which he planned to construct throughout the Maurya Empire)*. According to legend, the serpent king was guarding the Ramagrama stupa and prevented Ashoka from unearthing the relic.

7.4 Panauti's early medieval architecture complex (May 23, 1996)

In 1996, the early medieval Panauti architectural complex was included on UNESCO's tentative lists of World Heritage Sites. Despite this, nearly three decades later, it has yet to be added to the official World Heritage List.

Panauti is Situated about 6km. south-east from Banepa, the beautiful village of Panauti is located between Punyemati and Roshi Khola. It is said that the then king Ananda Deva installed four dikapalas *(guardian deities)* in four directions and founded Panauti by uniting the then scattered small villages with seven hundred people in Kaligat in the year *(1006 AD.)*.

The local people believe that the Basuki Naga *(serpent deity)* has occupied the area of Panauti to protect them from evils and keep them safe. Hence, people are not allowed to use dhiki as the sound might disturb the sleep of the deity. It is also believed that the village itself rests upon one which is why not a single house was broke or dismantled during the great earthquake in 1990 BS. (1934 AD.). It is also one of the very important trade centers lying next to Banepa as it lies in a small valley surrounded by the villages. However, most of the people here are involved into farming.

Panauti was founded by Ananta Malla (1274-1310) AD.; others believe that there is a golden scripture dated 1385, which is located within the Indreshwar temple stating that King Harisingh Dev founded the town.

a. Story legend

At Trivenighat, the confluence of three rivers, it is believed that the Padmavati river flows secretly, except for Punyamata and Roshi rivers. Just like the Saraswati mission river flows in disguise at the confluence of the Ganges and Yamuna rivers in Prayag, India, Roshi in Panauti is considered to be Rudravati river, the Poonyanamata river is considered to be Lilavati and the river that flows under Brahmayani temple in disguise is considered to be Padyamavati.

As explained in Skandapurana, the creator Parabrahma created the beauty 'Ahilya' and entrusted it to Rishi Gautama who could control the ten senses in the form of a nose. When he returned after bathing, he came to know that Ahilya had been deprived of his sattiva by Indra. After the angry sage cursed him to produce the object that he craved the most, thousands of yoni sin marks appeared on Indra's body. It is said that the sage cursed Ahilya to become a stone after Sattva Haran, and after being in a state of mindlessness like a stone, in the Treta Yuga, the noble man Ramachandra was born and after touching his feet, Ahilya's curse was lifted.

Ahilya *(Shila)* located at the northeast corner of the Indreshwar Mahadev Temple at Panauti is considered as the oldest temple with skill after Kasthamandapa of Kathmandu. There is a popular belief that the Makar Mela has been going on continuously ever since Devaraj Indra Panauti, who had a vagina all over his body, became free from sin by doing penance and devotion to 'Shri Mahadev' for 12 years.

According to another legend, when there was a famine in Patan and Panauti after a great drought, Tantrics from both places came to Phulchoki Mai to pray and ask for water. After the competition to carry water between the two regions, Fulcho's mother said that she would give a boon to the first to offer silver and gold flowers. After this, the tantrik of Patan with gold and silver made those flowers, while the tantrik of Panauti offered mustard and radish flowers *(looking like gold and silver)* stating that he did not know Kaligarh. Fulcho's mother was happy to say that there is a lack of water for those who cultivate radish, mustard and greens than Patan, which is famous for gold and silver, and sent water to Panauti.

After 6 years, after making gold and silver flowers and offering them to Fulchoki Mata, the mother sent half of the water to Godavari after telling them that they should also get boons. After this, it is believed that Godavari Mela is held every 12 years and Makar Mela is held every 12/12 years. In the Triveni Sangam of Panauti, where there are religious activities from birth to death, every year in the month of January, Madhavanarayan deity is brought here in Sankhu and Bhaktapur and kept for two days.

b. Indreshwar Mahadev Temple

Panauti's most famous temple is set in a vast courtyard full of statuary in the middle of the isthmus between the two rivers. Topped by a three-storey pagoda roof, the temple is a magnificent piece of Newari architecture. The first temple here was founded in 1294 but the shrine was rebuilt in its present form in the 15th century. The lingam enshrined here is said to have been created personally by Shiva.

The woodcarvings on the temple's windows, doorways and roof struts are particularly fine, and the erotic carvings here are subtle and romantic rather than pornographic.

To the south of the main temple is the rectangular Unamanta Bhairab Temple, with three faces peering out of the upstairs windows. Located within is a statue of Bhairab, accompanied by goddesses. A small, double-roofed Shiva temple stands in one corner of the courtyard, and a second shrine containing a huge black image of Vishnu as Narayan faces the temple from the west.

c. Unmatta Bhairava Temple

To the south of the Indreshwar Temple inside the same courtyard is the temple dedicated to Unmatta Bhairava. Now the fierce looking Bhairava is a deity indigenous to the Kathmandu Valley and predates Hindu and Buddhist infiltration. As Hinduism Inc increased its influence and started acquiring local gods, Bhairava is now considered a subsidiary or incarnation of Lord Shiva.

d. Tula Narayan Temple

To the east of the main Indreshwar Mahadev temple, lies the temple of Tula Narayan. It is dedicated to Narayan, the God that sustains the universe. The highlight of this temple is the nine feet tall statue of Narayan carved in smooth black stone. This beautiful statue dates back to 1382 AD. when King Jaya Singh Ramavardan is said to have constructed this temple along with performing a Tuladan, an offering of gold to the gods equal to your body weight.

e. Panauti Museum

At the entrance of the Indreshwar Temple complex, sits the Panauti Museum. The museum is small and only one room *(you'll need to pay admission to Indreshwar complex here)* but it holds an interesting collection of historical artifacts from the area with woodcarvings, brass and information about the town history. It even explained that ducks are a mascot of the town

f. Panauti Durbar Square

Panauti Durbar Square is not as prominent as the three durbar square of the valley and not very famous but it still is a historical monument of Nepal. There is also the king's palace in the durbar square, which is yet to be excavated to a larger extent to reveal more about Panauti. However, there are many artifacts and remnants of the palace such as stone taps, bricks, water wells, and coins.

g. Bansha Gopal Temple

Bansha Gopal Temple also known as Krishna Temple or Radha Krishna Temple, is situated at Triveni Ghat, the confluence of rivers at the eastern end of the town. This three storeyed temple is dedicated to Lord Krishna, who among a lot of other good things is most popular for his sixteen thousand girlfriends, eight wives, and one true love.

He is also known for the pranks, one of which is depicted in the wall close to this temple. This prank is called Bastra Haran in which Lord Krishna took the clothes of women who were taking a bath in a nearby river and carried them off to a tree. As the women urged Krishna to give back their clothes, he asked each of them to come out of the river and take their clothes one by one. Not seeing much of an option, each of the women or Gopis as they are called came out one by one and stood nude in front of Krishna upon which he gave their clothes back.

Again, there are various interpretations to this prank. There is the one which notes that since the Gopis coveted Krishna and wanted to marry him, this was his way of marrying all of these women without actually marrying them, for a woman only stands nude in front of her husband. If that sounded a bit ridiculous, the other interpretation is that this was Krishna's way of teaching the Gopis not to go into the river naked. Whatever the interpretation, we can be sure that had Krishna pulled off the prank now, it could land him in jail.

h. Brahmayani Temple

Across the river from the Bansha Gopal temple is the temple dedicated to Goddess Brahmayani, one of the Mother-Goddesses of the Kathmandu Valley.

She is also the presiding goddess of Panauti and during the Panauti Jatra, she gets a private chariot.

As you go inside the temple, you will possibly find that instead of a central deity or a statue, it is just a seemingly random collection of small statues loosely protected. Also, the door to this temple is always kept open. This is the case with all temples dedicated to Mother-Goddesses especially those associated with Tantric rituals. As they say, these deities have to be in contact with the natural elements.

i. Bhadrakali Temple

This temple dedicated to fierce goddess Bhadrakali is located in the central part of town and isn't exactly easy to find in the narrow alleys of Panauti. It is situated in a Bahal or traditional Newari courtyard, right beside regular homes. While its location seems rather homely, Bhadrakali is a deity as important to Panauti as Indreshwar Mahadev, Unmatta Bhairava, and Bhramayani. During the Panauti Jatra, chariots of all four of these deities are pulled, but more on that later.

j. Pashupati Temple

This Shiva temple in the middle of Panauti is built in the Shikhara style. This style of architecture while present in many places of Kathmandu is historically associated with Dravidian architecture. While Dravidians are currently limited to South India and Sri Lanka, their range presumably used to stretch all the way up north till the Himalayas.

k. Other Patis, Sattals and Temples

Patis or Sattals are public resting places and Panauti has quite a few of them. These used to be local hang out spots which doubled as resting places for pilgrims and merchants visiting Panauti. Some of the more popular ones standing today are Sohrakhutte Pati, Laam Pati, Ghat Sattal. In addition to the famous temples mentioned above, Panauti has a lot more. If you are dead set on seeing all of them then here is a list: Jaleshwor Mahadev, Badri Narayan Temple, Dhaneshwor Mahadev Temple, Ram Temple, Kedarnath Temple, Mukteshwor Mahadev Temple, Maneshsori Temple, Gorakhnath Temple,Madhav Narayan Temple, Sankat Narayan Temple, Shitala Mai Temple,Batsaladevi Temple, Matya Narayan Temple, Basuki Naag, PanchamukhiMahadev, Bhagwati Temple, Kaathganesh Temple and Dharmadhaatu Mahabihar.

7.5 Gorkha's medieval palace complex (May 23, 1996)

The Gorkha Palace complex, constructed in the 16th century by King Ram Shah of Gorkha, exemplifies traditional Nepalese architecture. Situated atop a hill and boasts unique monuments like the medieval palace, Gorakhnath cave, and Kalika temple. This magnificent structure held multiple roles, functioning as a fort, a palace, and a temple. It was within the walls of this historical palace that Prithvi Narayan Shah, who later became the first King of unified Nepal, was crowned the King of Gorkha.

Gorkha, a historically rich district in Nepal, is renowned for its profound cultural and historical heritage. Gorkha serves as a gateway to the mystical history of Nepal and offers a deep dive into the origins of the modern Nepali state.

a. Ranipokhari

Ranipokhari is a tranquil pond situated in the heart of Gorkha. This serene spot is surrounded by lush greenery, making it an ideal location for picnics and relaxation. The pond's still waters reflect the surrounding trees and sky, creating a picturesque setting that soothes the soul. Visitors often come here to enjoy the peaceful environment, meditate, and take leisurely walks along the pond's perimeter. Ranipokhari stands as a symbol of natural beauty amidst the historical richness of Gorkha.

b. Rameshwor Temple

The Rameshwor Temple, dedicated to Lord Shiva, is a prominent Hindu temple known for its religious significance and beautiful architecture. The temple attracts devotees and tourists alike, who come to admire its intricate design and to participate in the religious rituals performed here. The serene environment and the spiritual aura of the temple make it a perfect place for meditation and reflection.

c. Murlidhar Narayan Temple

The Murlidhar Narayan Temple is a significant religious site in Gorkha, dedicated to Lord Krishna. This temple is known for its stunning architecture and the spiritual ambiance it offers to devotees and visitors. The temple complex, adorned with intricate carvings and sculptures, showcases the artistic prowess of the craftsmen from bygone eras. Pilgrims flock to this temple to offer prayers and seek blessings, making it a vibrant hub of religious activity in Gorkha.

d. Gorkha Museum

Located within the historic Gorkha Durbar (Palace), the Gorkha Museum is a treasure trove of artifacts that narrate the history and culture of the region. The museum houses an extensive collection of weapons, tools, traditional attire, and historical documents related to the Gorkha Kingdom. Visitors can explore the various exhibits to gain insights into the military strategies, daily life, and cultural practices of the past. The museum provides a comprehensive overview of the region's heritage, making it a must-visit for history enthusiasts.

e. Satipipal

Satipipal is a sacred pipal tree with immense religious importance in Gorkha. Locals believe that the tree is a manifestation of divinity, and many come here to offer prayers and seek blessings. The site is also a popular spot for meditation, where the tranquil surroundings enhance the spiritual experience. The tree stands as a testament to the deep-rooted religious beliefs and practices of the people of Gorkha.

f. Tallo Kot

Tallo Kot is an ancient fort that provides insights into the military strategies of the Gorkha Kingdom. The fort, with its strategic location and stunning views of the surrounding landscapes, showcases the architectural prowess of the past. Exploring Tallo Kot offers visitors a glimpse into the historical defense mechanisms and the lifestyle of the soldiers who once guarded this region. The fort is a significant historical landmark that adds to the rich tapestry of Gorkha's heritage.

g. Naya Chautari

Naya Chautari, also known as Ramshaha, is a traditional resting place with a shaded platform where travelers can take a break. It was often used by locals as a meeting spot. During the time of Ram Shaha, it was a place where he spoke about justice, rules, regulations, and moral behavior to the people. It offers a glimpse into the traditional lifestyle and communal culture of Gorkha. Visitors can see the daily activities and interactions of the local people and learn about their customs and social practices.

h. Ganesh Mandir

The Ganesh Mandir, dedicated to standing position of Lord Ganesh, the elephant-headed god of wisdom and prosperity, is a peaceful place for worship and meditation. The temple's serene environment and spiritual ambiance attract devotees who come to seek blessings and to meditate. The temple is a significant religious site in Gorkha, reflecting the deep spiritual beliefs of the local community.

i. Kulain Than

Kulain than is another significant religious site of Shah family at Gorkha, known for its spiritual ambiance and historical importance. Visitors often come here to experience the tranquil environment and to participate in the religious activities that take place. The site holds historical and cultural significance, adding to the rich religious heritage of Gorkha.

j. Sital Pati

Sital pati is a cool and shaded rest area, perfect for a short respite during a tour in Present. Known for its pleasant environment and scenic views, it provides a relaxing spot for visitors to take a break and enjoy the natural beauty of the surroundings. The area is often frequented by locals and tourists alike who come to unwind and appreciate the serene landscape.

k. Kalika Temple

The Kalika Temple, dedicated to Goddess Kali, is located on a hilltop and is famous for its spiritual significance and the panoramic views it offers of the surrounding valleys. The temple attracts pilgrims who come to worship and seek blessings from the fierce deity. The journey to the temple is an adventure in itself, with the scenic vistas adding to the spiritual experience.

l. Majhkot/Gorkha Durbar

The Majhkot or Gorkha Durbar is the historical palace complex of the Gorkha Kingdom. It is an architectural marvel that provides a deep dive into the history and culture of the region. The Durbar is also the birthplace of King Prithvi Narayan Shah, who unified Nepal. Exploring the palace complex offers visitors a glimpse into the royal heritage and the historical significance of Gorkha.

m. Gorakhnath Cave

The Gorakhnath Cave is a sacred site dedicated to the sage Gorakhnath physical and spiritual disciplines of Hatha Yoga. It is locate ten meters down the southern side of Gorkha Palace. The temple is visit with great devotion and it is consider to be the holy pilgrimage Site.So that this temple is good place to visit. The area is very clean. The temple is decorate with colourful lights at night which looks beautiful. But Goraknath cave is also the another attraction for the tourist. Many people come to visit the Gorakhnath Cave. Mostly on the day of Baisakh Purnima and a great fare is organize at that time. Those people who beliefs in Hindiusm goes there on this day. Mostly this area is famous for the pilgrimage tour.

n. Place to Make Roat

This traditional spot in Gorkha is where the local delicacy 'Roat' (a type of sweet bread) is prepared. Visitors can witness the preparation process and taste this authentic Gorkha cuisine. The experience offers a unique insight into the culinary traditions of the region, allowing tourists to savor the flavors of local culture.

o. Meeting Hall

The Meeting Hall in Gorkha is a central location where community meetings and events are held. It reflects the communal culture of the region and serves as a hub for social and cultural activities. Visitors can learn about the local governance, communal decision-making processes, and the social dynamics of Gorkha by observing or participating in events held here.

p. Shivalaya Siddha Paila

Shivalaya Siddha Paila is a revered temple complex that is a significant pilgrimage site for followers of Hinduism. Known for its spiritual atmosphere and ancient architecture, the complex attracts devotees and tourists alike. The site offers a deep spiritual experience and a glimpse into the religious heritage of Gorkha.

q. **Upallo Kot**

Upallo Kot is another ancient fort offering historical insights and breathtaking views of the landscape. It served as a strategic lookout point. Visitors can explore the ruins and imagine the historical significance of this fort, adding to their understanding of the military strategies and architectural brilliance of the Gorkha Kingdom.

r. **Bajrabhairab Temple**

The Bajrabhairab Temple, dedicated to the fierce deity Bajrabhairab, is an important site for worship in Gorkha. The temple is known for its intricate carvings and religious significance. Devotees come to offer prayers and seek blessings, making it a vibrant center of religious activity. The temple's architecture and spiritual ambiance attract both devotees and tourists.

s. **Bhimshen Park**

Bhimshen Park is a beautifully maintained park that provides a perfect spot for relaxation and recreation. Named after Bhimsen, first primeminister of Nepal, the park offers scenic views and a peaceful environment. Visitors can enjoy leisurely walks, picnics, and the natural beauty of the park, making it a popular spot for both locals and tourists.

7.6 The ancient Shakya Kingdom's archaeological remains at Tilaurakot (May 23, 1996)

The archaeological remains of the Shakya Kingdom's ancient city Kapilavastu can be found in Tilaurakot. Here, Gautama Buddha lived for 29 years. The remains include three palaces, one of which belonged to Gautama Buddha's

a. **Tilaurakot**

Tilaurakot is the place where Siddhartha Gautama spent 29 years of his life at a distance of about 28 km. from Lumbini. Experts from Nepal and different countries will participate in the conference, says Himal Upreti, senior archeology officer on behalf of the Department of Archaeology. With the aim of collecting the necessary evidence to list the area in the World Heritage List, the department has repeatedly excavated Lumbini with the involvement of Durham University, UK, federal government and experts. As the necessary evidence has been collected, the area will soon be listed in the World Heritage List, according to the petitioner.Although it is an important place, most of the tourists who come to Lumbini do not reach the holy place.There is not enough tourist infrastructure here, so the tourists who go there often return disappointed. Tourists who come to Tilaurakot return after seeing the western and eastern gates and the Raj Prasad in the middle. Dhamnihawa Stupa is at a distance of seven hundred meters from Tilaurakot Palace. Not many people know about the stupa which is the burial place of Suddhodana and Mayadevi.

b. Gotihwa

Gotihwa is the birthplace of Krakuchanda Buddha, who was born in Nepal, at a distance of seven km from Tilaurakot. There are ruins of a broken Ashoka pillar and an ancient stupa at that place. Although the government of Lumbini state has established a statue of Krakuchand here, due to lack of proper publicity, tourists have not come here. Even though there is a paved road to reach here, the tourists who come to spend time wandering around or do spiritual activities do not have the infrastructure, but they return in a short time.

c. Niglihwa

Another Buddha born in Nepal, Niglihwa, the birthplace of Kanakamuni, is nine km away from Tilaurakot. There are broken pieces of Ashoka pillar and Niglisagar pond here. The inscription engraved on this pillar proves the fact that Kanaka Muni Buddha was born at this place. Apart from the installation of the idol of Kanak by the Lumbini state government, no tourist activities have been done here. Tourists do not come here due to lack of tourism infrastructure. Close to Niglihwa is Kanakmuni Buddha's home town Arorakot where there are ancient ruins.

d. Sagarhawa

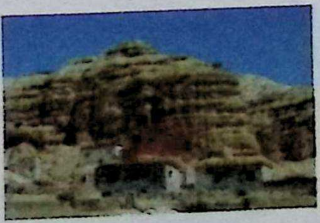
Sagarhawa is at a distance of eight km from Tilaurakot, where thousands of Shakyas were massacred, there are now some ruins and a pond. Dr. A. Fuhrer excavated at that place in 1897 and brought out relics and stupas of the Buddhist era. Upreti, a senior archeological officer on behalf of the department, says that for the protection of the archaeological heritage here, the 58 bigha land in the forest area has been brought under the ownership of the development fund. A security wall has also been installed in this area.

e. Negrodharma

Nigrodharam is an important place where Siddhartha Buddha met his father Suddhodhana and his other mother Prajapati Gautami, his wife Yashodhara and his son Rahul when he first came to the capital after attaining enlightenment. This place is 28 km. southwest of Lumbini and 6 km. from Tilaurakot. There are three stupas of archeological and religious importance and each pond and well.

7.7 The Earthen Walled Medieval City of Lho Manthang

(30 January 2008)



In the 15th century, the capital of the former Kingdom of Lo, Lo Manthang, was built on a plateau 3800 meters above sea level. The settlement is on an ancient trade route that runs alongside the Himalayan-cut Kali Gandaki River. A 6-meter-tall earthen wall with square towers or dzong on the corners surrounds the settlement. A small community of earthen structures is contained within the walls. The palace and monasteries of Jampa Lakhang and Thupchen Lakhang, both of which date back to the 15th century, and the monastery of Choede Lakhang, which dates back to the 18th century, are the primary structures that can be found within the walls. Within the settlement and along the circumambulatory path directly outside the wall, there are a number of rows of chhortens and mane walls.

The people who live in Lo Manthang, the Lobas, are culturally and ethnically very similar to Tibetans from Western and Central Tibet. The Sakyapa practices of Tibetan Buddhism have a significant impact on the culture, and many of the ancient festivals, rituals, and ceremonies are still observed today.

7.8 Kirtipur's Medieval Settlement (30 January 2008)

The Kathmandu Valley is home to the medieval Newari settlement of Kirtipur. It has a well-kept historic center. One of its most well-known landmarks is the three-story Bagh Bhairab temple, which is dedicated to the destroyer-guardian god Bhairab.

Kirtipur is an ancient city in Nepal. It is located in south-west of the Kathmandu. The name Kirtipur comes from Kirti *(Glory)* and pur *(city)*. It is also said that once a queen named 'Kirti' ruled over this place so, it might have been named after same queen since 'pur' means city, and it states Kirtipur means city of 'Kirti'. Originally a Newari foundation, Kirtipur is still a centre of Newari culture.

Chilancho Bihar is located in the eastern part of Kirtipur which is shaped like a lamb, in the middle there is a temple of Baghbhairav and in the west there is a temple of Umamaheshwar. The locals identify the eastern part as the Buddhist religious area and the western part as the Hindu religious area for the sake of religious tolerance.

a. Chilancho Vihar

This monastery is situated on the eastern side of Kirtipur. In Newar language, the word Chilan means immortal and the word Cho means Hill. Therefore, its literal meaning is the immortal god situated on the hill. It was turned into a monastery in 1515 by Jagatpal varma, who used to live at Pim Bahal of Patan, and who was very powerful during the regime of King Ratna Malla of Kathmandu. But the Chaitya is thought to have been built by Samrat Ashok of India. According to the chronicle used by Daniel Wright, who wrote the History of Nepal hundred years ago. When Samrat Ashok came to Kathmandu, he established a Stupa also at Kirtipur.

There is a house of a guthi for Vajracharyas which is known as Agan-Chhen, the inner sanctum or sacred room maintained by Buddhist Tantric worshippers and in which there is a statue of Buddha. There are also some small Chaityas around the monastery, which is situated on the top of the area. The Vajracharyas, newar Priests, live around this monastery.

Near the Chaitya, there are stone images of Khadga Vir and Vajra Vir, two elephants, one Dharma Dhatu mandal of Nepal era 789 and the other big bell dated Nepal era 876. Aaround this Chaitya there are some deities – Vairochana, Achyovya, Padmapani Lokeshwara, tara Devi-4, Ratna Sambhava Amitabha and Amogha Siddhi.

b. Baghbhairava temple

The Baghbhairav temple spread in the middle of Kirtipur hill is the largest and most important temple in this area. It is a pagoda-style three-storied temple, the upper roof of which is metal, and the two lower roofs are covered with thatched roofs. There are 11 at the top of the temple, 18 in the middle and 18 at the bottom. Scenes from ancient Mahabharata and Ramayana can be seen on the temple floor.

It is mentioned in the Gopal Raj genealogy made by King Shivdev III between Nepal Samvat 219-246 (AD. 1099-1126). The temple of Baghbhairav, which is believed to have been built with the establishment of Kirtipur city, is believed to have a history of about 900 years. In the month of Nepal Samvat 635 Kattik, Mahapatra Jagatpal Varma of Patan has done a grand restoration of the temple. After that, 43 years after Prithvi Narayan Shah conquered the Nepal Valley, in Nepal Samvat 923, it is mentioned that Ran Bahadur Shah's daughter-in-law restored Baghbhairav by hand.

According to legend and folklore, in ancient times there was a forest where the present temple is. Shepherd children who went to graze sheep and goats in the steep forest of the north created a tiger statue while making various clay sculptures. After the tiger statue was made, he went to look for leaves to make a suitable tongue. At that time, Bhairava appeared in the tiger statue and ate the sheep and goats there and when they returned with the leaves, they did not see their sheep and they started crying.

Later, when they saw blood on the mouth of the tiger statue they had made, they did not put their tongue on the statue in anger saying that the same tiger had eaten their sheep and goats. There is a legend that later they built a temple and kept the idol saying that God was born in the idol. On the basis of that legend, even today, it is believed that the statue of Baghbhairav does not have a tongue.

c. Uma Maheshwar

Uma Maheshwar Temple, full of historical, religious and cultural significance, is located at the highest place in Kirtipur. Uma Maheshwar is also worshiped as Shankar Parvati. It is believed that in 1655 BS. King Siddhinar Singha Malla had this temple built for the worship of Lord Shiva and Parvati. This temple built in pagoda style has three floors. The wooden doors, pillars and beams are carved with artistic figures of various deities like Ashta Matrika and Ashta Bhairav. After opening the artistic door, you can see the stone statue of Uma Maheshwar. In the main north side of the temple there is a standing statue of Uma Maheshwar, while on the south side is Jagmaya, on the west side is Durga and on the east side is Saraswati Avasti. The idols of Bhimsen and Kubera have been installed in the temple as guardians.

7.9 Complex of the Nuwakot Palace (30 January 2008)

Nuwakot Palace Complex is on the ancient trade route from the Kathmandu Valley to Tibet. With fort-like characteristics, the palace was constructed in the Malla style. The Bhairab Temple is the most well-known temple and shrine in the Nuwakot Complex, which also includes the main Nuwakot Palace.

Durbar of Nuwakot: In the 18th century, Nuwakot Durbar was built by the Malla King. King Prithvi Narayan Shah built the seven-story Nuwakot palace and the surrounding structures after capturing the Nuwakot district from the Malla monarchs. He used Lalitpur laborers to build the structures, which are now regarded as Nepal's best architectural model. The buildings were expanded to encourage commerce with India and Tibet. The main palace, the Bhairab temple, and smaller temples and shrines are all constructed in the Malla style, separating the palace's architecture. This castle stands out most for its seven-story palace and Bhairab temple. Some of the other monuments in the area include the Taleju goddess, stone carvings and Taleju Bhawani. Here is the "RANGAMAHAL," a west-facing palace made of greasy bricks built as a place to relax for the three Malla rulers of the Kathmandu Valley.

Some of the traditional celebrations that are still held here include SindureJatra, Narayan Jatra, GaiJatra, ShipaiJatra, Devi Jatra, Lakhe dance, Fulpati and Krishna Janmashtami. In 2008, this landmark was submitted to UNESCO for consideration as a World Heritage Site. In close proximity to the palace's northern gate are the Taleju and Akash Bhairav temples. The first one is open twice a year for animal sacrifices. A stone copy of Akash Bhairav connects the divine temple's exterior to IndraChowk, a tranquil courtyard surrounded by historic buildings from which a stone-paved path lined with small shops leads back to the palace.

7.10 The Ram Janaki Temple (30 January 2008)

The current Ram Janaki Temple in Janakpur is said to be at the birthplace of Goddess Sita, Lord Rama's consort, according to Vedic literature. The region belonged to King Janak's realms, as described in the epic Ramayana. Hindus consider the Ram Janaki Temple to be one of their most sacred sites. There are a number of relics from the 11th and 12th centuries AD. Although the temple was built much later, its style is distinctive; a design that combines elements of fortification with classical and neo-classical elements in a unique environmental setting.

a. **Janakpur Dham:** Janakpur Dham is the birthplace of Janaki *(Goddess Sita)*, the consort of Rama. Janakpur Dham is one of the most important religious pilgrimage sites for the Hindu Devotees. One of the top attractions of Janakpur was built in 1898 AD. by Queen Brisabhanu Kunwar of Tikamgargh. It reflects a fine blend of Indo-Islamic architecture. The dome of the temple is designed in the fashion of a palace in Rajasthan. The doors are ornately decorated with silver. And it is said that the statue of Sita, the presiding deity of the temple, was found in the Sarya River near Ayodhya.

b. **Bibaha Mandap:** It is another important place of interest in Janakpur. Almost next door to the Janaki Mandir, this rather bizarre temple marks the spot where Rama and Sita were married. This is actually a pagoda built in the traditional Nepalese form. This pagoda was built to commemorate the wedding of Rama and Sita.

c. **Dhanushadham:** Dhanushadham, situated 18 km north-east of Janakpurdham, is believed to be the place where the broken remains of the divine Shiva bow fell after Ram broke it to obtain Sita's hand in marriage. A fossilized fragment of the broken piece is still believed to be present here. Every Sunday in the month of Magh *(January/February)*, a Makar Mela takes place a tradition that has been continued since Vedic times. Tens of thousands Hindu devotees from around the world flock here to pay homage to this place.

7.11 Dailekh's Bhurti Temple Complex (30 January 2008)

In the Dailekh district of western Nepal, the Bhurti Temple Complex is a ruin of ancient structures. There are 22 monuments in the complex. The temple complex's origin is unknown. The temple is thought to have been built during the reign of Shreebarma in 1465 BS., but there is no historical evidence or information about it. The temples have dry stone masonry in the Panchadeval and Shikhar styles, typical of western Malla architecture. The temple complex is surrounded by stone inscriptions. These temples do not hold any worship services at the moment.

Mythology holds that Pandavas spent a year in this region during the Mahabharata period after losing their nation and having to take 13 years of Banbas. Since 2008, the site has been under consideration for world heritage status.

7.12 The Rishikesh Complex of Ruru Kshetra (30 January 2008)

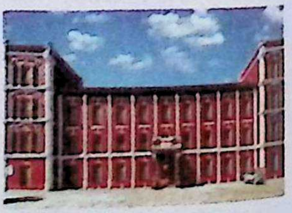
The ancient route to Muktinath and Damodar Kunda leads to the Hindu pilgrimage and crematory center mentioned in the mythological epics. The complex features a variety of architectural styles; typical temple complex from the medieval period, with sculptures from the Sen Period (the 15th to 18th centuries). Due to its close connection to the Rishikesh Complex, the medieval architecture and character of the nearby settlement of Ridi have not changed. Fairs and festivals, ancient worship practices related to the propagation of Vedic rituals and culture, and the practice of Bhaktini Amas *(Female Mendicants)* are still preserved in Rishikesh's Ruru Kshetra.

7.13 The Sinja Valley (30 January 2008)

The capital city of the well-organized and influential Western Malla or Khasa Kingdom between the 12th and 14th centuries is found in Sinja Valley, according to archaeological evidence. The Khasa Kingdom broke up in the 14th century into the Baise, or Twenty-Two Kingdoms, which lasted until Nepal was unified in the late 18th century. The old settlement, temples *(Kanak Sundari and Tripura Sundari)* and old palaces have all been found through excavations. The ancient Malla gateway and steps of the settlement were surrounded by a remarkable ring of massive monolithic stone columns. The discovery of earthen pipes indicates a complex water supply system. Caves with cliff inscriptions and ancient votive Buddhist chaityas can be found across from the Hima River. Many of the stone Dewals, or temples, still follow the ancient rituals of the Masto, or shamans.

Nepali came from the Sinja Valley, where the earliest examples of the Devanagari script from the 13th century were found on the cliffs and in Dullu, which was nearby.

7.14 Tansen, a Medieval Town (30 January 2008)



Tansen, Palpa district's capital, is a typical traditional town in Western Nepal at 1372 meters above sea level on the Shreenagar hill's southern slope. Tansen's history began around the 11th century AD., when it was one of the twelve Magar-ruled territories that made up the Bara Magarat. The Newari traders and artisans who were well-known for their metal and dhaka *(cloth)* industries established the town as a hub for their trade. Tansen is evidence of the Newari people's living heritage and architecture.

From the 15th to18th centuries, various Sen Period ruins can be found. The Bhairab Temple, the Purankot Durbar, the Srinagar Durbar *(Fort)*, the Bansha Gopal, the Mukundeshwar Mahadev, the Amar Narayan Temple, the Ran-Ujjeshwari Bhagawati Temple, and the Tansen Durbar are just a few of the numerous monasteries, sculptures, and temples in the small town.

a. **Rana Ujeshwori Bhagwati temple:** It is located inside the Tansen Durbar square in Palpa district of Nepal. Ujirsinh Thapa's army, who vowed to build a temple if he defeated the British India Company/British Raj in Anglo-Nepali War (1872 BS.) with the use of his small army, succeeded in defeating the invaders in Jeetgarhi of Palpa. In this temple, a huge Rathayatra festival is celebrated every year on the day of Bhadra Krishna Navami as a symbol of victory.

b. **Amarnarayan Temple:** Amarnarayan Mandir is a very artistic temple built in 1963 BS. by Amarsingh Thapa near a beautiful garden and an unbroken spring of water. This temple is located at Tansen Narayan place. There is a tradition of staying awake on the day of Bhadra Krishna Ashtami and taking out chariots on the day of Navami. Guthi has also been arranged for the operation of the temple.

c. **Tansen Darbar:** West Commander General Pratap Shamsher for private purposes to conduct administrative work. Built in 1969 in British style, this palace had 4 floors, 63 rooms, 2 living rooms and 2 turrets. Most of the government offices were operating in this palace. After being damaged during the armed conflict, this palace has been rebuilt.

d. **Srinagar Danda:** After climbing north from Tansen Bazar, you will reach the picturesque Srinagar Danda, from where you can see the long range of snow, and hear the sullagaris. The serene atmosphere of this Srinagar hill at a height of 1492 meters above the sea level will delight everyone. Siddhivinayak Ganesha Temple is located on this hill and Purvapatti Srinagar Parilek Forest is there. There is a big and tall Buddha statue in this place. Statues of elephants and monkeys serving Buddha are also present in this place. From this place, one can observe the view of mountains, hills and flat plains of Terai, Madi Phant and Tansen market. A unique view of the early morning sunrise can be seen from this place. Currently, a view tower has been built on Srinagar Hill.

e. **Rani Mahal:** A two and half hour walk northwest from Ranighat Palace/ Tansen, this palace was built by General Khadgashamsher in memory of his queen Tejkumari. On the one hand, the foundation of the tower is in Kaligandaki, the very attractive 56 feet wide, 112 ft. high four storied building with water pond, temple, garden etc. inside the palace and the environment around it really brings joy to everyone's heart. Popularly known as Rani Mahal, this Ranighat palace is situated on the side of the holy river Kali Gandaki which flows in a northerly direction.

f. **Tansen Muldhoka:** This Muldhoka made of kathaikath, located in Shitalpati to the north from Darbar area, is considered as the biggest buggy door in Nepal.

g. **Tehbil Adda:** During the Rana period, the adda located within the Tansen Durbar area was the main base for the mobilization of Gowda's revenue. At that time, the revenue was collected from the various districts under Palpa Gowda and the Rawashwa operational bases in the headquarters Tansen and deposited into three keys.

h. **Khadga Stambha:** Khadgashamsher, who was stationed at Palpa Gaida, built the palace and the Muldhoka *(Baggidhoka)* and built pillars in front of the palace, behind and near the Muldhoka. It is an important pillar near the main gate. It is named Khadga Pillar after the name of Khadgashamsher. Its construction work V.No. Believed to be around 1950. It is also called Vijayastambha.

i. **Mandavya Temple Madi:** Mandabya Rishi's temple is located in the south Damkadan of Madiphant, which is the shrine of Mandabya Rishi. After Saint Mandbya Rishi was accused of being a thief, he returned the plate and beat him, he went to a place called Sarapkot, which is located east and south of Madiphant. Detailed information about this is mentioned in Padma Purana.

j. **Golghar:** The main square of Tansen Bazar, located in Sheetalpati *(Bhagwati Toll)*, is one of the attractions of Golghar Palpa.

7.15 Vajrayogini and Sankhu's early settlement (30 January 2008)

The Lichchhavi settlement of Sankhu, which existed from the 2nd to the 9th century AD., was located on the ancient trade route to Tibet in the northeast corner of the Kathmandu Valley. The narrow streets, public squares, and dispersed tiered temples and rest houses of the traditional Newari settlement still retain their medieval feel.

One and half kilometers to the north of Sankhu is the Vajrayogini temple complex, built in the middle of the 17th century on the slopes of hills. There are a number of monuments and freestanding statues surrounding the main tiered temple that is dedicated to the tantric goddess Vajrayogini.

The paved road beyond Boudha one of the old trade routes to Tibet rolls eastwards as far as Sankhu. It's still one of the valley's larger traditional Newari towns, but its location, in a rural corner hard up against the forested hills, gives it a pleasant backwater feel. There's an old bazaar area to the east of the main north south road, but the area is worth visiting mainly for its temple to Bajra Yogini, whose gilded roof glints from a grove of trees on the wooded hillside north of town.

Sankhu is also the site of the month-long worship to the God Madhav Narayan. The vrata *(fasting)* is a tribute to the God through fasting, meditation and ritual bathing by women and men too. It begins on the full moon of the Nepali month of Poush and ends on the full moon of the Nepali month of Magh.

a. **The Eight Gates:** The town used to have eight gates, at each entrances of the town. These gates became dilapidated and disappeared, but few were reconstructed namely the Bhau Dhwaha, Mhyamachaa Dhwakha, Dhunlla Dhwakha, Mahadyo Dhwakha and Naari Dhwakha. These gates used to have a paati *(resthouse)*, Dhunge dhara *(Water Spout; Nepali: dhunge/stone, dhara/tap or spout)* and ponds next to them but only a few still exist now.

b. **Swasthani Barta Mela:** A month-long worship to the God Madhav Narayan is done in Sankhu which is a Hindu festival based on the story of Swasthani. The vrata *(fasting)* is a tribute to the goddess through fasting, meditation and ritual bathing by women and men. It begins on the full moon of the Nepali month of Poush and ends on the full moon of the Nepali month of Magh. Men & women spend 30 days at the temple fasting, worshipping and meditating the god Madhav Narayan. It is believed anyone who perform this puja or fasting will have their wish granted.

Outside the temple, the riverbank of the Sali Nadi is thought to be the site where Goddess Parvati bathed during her month of meditations dedicated to Swasthani.

c. **Bajrayogini Temple:** Mt. Manichuda (2403m.), a holy mountain, lies in the North of the Sankhu. A lake also named Manichuda lies near the mountain. The temple of Vajrayogini (*Bajrayogini, Khadgayogini*), one of main identity of Sankhu, lies on the on middle of this hill.

Locally, in newari language, the goddess are known as 'Mhasukhwamaju' (*Nepal Bhasa*) means yellow faced Mistress and 'Hyaunkhwaamaju' (*Nepal Bhasa*) meansred faced Misstress.

The temple enshrines the main sacred representations of this site, Ugra-tara manifesting as Ekazati, which are said to give very powerful blessings, particularly the image in the upper temple. The image in the lower temple is red in colour with one face and four arms, two of which hold a skull-cup (*Kapala*) and knife at her heart, and the remaining two hold a sword and an utpala (*blue*) lotus. In the upper temple is an identical image of Ugra-tara in bell metal, in which her left leg is outstretched. In the upper temple is the loom of the Nepali Princess Bhrikuti, spouse of the Tibetan king Songtsen Gampo. In both the upper and lower temples, Bajrayogini is flanked Baghini and Singhini, the Tiger and Lion-headed Yoginis. In the same upper room in the upper temple is a solid bronze standing Buddha and a standing Lokeshvara. Below this shrine room is a small room containing self-arisen (*Swayambhu*) stupa in stone.

On the hill behind there is a courtyard in the centre of which is a basin containing the "Water of the Kalpa" which never dries up. In the building immediately to the left of the stairs, there is also an eternal fire or "Fire of the Kalpa". Further up, on top of the hill, is the Mani-linga.

d. **Festival of Vajrayogini:** The festival of Vajrayogini occurs in Chaitra Sukla Astami (*late March or early April*). A nine days tradition jatra of Mhasukhwamaju and other Vaghini (*Bagini*), Singhini and a stupa shaped Buddha starts on the day of full moon (*purnima*) and continues for nine days.

The festival starts with announcement by performing a secret fire sacrifice to the black goddesses. Then the royal sword is brought form the kind of Kathmandu on the fourth days and wood is burned to produce sacred ashes in the temple. The statues of the goddess are brought to the town in special chariots, they are kept on different places on the basis of rotation within four gates of Sankhu and sacrifice is made on the next day. The fifth day of jatra is known as main jatra (*Nepal Bhasa*) when goddesses are taken around Sankhu within four gates. The day to bring the goddess into Sankhu is called 'to be brought down' (*Nepal Bhasa*) and the day to take goddess is called 'to be taken up' (*Nepal Bhasa*). On Mu Bijya the festival is celebrated with a feast. Next day, secret rice offering is made to ghosts. Thenafter the statues are brought back to the temple.

Chapter 8

OTHER HISTORICAL AND CULTURAL SITES

Other Historical and Cultural Sites

Nepal is full of historical and cultural sites that showcase its rich heritage and traditions. Besides the well-known heritage sites, the country has ancient cities, sacred temples, and old palaces that reflect its history and spiritual practices. These places are important because they represent centuries of art, religion, and trade that have influenced the region. From ancient pilgrimage sites to natural wonders linked to local legends, these locations provide a unique insight into Nepal's past, where culture and nature blend seamlessly.

8.1 Historical Sites (Near to Thamel) (Northern part of Hanumandhoka)

a. Kathe Swayambhu

The main stupa is surrounded by small Chaitya inscriptions, statues and ancient monasteries similar to Tibetan monasteries. An idol of Avalokiteshvara is right in front of the stupa. The devout devotees who come here to visit Swayambhunath temple can get the same benefit by visiting this Chaitya.

According to a legend, Acharya Vaka-vajra of Kwa-Baha was asked to worship a Chaitya built by the King of Benares while traveling along the banks of the Ganges River. Vaka-Vajra sprinkled water from the Ganges on the monument but his power was not believed by the king. To demonstrate his power, Vaka-Vajra meditated and lifted Chaitya and carried him to the present location of Kathmandu. According to another legend, this stupa was built using the materials left over after the construction of Swayambhunath Stupa.

An inscription mentions the construction of this stupa in the year 1552, *(Nepal Samvat 762)*. According to the inscription, the golden peak of this Chaitya was donated by Meghraj in memory of his deceased son. He also established a Guthi for annual commemoration. This Guthi belongs to the priests of Kwa-Baha. The stupa was renovated during the reign of King Pratap Malla (1624-74).

The architecture of the stupa is beautifully constructed, with whitewashed domes representing the earth and small temples surrounding the stupa with multicolored flags have attracted many tourists and locals near the valley.

You can find 13 steps at the top of the stupa, similar to the 13 steps to reach Nirvana. A person can reach Nirvana by going through these 13 stages in his life. The purity of this stupa encourages every person to be kind and pure.

b. Bangemuda

In Nepali language 'Vasya' means tooth and 'Dyo' means god. There is a tradition of burying coins in the Vasya Dyo located in Vedasin Bangemudha as the deity that heals aching teeth. There is no concrete evidence about when coins were buried in mudha but according to the locals, a large mudha left after the construction of the Kasthamandap is placed horizontally in this square! After Bango Mudha was placed horizontally in the square, the name of Thayamru Chok was changed and it was called Bangemudha.

The envelope is completely covered with coins. Part of the mudha has been polished but there are no idols or artefacts like elsewhere in this temple. There is no any temple-like structure.

"There was a water tank in the lower part of the Mudha, in which water was filled from inside the pan," says Malla K Sundar, a writer born in Bangemudha, "It can be assumed that the water tank was used for the clean water needed for the puja. However, during maintenance, the water tank itself has been covered with mud.

There are two Vasya: Dyo in Kathmandu. One resident: Dyo Bhedasin in Bangemudha and the other in Kilagal. Out of which, the one located in Bangemudha is called male and the one located in Kilagal is called female.

The traditional 'Vasya: Dyo' *(toothache deity)* of Kathmandu Bangemudha, which has a popular belief that when you have a toothache, if you pierce a coin with a nail and hit it in the mudha, the pain will be cured.

c. Indrachok

The name 'Kathmandu' is derived from 'Kashtamandap'. Its source Kasthamandapa is still alive. This property collapsed in the earthquake of 072, now it has been erected. However, before 'Kathmandu', the name of this city was 'Kantipur'. 'Kantipur' was the identity of the city.Also, before 'Kantipur', this city was called as 'Purnvati', 'Gangulapattan', 'Golden System City' etc. However, the most popular name in medieval times was 'Kantipur'. According to language genealogy, the name 'Kantipur' comes from 'Kantishwar Mahadev', Hor, a square where the historical Kantishwar Mahadev is Indrachok.

At Indrachok is the temple that many have seen - Shri Akash Bhairav, which the local Newa community calls 'Ajudya'. There is a small pothole in the middle of the road in front of the grand temple of Akash Bhairav. The pit, which usually goes unnoticed, is currently surrounded by a small railing fence. A stone in the pit is Kantishwara Mahadev. It looks like just a stone, but the stone is so powerful that this historic metropolis has been named Sapti after it. And, ironically, the source from which the city derives its name is today confined to a stone in the middle of the road.It is written in the genealogy-King Gunakamadeva founded the city of Kantipur in the year 781. In addition, historians also say that the period and the name of the king do not match with this fact. However, many people agree that when Kantipur city was built, the city was built in the shape of a sword carried by all the eight Matrikas *(Ashta Matrikas)* in the eight directions for the protection of the city. The land in the middle of the octagonal stone city is Indrachok. Therefore, Indrachok can be considered as the 'centre' of the medieval city of Kantipur.

d. Seto Machhindranath

According to legend, a Japu found a white statue of Machhindranath while digging in a field in the Jamal region in ancient times. There is a legend that the statue was installed in Janbahal after it was hidden in the rice beggar of the house and could not get as much rice from the beggar as it was considered as a giver of food. According to the same tradition, even now, there is a custom of making a chariot at the place where the idol is found.

There are four Machhindranaths in the valley including Jamal and Banepa, White of Nala, Bungmati of Lalitpur and Red of Chobhar. A symbol of religious tolerance, the white Machhindranath is traditionally worshiped as Shiva by the Shaiva sect, Shakti by the Shakta sect and Aryavalokitesvara by the Buddhist Mahayana and Bajrayana sects. Every year from Chaitra Shukla Ashtami, the Rath Yatra starts from Tindhara Pathshala at Darbarmarg. It lasts for three days in the inner part of the city. The Rath Yatra passes through Asan, Vasantpur, Jaisi Dewal, Lagan and ends at Machhindrabhal. On the first day of the Rath Yatra, a log is kept in Asan. It is a tradition for the president to see the chariot and receive prasad at night on Asan.

e. Asan Area

According to a legend, Asan Bazar got its name because of a fish that fell on the site of the temple. The origin of the name Asan is shrouded in mystery, but some believe it comes from the Newari word ansa meaning "over there" or "near".The story goes, once during a heavy rain a fish fell from the sky. After the story of the fish spread, tourists coming to Kathmandu used to ask, "Where did it fall?" And the natives would answer "Ansa," pointing to the spot where the temple now stands. The fish is easily overlooked as the adjacent Ganesha and Annapurna temples command more attention.

Near the historic Kathmandu Durbar Square is the bustling market of Asan Tol. Amidst the hustle and bustle, many temples and shrines including tikka-ed stone fish are hidden in plain sight. Asan Bazaartol is one of the most famous historical places in Kathmandu city. Asan Bazaar is famous for its festivals, calendar, and strategic location. Asan has been described as a perfect example of a traditional Asian Newari market. Tuladhar, Maharjan, Shrestha, Bajracharya and Shakya communities are prevalent here.

Asan is the primary market for locals and stands at the nexus of six roads that make important intersections on the ancient trade route between India and Tibet. Everything from spices and dried fish to toys and hardware can be found in the market. Those selling grain or rice must offer a portion of their goods to a temple dedicated to Annapurna Azima, goddess of abundance and patron deity of the neighborhood.

f. Rani Pokhari

The temple in the middle of Rani pokhari, built three hundred years ago, is famous by the name of Balagopaleshwar or Yamaleshwar. But new facts have recently revealed that the temple is not called Balgopaleshwar. According to the red seal of Bhadau in 1871 BS., there is a temple of Gauri Shankar in the middle of Rani pokhari. The temple is also mentioned in the Guthi as a temple of Gaurishankar.

The temple behind the elephant on the south stone of Rani pokhari is mentioned as Koti Lingeshwar Devalaya and the temple on the north side is called Kileshwara Devalaya. It is mentioned in the archives of the Guthi that there are four temples in the four corners of the temple. There are temples of Bhairav in the north-west and northeast, Mahalakshmi in the south-west and Ganesh in the south-east. The records also state that there is a bridge to the Gaurishankar temple in the middle of Rani pokhari.

g. Naxal Bhagwati

There is a legend that the person who made the idol of Palanchok Bhagwati during the Lichchavi period also made and installed the idol of Naxal Bhagwati. Ran Bahadur Shah's Taksari Bhim Varma Khawas. It is mentioned in the inscription that the temple was restored after worship in 1839 BS. and the mentioned work was done by Premgiri Khasai.

h. Gahana Pokhari

Gahana Pokhari located in Hadigaun, Kathmandu. This pond is located in a beautiful place. There are roads around the pond. There is a fenced pond in the middle. The journey to nowhere is called Hadi village. The procession is completed by taking the chariot of that procession to the middle of the pond. Due to that, this pond is very famous.

i. Gyaneshwor Temple

Gyaneshwar Mahadev Temple, also known as Parasnath Mahadev Temple, is located in Gyaneshwar, Kathmandu District. An evil person tried to steal the gemstone from the Licchavi king Narendra Dev by throwing a banjo at the idol. When a Kshatriya touched the metal, a gem appeared. Then there's the legend about the man who vanished. The temple in the style of pagodas is very artistic. The Basaha in front of the temples of other Mahadevs is straight, but the Basaha in front of this Mahadev's temple is also tilted, despite the fact that the Shivalinga in the sanctum sanctorum is straight when viewed from the main entrance. Other deities' idols on the temple grounds are also very appealing. There are a lot of devotees in this temple.

j. Satyanarayana's temple

This temple is in the middle of greenery. The temple is surrounded by trees and plants. Due to which the temple looks very beautiful. Behind this Satyanarayanatemple is the temple of Shiva and on the right side there are idols of various deities. The priests of this temple say that it is a Lichhavi temple.

k. Bhatbhateni Temple

This temple is located just opposite the Naxal Bhatbhateni and is cherished by the Hadigaun community and locals. It is a beautiful temple with excellent woodwork and a remarkable exterior with glazed tiles, which depict Brahmayani and members of the Astamatrika group *(a group of goddesses)*. On the second floor walls, one can notice the offerings of household utensils- the practice of which is believed to fulfill one's wishes. A Brahman couple is also worshiped and their blessings are known to cure children's diseases.

l. Kamal Pokhari

Kathmandu, Nepal's Kamal Pokhari is a historic pond. The pond may have existed during the Licchavi era and been used by Malla kings, but its history is unclear. Kathmandu Metropolitan City had restored Kamal Pokhari. The use of concrete, which "deteriorates the originality of the traditional pond in the capital city," has prompted protests against the restoration project.

This pond almost dried up because the Nepalese authorities neglected it for a long time. However, the pond was restored by the local populace and other socially conscious Nepalese. Long walks along Kamal Pokhari are now a popular pastime among the locals.

However, hydrology experts claim that the public is unaware of the costs associated with the ambitious beautification project and that the plan fails to clearly articulate the purpose of a pond: ecological disarray A pond's primary function is to replenish groundwater; it is to keep up with the temperature of the environmental elements and to moderate metropolitan floods nearby.

m. Naag Pokhari

Naag Pokhari is a cherished sight in Kathmandu which was built in the 17th century by Queen Subarna Prabha. Iis a well known location for the celebration of Naag Panchami, which is a Hindu celebration of serpents. It is a quaint little place where locals also come to enjoy the scenery while also performing their rituals. A tall statue of the Naag stands in the middle of the square pond and you can see ducks, fishes and snakes *(if you're lucky)* swimming around its perimeter.

n. Narayanhiti Palace

Narayanhiti Palace Museum is the former royal palace in the centre of Kathmandu, It is the palace which long served as a primary residence for the country's monarchs. Narayanhiti, in Narayanhiti Palace, is made up of two words 'narayan' and 'hiti'. 'Naryan' is a form of Hindu god "Lord Vishnu" whose temple is located opposite to the palace and 'hiti' means "water spout" which is also located to the east of main entrance in the precincts of the palace, and which has a legend associated with it. The entire enclosure surrounded by a compound wall, located in the north-central part of Kathmandu, is called the Narayanhiti palace. It was a new palace, in front of the old palace of 1915 vintage, built in 1970 in the form of a contemporary Pagoda.

It was built on the occasion of the marriage of King Birenda Bir Bikram Shah, the then heir apparent to the throne. The southern gate of the palace is located at the crossing of Prithvipath and Darbarmarg roads. The palace area covers 30 hectares (74 acres) and is fully secured with gate controlled walls on all sides. The palace, as previously discussed in Kathmandu's history, was the scene of a gruesome tragedy, termed "Nepal's greatest tragedy", on June 1, 2001 the then king Birendra, Queen Aishwarya and his family members were killed in a massacre. In 2008, the Shah monarchy ended and Nepal ceased to be a monarchy and the royal palace in Kathmandu was converted into a museum open to the public in February 2009. Finally, average citizens of Nepal and the rest of the world can get a glimpse of what it was like to live as the king of Nepal. The Narayanhiti Palace was now Narayanhiti Palace Museum. The Narayanhiti Palace Museum is open everyday except on Tuesdays and Wednesdays, and public holidays, from 11:00 am to 4:00 pm

o. Garden of Dreams

Garden of Dreams in Kathmandu, also referred to as the 'Swapna Bageecha' and 'garden of six seasons is a neo-classical garden in Kathmandu built by Kishore Narshingh in1920. The garden has a magnificent amphitheatre, urns, gorgeous pavilions, paved perimeter paths, pergolas, and ponds that draw in locals and tourists alike.

After the patron of this garden, Kaiser Sumsher Rana, passed away in the 1960s, the site lay in neglect until recent years, when it was beautifully restored by the Austrian government and reopened for visitors.

p. Tridevi Temple

If you exit the Garden of Dream and walk a few steps to the right *(crossing the road, (Tridevi Marg))*, you can see Tridevi Temple. It is located opposite to the North Face stores. Tridevi means Three Goddesses *(Tri = Three, Devi = Goddesses)*.

There are 3 temples dedicated to three goddesses: Dakshinkali, Manakamana, and Jawalamai. You can see some erotic carving at the top of the temples. You can find a small shop at the end corner from where you can order tea and enjoy the peaceful ambiance of the temple. Within the temple are a large metal bell and small temples.

q. Bhagwan Bahl

The temple of Bhagwan Bahl and Chaitya Thamel are the tourism of the future. It was constructed on the former site of a lotus pond. The only thing that remains of this sacred location is the Peepal tree in the distance.The deities of the Buddhist monastery that was established here in 1041 by a monk on his way to Tibet from northern India are housed in the yellow pagoda-style temple in the front. Bhagwan Bahl, Vikramshila Mahavihara offers the lost peace to Kathmandu today. The monastery's most prized possession, an 800-year-old, 2000-page copy of the Prajnaparamita, can be found enclosed to the right of the courtyard. The Buddha's teachings are written in golden ink on this manuscript. The place where Thamel came from and the connection between business and religion can be seen: Material wealth was transformed into spiritual wealth by investing gold in temples and rituals, allowing even the most business-minded individuals to earn merit and live well.

r. Ga Hiti

You have arrived at Gaa: hiti located in the Gaahiti tole of Thamel. This is one of the 573 dhunge dhara *(stoned spouts)* in the Kathmandu valley. Gaa: hiti is found on the eastern side of Bhagwan bahal. It is believed to be made by the sisters of Sarthavaha, the legendary trader who went to trade in Tibet in the 7th Century. Thus, Gaa: hiti is considered as a part of bhagwan bahal.

Ga hiti, is a lot more than a water source and unlike other Dhundedharas. This structure underneath the ground level consists of several sculptures of deities famous in Hindu mythology. The sprouts have the structure of Makara, the carrier of Ganga, the Hindu goddess of water. It was Bhagirath who brought Ganga from heaven to Earth. Therefore, there is the presence of Bhagirath underneath the sprout. Other structures that are usually featured in the sprout are cow, goat, elephant, cock, and tiger. Before the dhungedhara *(stoned spout)* was discovered, this open space used to be a marshy pond. People didn't know that this beautiful blend of art and technology existed within the marshy pond. While renovating the dhungedhara, locals also discovered an old manuscript *(shilapatra)* which dated this dhungedhara to 738 AD.

As you can see there are a total of 4 water taps in Gaa: hiti. The main water spout faces west while the other three face south. Several idols of deities from Hindu mythology such as Chepu and Makara are found on the water spout which, as you see, adds beauty to the stone structure while giving it a cultural and religious significance. Likewise, on the top of the spout, there is an idol of Lord Vishnu. On its left lies the idol of Uma maheshwor whereas the idol of Lokeshwor lies on the right. Dhunge Dhara is regarded as a traditional waterway in the Newari tribe of Kathmandu valley. They are used for drinking water, bathing as well as washing laundry. The way Dhunge Dhara work is pretty interesting too

Dhungedhara absorbs the rainwater to form its natural water source. Not to entirely depend on rainwater, several ponds and channels to nearby rivers can also be found in dhungedharas. The working mechanism of dhunge dhara is very interesting. Despite being so old, the technologies used are very advanced. They use gravity to channel the water, have a systematic flow that regulates the water water purification system, and advanced drainage system to avoid blockage. It is said that the flowing water is cold in the summer and hot in the winters.

s. Naradevi Temple

Nyatbhulu Azima is known as Svetkali Bhagwati. Nyatbhulu Ajima is considered to be the most peaceful of the Shaktiswarupini Kalis. It is religiously believed that worshiping Nyatvulu Azima brings happiness, prosperity and wish fulfillment. It is believed that the construction of this temple was done by Licchavi King Gunakamadeva in the ninth century. "Every year during Pahanchhre, Devi Nach is performed in the dabli near this temple."

According to culture expert Chunda Vajracharya, the king of Banepa came to Kathmandu to hunt elephants. Since the elephant had come to hunt him, after chasing him to kill him, the king ran away and reached a tree that was blooming. The king, frightened by the elephant, begged to be saved there. "Then when a great light arose there, the elephant turned back unable to do anything to the king. And the king was pleased, knowing that the light that saved him must have some divine power, and praised him in various ways.

There is a legend that from the bottom of that tree, a white-skinned goddess appeared and gave darshan. Naradevi is also considered as a goddess, who takes human sacrifice, but it is not human sacrifice, but according to experts, it is meant to be the sacrifice of pride, jealousy, cruelty, and laziness in the human heart. During the construction of Kathmandu city, King Gunakamdev established Lumdi Azima, Kang Azima, Mhepi Azima, Maiti Azima, Takti Azima, Ngetmaru Azima, Bachla Azima and Luti Azima around the city for the protection of the country.

Deshemaru Jhya: The Mystery Window

Magnificent wooden window in a simple house at Nardevi known as "Deshemaru Jhya". The literal translation of "Deshemaru Jhya" is "only once piece in the whole country" and as the name says the window in the house of Yetkha is only of its kind in the whole country. Actually this window is a blind window without opening and this type of window is mostly used in the first floor of the Newar house, known as "Tikki Jhyaa". Normally these types of windows are plain-looking with the lattices so that it gives privacy in the room refraining from outsiders to look inside while from inside through the holes the outside view is possible.

Shova Bhagwati Temple

The Shova Bhagwati temple in Kathmandu is one of the most well-known Hindu temples dedicated to the goddess Durga. Like all other temples in Nepal, the temple is well-known for fulfilling devotees' wishes. The temple was originally known as Shovagaya Bhagwati, which meant "especially luck in married life." However, the name was later changed to Shova Bhagwati, and both the temple and the location are known by that name.

This is one of Kathmandu's four major Bhagwati temples. Bhagwati Durga is said to have said, "Whoever worships me during Chaite Dashain and Nawaratri/ Nauratha will get my grace and fortune shall follow them," according to the Puranas. The Ying, or female form of energy principle, is the foundation of the temple, which has a special place in the lives of the locals.

Every year, a lot of devotees come to the temple, and wives especially pray to the goddess for their husbands' good health and long lives. The elements or signs that married women wear are represented by the Shovagaya, which is the symbol of married life. As a result, married women in the Hindu religion typically receive the blessing known as "Sauvagyawati bhawa," which translates to "have a long and happy marriage" and "long life" for their husbands.

Additionally, it is considered fortunate for women to pass away before their husbands. In addition, it is believed that wearing vermillion, pote, and bangles, which are all signs of Shauvagya, will keep husbands safe and blessed. As a result, when women worship the goddess in the temple, they also offer these Shauvagya symbols. In addition, the goddess Shova Bhagwati is regarded as one of the ten powerful Matangi, Das Mahavidhya. In addition, not only the wives but also other men and women pray to the goddess for success in their personal and professional lives.

8.2 Historical Sites (Southern/Eastern part of Kathmandu Durbar Square)

a. Jaisi Deval Temple

The Jaisi Deval Temple in Kathmandu is a very prominent and notable temple institution in the city. During the ancient times, the southern region of Kathmandu's old city was the major center of all action, which this temple happens to be a major part of. This religious site in Kathmandu is a notably tall and triple roofed structure which was built a short time after the revered Maju Deval. This temple is again, a dedication to the greatest god revered in Hindu mythology, Lord Shiva. This attraction in Kathmandu features a prominent statue of Lord Nandi, the bull, in the initial first steps of the temple and several erotic carvings in the temple premises.

b. Pachali Bhairab

Established by King Gunkamadev as a gatekeeper at the southern city entrance. In those days every door of houses, temples and dyochen were made in a triangular shape and painted with eyes and sword depicting Bhairab deity, King Amar Malla introduced 12 yearly Bhairab dance in 1440 which continued to this day.

According to the legends, Pachali Bhairav was the king of Pharping, and had a habit of locking himself in a room of his palace to eat enormous amount of rice and goat meat at one sitting. One evening, his wife insisted on coming and sharing his meal. The king accepted but warned her that he would have quite another appearance and she would have to throw some rice grains on him to restore his human aspect. His wife was so terrified when she saw his true form that she ran away forgetting about the rice grains. Afraid of his subjects discovering his true form, the king took refuge in a place where the temple of Pachali Bhairav stands today. His wife became Lumarhi, the dangerous goddess Bhadrakali whose temple stands at the edge of the Tudhikhel field.

Yet another account is there in which Bhairav was not a king but a farmer. He walked with his daughter Kumari and his son Ganesh during the festival of Indra. His wife Ajima was jealous because she was not with them and asked him to stroll with her around Kathmandu. He agreed but not during the Indra jatra and that is why a procession is held where a man chosen to wear the mask of Bhairav and another person wearing a mask of Ajima walk together through Kathmandu during the Pachali Bhairav festival. The procession of Kumari, the virgin goddess is accompanied by Ganesh and Bhairav during the Indra Jatra but in this context, Bhairav resembles a small boy of the Buddhist Shakya caste. The principal devotees of Pachali Bhairav are the farmers and oil-pressers who live in southern part of Kathmandu.

c. Tripura Sundari Temple

This is the last majortemple in tiered style by Queen Lalit Tripura Sundari Devi in memory of this late husband King Rana Bahadur Shar in 1822 AD. with 19 small temples and shrines in its compound. She donated 781 ropani to be supervised by Raj guthi at that time. It was later expanded with sattal and ghat by Prime

Minister Chandra Shamsher Rana. It was renovated after 1934 earthquake in 1936. Sundarnanda Bada a poet has given a vivid description of this temple in his book "tri ratna soundarya gatha". The temple is quite popular as a religious site during Shivaratri, Bala Chaturdashi and also during the month of Shrawan.

The temple is facing south with three tier roof made of copper sheets with attractive pinnacles. On the four corners of the lowest plint of the temple lies panchanyan dieties. There is a life size bronze sttue of Queen Tripura Sundari sitting with folded hand on a stone pillare in front of the temple with seven headed snake as umbrella. The pillar has basof a large stone tortoise with inscription composed by the court poet Pandit Bani Bilas.

d. Kal Mochan Temple

This temple is called Kalmochan temple, was a part of the Durbar complex. It was built around the mid-19th century outside the walls. It was built in the Moghul Kathmandu-Gothic architecture style and has Mughal art and Nepali art. It is also known as Janga Hiranya Hemnarayan mandir. It is located at kalmochan ghat in Thapathali. It was built by Rana prime minister Jung Bahadur Rana. He named it after his two wives Hiranya Garbha and Hem, whereas Narayan means god Bishnu. He built this temple to attain inner peace *(mochan)* as he was involved in many murders. It is believed that Jung Bahadur Rana had buried the dead bodies of people who died in Kot *(Arsenal)* Parva *(massacre)* under this temple.

e. Bhadrakali Temple

Bhadrakali is one of the powerful goddess of Nepal. Located near the Sahid Gate at the eastern side of Tudikhel is the temple of Bhadrakali. Also known as Shree Lumadhi Bhadrakali, the temple is considered as one of the most renowned "Shaktipith" of Nepal. A form of Goddess Kali, Bhadrakali in Sanskrit means "blessed, auspicious, beautiful and prosperous" and she is also known as "Gentle Kali". Another mane for the goddess is Lazzapith.

The temple was built in the year 1817 and was previously known as "Mudule Thumpko". The temple is believed to be built after Goddess Bhadrakali told the priest to dig the hill where they found her statue. Since then, the temple lies there and is protected by the Nepal Army.

f. Tundikhel

Tundikhel's history goes back to at least the early 18th century during the Malla period. It serves multiple purposes as a military parade ground, horse race track, spot for religious festivals, rock concert venue, public park and cattle grazing ground. Tundikhel has also been described as Kathmandu's lungs as the large field provides fresh air in the midst of the city congested with houses. The townspeople throng Tundikhel in the mornings and evenings to enjoy the breeze and exercise.

During World Wars I and II, Gorkhali soldiers were assembled here before being shipped out to distant battlefields. A large tree stood at the center which was Tundikhel's symbol. Known as Khariko Bot or Chakala Sima *(Round Tree)*, it was used by Nepal's heads of state and government to make major proclamations. The tree and circular platform were removed in the mid-1960s. In 1960, a small aircraft even landed on the grass field. The Pilatus Porter was in Nepal to provide support to the Swiss expedition which made the first successful climb of Dhaulagiri in the Himalaya.

g. Mahankal Temple

The oldest pilgrimage religious site of Nepal, Mahankaal temple is situated just opposite to an army hospital in Newroad, Kathmandu. The temple is built-in a three-storeyed white color building, one can find small statues of God and Goddesses inside the premises of the temple. The temple is dedicated to the Lord Mahankaal *(Kaal Bhairav)*, considered as one of the forms of Lord Shiva, it is said that people who have sufferings and bad times in life, they visit this temple to overcome their pain and troubles.

According to a legend, it is believed that Tantric Guvaju witnessed Lord Mahankaal flying across the sky, witnessing the God by his bare eyes, He went to the King of Kantipur and decided to build a temple for Lord Mahankaal so, and they can place the god permanently in this temple. But Lord Mahankaal refused their request and promised them to visit the temple every Saturday. This is the reason devotees from all around the world visit this temple especially on Saturday to take blessings.

Thousands of devotees visit this temple to heal their sickness caused by bad karmas and get blessings for their upcoming days in their life. Worshipper usually visits this temple during Saturday and Tuesday after their visit to the Sankata Temple which is situated at just 10min away from the temple. The temple has a great role to enhance the history of Religious significance in Nepal. We would recommend you to visit this beautiful, religious and oldest temple if you are near the Kathmandu valley.

h. Sankata Devi temple

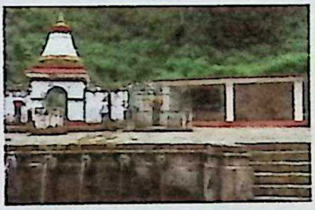
The famous Sankata Devi temple is located in Tebhal Tol of Kathmandu. These Bhairavi-shaped deities were established in the eleventh century during the reign of King Narendra Dev by Bandhu Dutta Acharya from Kamru Kamaksha to Nepal. According to the records of 1742 BS., this temple is considered to be ancient. This goddess has 6 hands. Different types of weapons are held in different hands. It is said that even the priests do not look below the navel of this idol. Devotees worship Bhairav Shanishchar, Bhairavi, Bhagwati, Durga in various forms.

According to legend, during the reign of King Narendra Dev, the Buddhist scholar Vandhuratna Bajracharya, according to the king's orders, worshiped the elf in a urn with the power of his mantra. He even managed to get the goddess into his urn. In remembrance of that, every 12 years, the priests go to Katuwal Daham and worship Sankata and Yogini in two urns. And the urn is brought to the temple every 12 years with festivities by bringing Sankata and Barun i.e. Bajrayogini.

8.3 Historical, Cultural and Pilgrimage Sites Near Ktm

As Nepal known better for nature like same it's also known as the country of temples, stupa and Pilgrimage.

a. Matatirtha



Matatirtha is now part of Chandragiri Municipality. The word Matatirtha comes from two Sanskrit words, "Mata" meaning mother and "tirtha" meaning a sacred place. Matatirtha is a sacred place and famous because of the religious aspects and values. Only the people who don't have their mother take a dip into the sacred pond and perform religious rituals in the temple. Basically it is a Hindu temple but people from different religion visit and worship there.

b. Gokarna temple

Legends explain how Lord Shiva was roaming the Gokarna forests in the disguise of a deer and when the Gods and lord Vishnu came down looking for him. They recognized him and "captured" him by the horns. In the process, the horn broke into three pieces and the spot where Brahma buried these pieces is where the temple is located. The inscriptions found at Gokarneshwor Temple, which in its current form was built in 1582 AD. by a Gopiran Bharo, describes the origins of the spot well before the Lichhavi period. People visit this temple in memory of their fathers on Gokarna Aunsi, which falls around September.

c. Godawari

Godawari Mela every 12 years Godawari is also considered as one of the sacred site due to Godawari Kunda *(Godawari Spring Pond)* Kathmandu Lalitpur.The temple of Siddheshwor Mahadev is beside the Inner Kunda. It is believed that water in the Kunda is originated from the sacred place in India also known as Godawari. It is one of the famous destinations for a hike, and rich in wildlife and natural resources. The highest peak in Kathmandu Valley, Phulchoki, is also located here. With the diversity of the natural heritage and the culturally significant sites and shrines, this is a must-visit destination.

d. Char/Four Narayan

The major four Narayan Temples are Sheshnarayan, Icchangu Narayan, Bishanku Narayan and Changu Narayan. The temples are ancient Hindu temple complex find in different location of Kathmandu.

i. **Bisankhu Narayan:** Bishankhu Narayan is one among the four famous Narayans of the Kathmandu Valley and was built by Haridutta Varma at Bandegoun, near Godawari. The object of worship is a plain rock, and the structure of the temple itself is simple and unadorned. According to legend, the hillock near the temple was formed when Lord Vishnu destroyed the demon Bhasmasura, who, having attained from Lord Shiva the power to turn anybody he touched into ashes, had tried to test the power upon the deity himself. Lord Vishnu quite skilfully convinced the demon to test the power upon him and thus turned him into a mound of ashes. The temple is especially popular among local devotees during the festival of Thuli Ekadashi.

ii. **Ichangu Narayan:** This Narayan stays beyond Ichangu village *(opposite sides of Swyanbhu)*. It is a two-storeyed temple surrounded by stonewalls. Two stone taps are built, one outside the temple, and the other inside which clearly meant that one has to clean up before going inside. So, this Narayan must be clean, indeed, and the whole area was clean too. Protected by trees, walls and people; this place seemed a nice place to pass time.

iii. **Budhanilkantha/Shes Narayan:** The real temple of Shes Narayan is in the way to Dakshinkali, but Budhanilkantha is also called Shes Narayan because he lies on shes *(snakes)*. Lying just below the Shivapuri hill and only nine kilometres away from the main city, this place is one of the most visited sites of the Kathmandu valley. The main attraction is a huge Vishnu sleeping or just lazily floating in water. This amazing Narayan is five metres long and lies in a thirteen metre long tank. The features of the great Lord are beautifully carved and the diety is said to be built in the seventh or eighth century by the Licchavis. It is believed that the diety was lost and rediscovered by a farmer. Being the most famous and the most interesting among the four, this Narayan seemed to attract more people. However, only Hindus are allowed to walk down the steps and touch the sleeping Lord.

iv. **Changu Narayan:** Changunarayan temple is situated in Bhaktapur and inlisted in world heritage site on UNESCO.

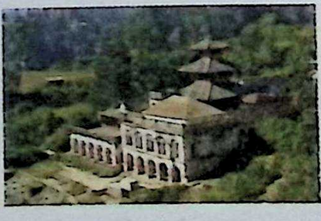
e. **Char/Four Binayak**

Nepal's Kathmandu valley has four popular Ganesh temples that are worshipped and busy all the time, especially on Tuesdays. They are Ashok Binayak, Chandra Binayak, Surya Binayak, and Jal Binayak. Binayak or Vinayaka is one of the names of Lord Ganesh which is "Lord of All".

i. **Ashok Binayak:** It is a Hindu temple located in Kathmandu Durbar Square in Maru Tole. This temple is of Lord Ganesha also known as Binayak. The god is worshipped as the god of luck by Hindus. The temple hosts one of the four original Ganesh shrines of Kathmandu valley. It is a popular place of worship for Hindus. It is worshipped both by Hindus and Buddhists. The temple is visited during Tuesdays every week as it is the day which is considered the day of Ganesh.

ii. **Surya Binayak:** Temple of Bhaktapur is one of the four Binayak temples. This temple has great historical and cultural significance. The temple was built in the time of the Lichhavi King Vishnu Dev Verma. He is also considered as the god of literature, wisdom and worldly success and his head symbolizes the soul while his body symbolizes the earthly existence. The idol of Lord Ganesh in the temple is red also in color, as is the case in most of the temples around Nepal.

iii. **Chandra Binayak:** Chabahil Ganesh lies near the Chabahil stupa and is also known as Chandra Binayak and Rakta Binayak. The temple is a fine structure constructed in the Nepalese style and is adorned with two roofs. The idol housed within, however, is a very simple two-handed depiction of the deity. It is believed that the Chabahil Ganesh can cure all wounds on the human body and also fulfil the desires of its devotees.



iv. **Jala Binayak:** The Jal Binayak Temple at Chobhar Gorge is a short walk form the mirror image of Adinath Lokeshwore. The Persons seeking strength go to worship Ganesh at Jal Binayak. Whole Newar families, dressed in bright saris and smart suits, perfumed and wearing jewelleries, often make pilgrimages here. The main Image of the shrine is massive rock.

f. **Kapan Monastery**

One of the most popular monasteries of Tibetan Buddhism is the Kapan Monastery which is perched on a hill not far north of Boudha. Each year a large number of foreigners arrive here to study Buddhism and meditation. Kapan Monastery was founded by Lama Thubten Yeshe who died in 1984. Interestingly, a small Spanish boy named Osel Torres became his successor after he was declared a reincarnation of the great Lama. However, the reincarnation does not reside at Kapan anymore.

The spiritual program at Kapan offers introductory level courses in what is known as the Discover Buddhism series, dealing with the basic principles of Tibetan Buddhism and meditation. The series known as the Next Step series, leads on to a deeper exploration of these principles.

g. Seto Gumba *(Druk Amitabh Mountain)*

Located in the midst of vivid terrain and lush GREEN valley Seto Gumba *(Druk Amitabh Mountain)* or white monastery is a heaven to witness the sunrise and sunset. Just located in the outskirts of the valley Seto Gumba is a panoramic kaleidoscope of colors and rich culture that showcases the valley in the most spectacular way. It splurges vivid colors in the murals, statue and paintings professing Buddhism and its techniques. One can get nostalgic in the presence of finding and seeing the explicit environment that melds you in its presence. Winds shouting out loud the music of scenic views and panoramic existence makes you think of what life and you will lose time in absence. By the smell, sounds and prayer flags that spread around the message of peace, patience, and calmness. The more interesting are the visuals that overlook the valley in a synchronizing way of contouring the old cultural heritage with the increasing encroachment of the concrete jungle.

h. Pharping Dakshinkali

About 19km south of Kathmandu is a culturally prosperous and thriving Newai town identified with the sacred site of Hinduism and Buddhism where Guru Rimpoche *(Padmasambhava, known as lotus born God)*. Dakshin Kali Temple is one of the main temples of Nepal dedicated to the goddess Kali. Animal sacrifices, particularly of cockerels and uncastrated male goats, are the main way that the goddess is worshipped, and this is especially seen during the Dashain festival.

i. **Asura cave:** It is located on a peak right above Pharping coupled with rich ancient history. Guru Rinpoche engaged in intensive retreat on two of the eight Kagye deities *(Yangdak Heruka and Vajrakilaya)* in two distinct caves. The Lower Cave of Yanglesho or simply Yanglesho, is located just below the village of Pharping. Asura Cave, or the Upper Cave of Yanglesho, is poised in the thick of a forest on the hill immediately behind Pharping. Guru Rinpoche began his retreat focusing on the deity Yangdak Heruka, a wrathful form of Buddha's wisdom heart, while at the lower cave of Yanglesho. Later at the Asura Cave, he combined Yangdak Heruka with the practice of Vajrakilaya, a deity associated with the Buddha's enlightened activity and renowned for the removal of obstacles to awakening.

Subsequently, Guru Rinpoche compiled, revised, and systematized the Vajrakilaya teachings. As the result of his exceptional scholarly efforts, the

Barche Lamsel prayer praises the Mahaguru as the Pandita of Yanglesho, and invokes him as Guru Mawe Senge, Guru Rinpoche indivisible from the Buddha of Wisdom, Manjushri.

ii. **Vajrayogini Temple, Pharping:** Housed in a 17th-century Newari building this Vajrayogini is said to be connected with and made during the time of the lineage masters of the Vajrayogini tantra, the Phamthingpa brothers, who came from this area. You can access the temple by following the flight of stairs downwards from the Guru Rinpoche Cave.

You will find the central image of this chapel on the top floor of the building, surrounded by a narrow passage for circumambulation. This Vajrayogini is red in colour with her right leg on the ground and left leg raised straight into the sky, pulled up by her left arm which presents a skull-cup to her mouth. She is also known as Phamthing Yogini, Uddhapada Yogini, Indra Yogini, or Nil Tara.

i. Taudaha

At the time when Kathmandu Valley was immersed in water, Manjushree cut the gorge of Chobhar with his sword or Lord Krishna cut the gorge of Chobhar with his disc/Chakra and the water drained out and that also caused the serpents go out. As a solution, a pond was built at a place called Bhutkhel in Chobhar and the Karkotak, the king of serpents, was let to reside there.Therefore, Taudaha is also called the residenceof Karkotak serpent. Taudaha is spread over 96 Ropanis *(1 Ropani = 5,476 sq.ft.)* with 84 Ropanis with water area. Dozens of types of birds are found there and thus it's an attractive place for the study and research of birds.

j. Chandragiri

Chandragiri Hill is seven kilometres from Thankot, and lies on the south-west side of Kathmandu Valley which is 2551 metres above sea level. This hill is connected with both Buddhist and Hindu religions. The hill provides panoramic views of Kathmandu Valley and the Himalayan ranges from Annapurna to Everest. Chandragiri hill is one of the four passes of Kathmandu, and so is connected with the unification of Nepal by Prithvi Narayan Shah. Before the Tribhuvan Highway was built, travelers used the historic trade route passing through Kulekhani, Chitlang, Chandragiri Pass and Thankot. King Ranajit Malla of Bhaktapur was so distressed that he was driven to compose a lament filled with regret at having trusted the Gorkhali king. According to eyewitnesses, Malla wept uncontrollably when he paused at the hilltop of Chandragiri on the valley rim for one last look at his former kingdom. From Chandragiri, the route descends south and exits the valley to continue on to Kashi.

The Bhaleshwar Mahadev temple of Lord Shiva is on top of the hill. Legend says that King Prithivi Narayan Shah worshipped in the temple before conquering the valley during his unification campaign.

Chandragiri Cable Car is a gondola lift transportation system located in Chandragiri. Opened on 2016, the Chandragiri Cable Car runs from Thankot to Chandragiri hills. The 2.4 km. (9,095 ft.) line has two stations. The cable car system consists of 38 gondolas that can carry 1,000 people per hour.

k. Chobhar Hill

The path to the top of this gentle hills starts near the back of the Bagamati at the hill's base. An impressive example of natural engineering and skilful design, the wide stone-paved track adjusts beautifully to the contour of the slope. After series of steps and a pair of gates, it enters the courtyard of a Buddhist temple known as Adinath Lokeshwor. The most remarkable features of this triple-roofed structure-built in the 15th century and reconstructed in 1640 has the numerous water vessels, pots and pans nailed to boards all over the building. Below the golden torana depicting six Buddhas, the masked face of the Red Machhendra stares out from the main that cuts through the hill, emerging at the Manjushri cave below.

l. Doleshwor Mahadev

Kedarnath The Doleshwor Mahadev temple that is considered religiously important is located at Sipadol-6, 4 km. south of Jagati, Bhaktapur. This temple is worshipped as the head of the Lord Kedarnath. According to the long held belief, the head of the deity originated in this place while the remaining body part in Kedarnath of India. A large rock outcropping amidst green forest is worshipped as a representation of Lord Kedarnath. Common people can touch and worship here only three times a year. On other days, they have to offer worship from outside the gate.

According the Doleshwar Mahadev history, it is believed that Pandav brothers, after the Mahabharata of Kurushetra, left for the Himalayas in search of forgiveness from Lord Shiva for the killing of many people during the war. But as Lord Shiva was not willing to forgive them he disguised in the form of bull. Having known about Lord Shiva's disguise as the bull that was about to flee, Pandavas caught the head of the bull and in this time, the head of bull got separated from the rest of the body. It is believed that when Lord Shankar disappeared in the form of a bull, the upper part of his torso appeared in Kathmandu. It is believed that the remaining body is in Kedarnath in the Uttharkhand of India, and that people have been searching for the head part since then.

m. Namo Buddha

It is situated 40 km. far from Kathmandu valley is the hilltop village of Namo Buddha. The Namo Buddha Day tour takes you to the Buddhist pilgrimage site

which is situated at the hilltop of Panauti in Kavre District. The main attraction of this tour at Namo Buddha is the Thrangu Tashi Yangtse monastery. Young monks studying here are also part of this monastery. Hiking to Namo Buddha is an easy one and ideal for those who strive to walk for at least few hours. History has it that the once a prince name Mahasttva offered oneself to hungry tigress who could not feed several of its cubs. A stone tablet has been there, which is said to mark the place where this history event took place. A festival is held in this place during November.

8.4 Historical, Cultural and Pilgrimage Sites (Close to Pokhara)

Pokhara is Nepal's number one adventure and Leisure City, a trekking gateway to the Annapurna's with plenty of entertainment for individual travellers as well as families with kids. In Pokhara you can experience the best in trekking, boating, hiking, pony rides, paragliding or simply relax at one of the lakes near the city with the stunning Annapurna mountain range at the background. Pokhara is one of the greatest photo spots in the world. While you walk along the shores of the Fewa Lake you will be surrounded by a panoramical view over the Himalayan peaks of the Annapurna Massif that reflect in this lake. A beautiful color combination that is created by the wooden boats and paragliders that are sailing, flying and rowing over the lake is probably going to be one of the highlights of your travel experience in Nepal.

In terms of tourist destinations, Kaski district is considered to be the best district in Nepal. Historical city Pokhare is a hort sport for tourist there are all the tourist spots, which attract the hearts of domestic and foreign tourists.

a. Fewatal

The heart of the tourist city of Pokhara is one of the major tourist spots in Nepal. This lake is also one of the most beautiful lakes in Nepal. The area of this lake is 10.1 sq.km. currently, due to various reasons, the area of Puriere Lake is 4.43 sq.km. It is found. The reflection of the beautiful Machhapuchcher Himal can be clearly seen in this lake, which is about 24m. deep. It is also called Baidam Lake and Varahatal because it is located on the shore of Baidam and there is Talvarahi Temple in the middle of the lake.

b. Patale Chango *(David Fall)*

David Fall is located in Chorepatan, Pokhara. The source of this water is Fevatal. The water coming out from the damside of Phewatal falls here in the form of ash and becomes thin and comes out in Fusrekhola. The swiss couple was bathing a little higher than this cliff, because the dam of Fevatal was suddenly opened, and Mrs. David was carried away and she died. It is said that since 2018 its name has changed to David Fall. The depth of this well is about 100 meters.

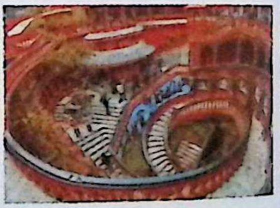
c. Mahendra Cave

This cave on the north side of Pokhara Valley is located in Batulechaur of Pokhara. The cave area occupies about 46 ropanis of land. The cave is divided into two parts. Inside the cave, you can see the figures of elephant's trunk, cow's breasts, Shivlinga, snake etc. After King Mahendra entered this cave, he inquired about its name and after entering the cave himself, it was named as Mahendra Cave. The length of the cave is 125m.

d. Chamere Cave

Another important cave in Pokhara is Chamere Cave. This cave is located a little west of Mahendra Cave in Batulechaur, Pokhara. The structure of the cave is made of limestone and various shapes of idols, Shivling, Shripech, and Ganesha etc. can be seen inside the cave. There are ten thousand bats inside the cave and you can enter through one hole of the cave and exit through another hole. From the point of view of internal and external tourism, thousands of people come to see this cave every year.

e. Gupteshwar Cave



This cave is located in Chorepatan of Pokhara, it seems that the British Karsh Research Center also researched and published the facts about this cave in 1970, 1980 and 1982. Shilamurti with Shiva, Parvati, Naga, Ganesha, Rat has been replaced as a natural wonder within a tunnel about 400 feet from the entrance of the cave. 300 ft. below this statue, passing through the tunnel, you can reach the back part of Patale Chango and you can see beautiful scenery. It is understood as the holy land where Vatsayan Maharishi did penance. More than 100,000 tourists visit the cave annually.

f. Vindhyavasini Temple

This famous Shaktipeeth is an important and attractive tourist spot in Kaski district. From this temple site, one can have a panoramic view of the Himalayas, which are in full bloom towards the north. Origin of Vindhyavasini Temple The then king Khadgawam Malla took the Chaitanya idol of Vindhyavasini from India while staying in Pokhara while staying in Pokhara and said, "I find this place holy, I will not go away" and said that the idol was established in Pokhara. Radhakrishna Temple and Shiva Parvati Temple are also built in this temple complex. This temple is built with Vajra in stone mortar and is built in dome style. This temple has been considered as the old religious area and Shaktipeeth of Pokhara.

g. Dharamsheela Buddha Vihar

Dharamsheela Wudgha Vihar is located in Nadipur of Pokhara. Located in the Pokhara valley, this Wudghavihar has been maintaining many types of characteristics and identity. Inside this vihara, a square sugar is placed on it, with the right hand of Vudgha sitting on Padmashan, and on the right and left of the statue, the idols of Sariputra and Maudgalyan are standing with both hands in salutation. It is said to have been obtained in the year 2040 courtesy of Sri Somchai Premsuk, a Thai monk and his Thai devotees. The sculptures made in Thailand have made the temple beautiful.

h. Vishwashanti Stupa

Vishwashanti Stupa is located at Andudanda of Pumdivhumdi in Kaski. To reach this stupa, one has to go west-south about 7 km. from Mahendrapul, the main market of Pokhara. Although there are various routes leading to the stupa, one can reach the stupa area by climbing uphill for about 1 hour from Chorepatan David Fall. Due to its high location and calm environment, this stupa has great touristic importance. From this stupa, situated on a picturesque high point in the southwest of Phewatal, one can clearly see the long range of glaciers extending towards the north. This stupa is considered a sacred place for Buddhist followers. It is believed that Nippon Jan Nyahonica monk Nichidapsu Fuji built World Peace Stupas around the world and walked against nuclear and nuclear weapons.

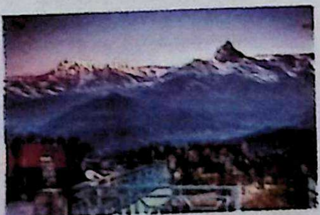
i. Harihar Cave

Located in the lap of the Annapurna range, northeast of Pokhara, this cave is located in Bhalam. Regarding the naming of Harihar cave, according to Swami Dharmananda Saraswati, "Aval Vramachari Amar Giri made a joint statue of Shiva and Vishnu at this place in accordance with Guru Digmwara's opinion, with the aim of creating a sense of religious tolerance and coordination, taking into account the situation of discord between Shivamargis and Vishnumargis in Nepal in ancient times. It is named after Hari means Vishnu and Har means Shiva. Katus, Chilaune, Nareshwar, Simal, Mango etc. densely forested cave is very beautiful. From here you can see Pokhara Valley and various glaciers.

j. Talbarahi Temple

This temple is located in the middle of Phewatal. King Kulamandan Shah of Kaski was told in a dream to serve himself by establishing himself in the middle of a lake. The temple is also of great tourist importance due to its location in the middle of the scenic Phewatal, which is full of natural beauty. It is one of the places that all domestic and foreign tourists visit Pokhara. The temple is built in the pagoda style, full of unique woodwork. You have to go to this temple by boat from Phewatal.

k. Sarangkot



Located northwest of Pokhara Bazar, Sarangkot at an altitude of 1592 meters above sea level is famous for its scenic views. This place is considered very important for tourists coming to Pokhara. Even though it is a short distance from the city, from here you can see a unique view of the sunrise and sunset, a beautiful view of the mountains on the north side and the view of Pokhara including the nearby Phewa Lake. A view tower has also been built here. Paragliding and cablecar tourists are also crowded here.

l. Veganas Lake

Located in Lekhnath, the area of this lake is 3.73 sq.km. After the construction of the dam in 2044, the area of the lake increased by 153 hectares and the area of the lake reached 373 hectares. This lake, which has a fish brown production center within a natural reservoir, is also a major tourist spot in Kaski. A panoramic view of Annapurna and Machhapuchcher can be seen from the shore of the lake. In Satya Yuga, when the sages performed the Somayag Mahayagna near a lake, when they were about to drink nectar and offer incense to the gods and the gods, they were disturbed by this Vedic act and a demon named Shankhasur took refuge in the Vedas from the place of sacrifice and took refuge with God for his protection. The task of protecting the Vedas was carried out by killing Shankhasura, who was lying in the lake to destroy it, and in search of the Vedas. Thus, the lake that was supposed to be vedanash came to be called Vedanath lake (*lake*), which later came to be known as Vegnas lake. Po is also a famous lake for fish.

m. Rupa Lake

The area of this lake in Lekhnath is 1.15 sq.km. With a depth of 4.5m. to 6m., this lake is also very attractive. Seeing that a princess named Sukanya was serving the old blind sage because of a curse, Ashwini Kumar, a heavenly sage, thought that he would rescue the girl Sukanya and make the body of sage Chyavan young. After entering the pond, the sage's appearance changed into a bright young man. In this way, the lake with the presence of Rishi Chyavan's form is considered to be called Rupatal after being corrupted. It is believed that by taking a regular bath in the Chyawan Kund of the Chyawan Ashram built by this lake, various types of eye diseases can be cured.

n. International Mountain Museum

This museum has been established in Ratopaihro of Pokhara with the support of the Ministry of Tourism. This museum was opened on January 22, 2060. The main 4 exhibitions in this museum were established with the purpose of informing the domestic and foreign visitors through the museum with the historical facts of the highest mountains in the world and the brave climbers who climbed them and the customs, culture, geographical structure, flora and fauna and other activities of the people living in the serofero of these mountains.

o. Gurkha Memorial Museum

GURKHA MEMORIAL MUSEUM

This museum has been operated by keeping the items related to the bravery shown by the Gurkha soldiers after being recruited to the world. This museum is near the KI Singh Bridge in Pokhara. In this museum, the history of the Gorkhali army, the various items used by them, the achievements of the Gorkhali army have been collected. The museum provides various knowledge and information along with entertainment to students and domestic and foreign tourists.

8.5 Historical, Cultural and Pilgrimage Sites (Close to Simraungardh)

After establishing the state in Simraungadh in 1097 by Nanya Dev, his successors Gang Dev, Narasimha Dev, Ramsinha Dev, Shaktisinha Dev and Harisinha Dev ruled the state. In 1324, the kingdom of Simraungadh was destroyed by the invasion of Gyasuddin Tughlaq.

Simraungadh is a picture of the ruins of political, economic, social and cultural history of the eleventh century. Not only that, Simraungadh is a civilization. A state that came into existence in the eleventh century, Simraungadh state was rich in art and culture until the first half of the fourteenth century. Nanyadev of Karnatvansi established the kingdom by making Simraungadh the capital. Kotwali, Lakshmipur, Bhagwanpur, Devapur, Hariharpur, Karchowa, Amritjung and Golaganj are some small villages within this stronghold area. This fort is Kotwali in the north and Srinagar, Nayakatola, Khajahani, Jhamri and other villages and reaches the Nepal India border in the south.

a. Kankali Temple/Skeleton

The Shikhar style Kankali temple is located in the main market area of Simraungadh. The statue of Kankali Mai, which is a famous religious place in the area, is in a somewhat broken but repaired condition. After the Islamic invasion, people began to settle in Simraungadh, which was in ruins. Mansaram Baba, who came at the same time, organized the temple. There is an ancient clock on the east side of this temple. In that hour, Lom. No. 119 i.e. Vikram Samvat 1349 is mentioned.

b. Mansaram Baba's Samadhi/Ashram

To the right of the Kankali temple is Mansaram Baba's tomb near Isra Lake. The samadhi site is preserved inside a dome-style temple. Where earlier Mansaram Baba used to burn Akhand Dhuni. Locals say that is where he was buried. Some raised ground can be seen in the central part of the tomb. Baba's grave is also there.

c. Lake Isra

There is a huge pond to the east of the temple of Kankali Devi. It is spread over about eight acres of land. There is a popular legend here that this lake was prepared by an asura in one night for the king Shivsingh *(Sibaisingh)* of Simraungadh for his beloved Isra. Commercial fish farming has also been done under contract in Sundar Talau. There is a possibility that such a historical pond can be developed as a tourist attraction rather than farming fish on contract.

d. Ranibas

About one and a half kilometers west of the Kankali temple is the Ranibas temple. It is located a bit higher. That account indicates that he was Rajaprasad of Simraungadh. In the vicinity of this temple, there are ancient ruins as well as materials of archaeological importance *(pottery, pottery, idols, currency, etc.)*.

There is also an ancient well in the western corner of the temple. Janga Bahadur Rana found ruins of palace and temple while going hunting. After the death of Janga Bahadur Rana while hunting, his son Jitjung built the Ram temple in his father's memory. Inside the Ram Temple, the statues of Janga Bahadur and Rani have been replaced by facing the statue of Ram Sita.

e. Hariharpur

Hariharpur village is located about one mile north-west from Kankali temple. A few years ago, the Department of Archeology also excavated some high mounds here with the help of foreign experts. Excavation pits are still present on the mound where the walls of bricks can be seen. From where the artistic stone pillar *(tham)* was found. Which has been replaced at the same place. According to the locals, Taluja Bhavani established in Bhaktapur was taken from here by Harisinh Dev while escaping.

f. The Talejubox

There is an artistic stone found during excavation in Hariharpur area. Locals also call it stone box or vault. In fact, it looks like a stone door of a temple. If you dig somewhere in this place, swarms of whirlwinds will come out. That is why the locals say that this place is the ruins of Tulja *(Taleju)* Bhawani. Locals also tell legends of people who come to steal this stone box being bitten and killed by snakes.

g. Security wall

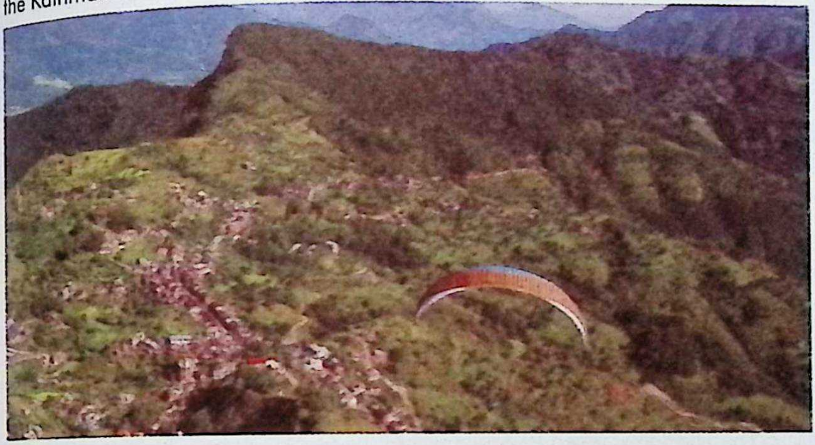
In front of the temple of Kankali Devi is Isra Lake. On the east-south side of it, there is a high mound of mud as a security zone of Simraungadh. It spreads north to south. Locals also call it Tandul Parbat. It is said that if you look closely at that place, you can find burnt black rice. It is said that the field of damaged rice is spread in many places. It is said that during the construction of the police post near the Ranibas temple, even when digging two feet down, rotten rice was found.

h. Other temples

There is a Parvati temple in the Kankali temple complex. There is an attractive black stone statue inside this temple near Isra Lake. However, some broken idols have been repaired and worshiped. There are three Shivlingas in the Shiva temple in Lahar of Mansaram Baba's temple. Along with Mansaram Baba's tomb, there is a statue of Vishnu kneeling on the right knee and bowing down. This statue is also somewhat fragmented.

8.6 Historical, Cultural and Pilgrimage Sites (Close to Bandipur)

Bandipur is located midway on the day-long drive between Kathmandu and Pokhara lies the hilltop settlement of Bandipur, a Newar town with its age-old flavor still intact. Climb through pristine forests on the historical trail at Dumre Bazaar to a town that has hardly changed. Well preserved Bandipur today invites travelers to experience its unique offerings: rich hill culture, mountain views, and hiking. Bandipur has retained its age-old cultural attributes temples, shrines, sacred caves, innumerable festivals and a Newari architecture that harks back to the Kathmandu Valley of old.



Following the conquest of the Kathmandu Valley in 1768 by King Prithvi Narayan Shah, many of the valley's Newar inhabitants fanned out to establish trading posts in the hills. Some traders made their way to Bandipur, from where they began to meet the needs of an increasingly mercantile British India and the Himalayan hinterland.

a. Boudha Sadan Shakyamuni Monastery

The Boudha Sadan Shakyamuni Monastery is located not that far away from the main city center of Bandipur. That is why you will get there by walking within a few minutes. Even though this Buddhist site is quite small, its beauty is unparalleled. The monastery is commonly known as the Bandipur monastery. As Nepal's beautiful mountains surround this site, you will get to witness the ethereal beauty of the surrounding after reaching there. The view of the snow-peaked mountains from the monastery's calm and serenity takes you to another realm. If you want to know about the monastery in detail, we suggest you talk to the monk residing there. He will even offer you some tips on making your life peaceful to get deeply connected to him.

b. Siddha Cave

Siddha Cave or Siddha Gufa is an impressive structure located at a 1.5 hour-hike from Bandipur. These caves are considered the largest caves in Nepal, and they are located at a depth of 1433 ft. underground. To reach the caves, you will have to hire a local guide in Bandipur. The guide himself will come prepared with a flashlight, ladders, and even ropes. If you want to do rock climbing in the cave, ask your guide, and he will help you partake in the activity safely. Inside the cave, you will notice areas marked for meditation. Exploring the cave is not for everybody as it requires difficult physical exercise. Even though your guide will bring every required item for exploring the cave, do not forget to bring a headlamp for yourself.

c. Thani Mai

Thani Mai is a hilltop located in Bandipur that allows tourists to get a bird's eye view of its entire surroundings. To reach this point, you will have to climb many stairs from the main square of Bandipur. Even though climbing stairs might sound tiresome, climbing them will not be a major hassle for you due to their lesser steepness. Most tourists prefer to visit Thani Mai during sunrise or sunset. The surrounding mountains look mesmerizing on the backdrop of the beautiful skyline of Bandipur during these times. Apart from the viewpoint, there is also a temple located in Thani Mai. This temple is commonly known as the Thani Mai temple. You will genuinely find peace by visiting this tiny Hindu temple.

d. Khadga Devi

This exceedingly adored sanctuary of Khadga Devi could be confused for a private house were it not for the final. The sanctum does not contain any icons, but rather a Khadga, a terrified sword-a blessing from Lord Shiva to Mukunda Sen, the ruler of Palpa.Wrapped in layers of fabric, legend has it that anybody taking a gander at the exposed sword welcomes moment passing.

The khadga is loved as an image of the female power .this sanctuary is opened to commits just once per year upon the arrival of Phulpati, the seventh day of the Hindu celebration of Dasain generally in Oct.

e. Narayan Temple

This sanctuary deceives the east of the principle bazaar zone. Statues of the god Harihar and the ten incarnations of Lord Vishnu are introduced inside.

f. Bindhebasini Temple

This pagoda style sanctuary from the medieval period is situated toward the southeast of the principle bazaar. Enshrined here is a picture of the goddess Bindhebasini.It likewise contains symbols of the different goddess. Amid the New Year festivities in April, the picture of Bindhebasini is put on a chariot and pulled through the town in the midst of another party.

g. Teendhara

This outing spot deceives the east of the principle bazaar and can be come to in fifteen minutes. The name of this place gets from the first three water gushes which are as yet the fundamental wellspring of water for the villagers. The sanctum committed to Lord shiva lies adjacent with rest houses and shady spouts scattered around influencing this a most loved to put for picnickers.

8.7 Historical, Cultural and Pilgrimage Sites (Close to Chitwan)

Chitwan literally means "heart of the jungle". The popular Inner Terai valley gets its name from Chitrasen, the Tharu King, who once ruled here. In the southwest corner of Bagmati Province, Chitwan lies between foothills of the Himalaya, the Mahabharat and Siwalik ranges. The region called Chitra Ban in earlier references used to be dense forest abounding in wild animals and resorted by recluse sages meditating deep in the forests.

We can visiting the elephant and gharial breeding centers, a perfect way to educate kids about these animals and their life cycle close to Sauraha. Observe local indigenous life by visiting a Tharu village, where you will be welcomed inside their traditional mud houses and treated as valued guests.

The park headquarters at Kasara, there are resorts and lodges of varying standards outside the national park that cater to the needs of tourists. Reservations can be made at the Kathmandu offices of the various resorts and lodges.

a. Devghat

Devghat is the one of the holiest places in Hindu mythology. It is on the banks of Sapta Gandaki and Krishna Gandaki Junction in Central Nepal. It is the holiest place for Hindu gods too. Devghat has beautiful natural features due to its geography, tropical forests, wild animals, birds, climate etc. It is just 7 km. from the city center of Narayangarh. Various temples and caves of Hindu Gods, Goddesses and Santas are located at Devghat. Goddess Sita's cave, Bashistha Cave, Radha Krishna Temple, Galeshwor Temple, Sita Ram Temple, Laxmi Narayan Temple, Shankaracharya Temple, Bageshori Temple, Laxmi Narayan Divya Dham, Maula Kalika Mandir, Bishwa Shanti Dharmashala etc. are the most notable religious institutions. Mahesh Sanyas Ashram, Hari Har Ashram, Sharana Gati Ashram, Galeshwor Ashram, Radha Sarbeshwor Bhajanashram, Yogi Narahari Nath Ashram are the ashrams where various religious activities are performed all over the year.

b. Maula Kalika Temple, Gaindakot

Nestles in the Gaindakot town, the much revered Maula Kalika Temple is sacred to the Hindus. At an altitude of 1841ft. above sea level, this temple stands erected on top of the Maula Hill in the northern side of Gandaki River. This temple has a history dating back to the 16th century when the ruler of Palpa made an offering site dedicated to Goddess Kalika or Kali. According to Hindu Mythology, Goddess Kali is the incarnation of Devi Parvati and symbolizes power, energy and new beginning.

Maula Kalika Temple is one of the most popular hiking spots for intrepid travellers. Climbing numerous stairs in order to reach the final destination seems exciting for many. The majestic view of Gaindakot and Bharatpur town from the hill is enthralling and conjures amazing memories.

c. Vikram Baba Aashram

Within the Chitwan National Park, about 21km south of Narayangadh, Bikram Baba's place is situated on the bank of the river Kasara. Vikram Baba belongs to the Tharu caste. At that place, on the occasion of Chaite Dashain a great procession is held in memory of Devbhakta Tharu. Pilgrims come from different places of the country including Lamjung, Tanahun, Kaski, Gorkha, Makwanpur, Kathmandu and Nawalparasi. Especially newly married couples come here.

Vikrambaba was a person of such wonderful ability who was doing the welfare of the Tharu community who lived on water, land and forest as the basis of their life at that time. He used to heal the sick through tantra mantra rituals, he used to go alone in the dense forest and bring herbs to serve the people, until the legend has it that he used to give the family happiness of children with the herbs and the flow of his power to barren women who had no sons or daughters.

d. Trivenidham, Valmiki Ashram and Gajendramoksha Dham

In the south-eastern part of Chitwan district, Garhi ga.v.s. There is an ashram of Swarnabhadra, Tamsa and Narayani River in Triveni on the banks of Narayani River or on the east bank of Mahamuni and Maharishi Rishi, author of Ramayana, the first poet of Sanskrit literature. It was Valmiki who composed the Ramayana. Here there are ancient statues of ancient importance, Harihara Temple established by Maharishi Valmiki, Yagyasala, Lavakush Pathshala, Sitakuti, Sitakup and ashrams. A big fair is held here on Maghe Unshi day. This place has become a hermitage of Kalpavasis due to the religious belief that bathing in Triveni, the confluence of three holy rivers, will result in forgiveness of sins and if you sacrifice your body here, you will get salvation.

8.8 Some other Historical, Cultural and Pilgrimage Sites

a. Baraha Chhetra

It is a Hindu pilgrimage sites in Barahakshetr Municipality of Sunsari District of Nepal. Lord Vishnu by taking the incarnation of Varaha or Baraha protected the earth. Then the Lord sat with his wife Laxmi at the bank of Koshi River and the lap of Himalayas and hills. So, the place bore its name after that event. There is a big and beautiful image of the Baraha incarnation of Lord Vishnu. In every 12 year kumbha mela is organizing in Chataradham.

b. Pathivara Devi

Pathivara Devi shrine (3794m.) is a popular pilgrimage destination located in Taplejung district that is believed to fulfill the long-cherished dreams of her devotees. The animist deity at Pathivara is worshipped with equal reverence by both Hindus and Buddhist. The Goddess at Pathibhara is believed to fulfill the long-cherished dreams of her devotees, like sons for those without sons, and wealth for the poor. Pathivara Devi is considered one of the 'Shakti peeths'. Worshippers from different parts of Nepal and India flock the temple during special occasions, as it is believed that a pilgrimage to the temple ensures fulfilment of all that the pilgrim desires. The pilgrims sacrifice animals and bring gold and silver as offerings to the Pathibhara Devi.

c. Bhedetar

It situates in the Dhankuta district in the Koshi Zone, 16 km. north of Dharan. People also know it as 'Sailung Danda' in Nepal. Mainly it is famous for its heart-touching cool and fresh environment. You can see a beautiful view of Dharan, green landscapes, fields, big hills etc. from there. It is also famous for rafting, boating, paragliding, trekking and hiking.

d. Ilam

Ilam is a municipality and tea-producing town in Nepal. It is in Ilam District which is in hilly Eastern Region of Nepal. It is famous for its natural sceneries and landscapes. Ilam is a small hilly town with pristine landscapes of sloped tea gardens, thick natural forests, holy sites and unique culure. Ilam offers an excellent getaway from city life for romantic sunrise and sunset, a brisk walk in the tea garden, tranquil picnic and sightseeing spots, short treks along gentle slopes or a trudge into the nearby woods. If spiritual instinct calls there are several holy sites one can visit in and around the area.

e. Halesimahadeva Temple and Cave

From Diktel, the headquarter of Khotang district, 1km. from Thumko called Kailash Mountain in the west. The naturally built Shivlinga shaped structure with an area and height of 200 ft. is called Halesi Mahadev. There is complete darkness inside this cave, which has four outer doors. Halesi Cave has a beautiful harmony of natural forms and religious beliefs. A fair is held here for 16 days on the occasion of Ram Navami. Most people gather here on that occasion. On the day of Mahashivratri, people of Bhote caste come here and worship Shiva Parvati in the form of Parohanka on Sumni, and on Balachaturdashi, people come here from far and wide to scatter Shatabees.

f. Panchakanya Temple, Dharan

Panchakanya Temple is one of the oldest temples in Dharan. This temple is located amid dense forest and you can witness numerous monkeys wandering around. This religious site has two temples and one has intricate carvings and statues.

The religious landmark is dedicated to the Panchakanyas, the five legendary heroines who belong to the Hindu epics. They are Kunti, Ahalya, Tara, Draupadi and Mandodari. Panchakanya Temple is not frequented by visitors and requires renovation.

These sacred temples are an epitome of the rich cultural heritage in Nepal. No wonder, they make the country proud on the global map and also help in the economic growth and development.

g. Dantakali Temple, Dharan

Dantakali Temple was built in the honour of Goddess Parvati. It is located in Bijayapur Village located about 3 km. away from the centre of Dharan city in Nepal. The attraction is also considered to be a significant Shakti Peeth. This temple mainly attracts devotees on the occasion of Dashain, which is an auspicious Hindu festival that celebrates the victory of good over evil.

According to a legend, after the passing of Goddess Parvati, Lord Shiva carried her dead body on his shoulder and roamed for days. Decayed parts of the goddess' carcass fell at several locations. This location, where the Dantakali Temple is built, is believed to house the sacred teeth of Goddess Parvati. Hence the name, Dantakali wherein 'danta' means teeth and 'kali' signifies the Goddess.

h. Kusheshwar, Sindhuli

Kusheshwar Mahadev in Sindhuli is quite popular in central Nepal due to its mention in the Himawatkhanda which talks about how gods like Brahma and

Indra have gone there to meditate to be at one with Shiva. Many also believe that the temple is from the Lichhavi time. The state of the temple, however, is not great as it has been neglected by everyone. But still, a great place to go and pay homage to Shiva if you are around that.

i. Chinnamasta Bhagwati, Saptari

Chinnamasta Bhagwati in Saptari district south bordering area from Rajviraj belongs to Chinnamasta village development committee of Saptari district. The people of Nepal and India have great faith in this temple as it is considered to be one of the Shakti Peeths that fulfill the wishes of Chinnamasta Bhagati. According to ancient history and mythology, Shakrasimhadeva, the fifth generation of Karnataka king Nanyadev, became the king of Simraungadh.

He came to Saptari to spend his life in exile with his minor son Harisinhadeva on the throne. It is said that he installed the idol of Bhagwati as his deity and named the goddess Shakreshwari after himself. Since the goddess did not have a body, it is believed that after some time Chinnamasta began to be called Bhagwati.

j. Budhasubba, Sunsari

From Dharan Bazar in Sunsari district to the east, the place made like an idol by Dhamira is called Budhasubba's place. The priest of the temple belongs to the Magar caste. Budhasubba was a perfect man of the Rai or Magar caste who hunted with a slingshot. Legend has it that while walking while hunting, I Guleli was buried in the ground and Matyangra was buried in the ground. There is a popular belief that the bamboo shoots there grew from the guleli buried by Budhasubba and since the guleli does not have a tip, the bamboo here also does not have a tip. There is a popular belief that if someone has a stomach ache, they are said to be suffering from Shikari *(Budhasubba)* and if they are fed with Matyangra, they will be cured. Pigs and goats are sacrificed at this place where a big fair is held on Baisakh Purnima day.

k. Kalinchok Bhagawati temple

Kalinchowk Temple situated placidly in Dolakha district of north eastern Nepal. It is arguably one of the finest and gratifying trekking trails of Rolwaling trekking region featured with incredible natural and cultural basin. Being a less touristic destination, the highest trek able point of this trail stands at Kalinchowk Temple with the elevation of 3842 meters above the sea level. The temple is duly sacred to Hindu devotees and is believed to be adobe of Goddess Kali, a vicious manifestation of Hindu Goddess Durga.

l. Dolakha Bhimshen

Dolakha Bhimsen is 133km. east from Kathmandu. This temple is located in Charkiot, the district headquarter of Dolakha. It is the oldest temple of Dolakha. It is a small hilly district, 4.5km. east from Charikot bazaar, situated in the lap of Mt. Gauri Shankar, regarded as the abode of Lord Shiva and his consort Goddess Parvati. People call this temple as Bhimeshwor temple. It is said that the legendary hero, Bhimsen spent his 12 years exile in Dolakha.

m. Sindhuligadi

The fort represents the landmark November 1767 victory in the battle of Nepal's Gorkha army over the 2400-strong British Troops of the East India Company sent from India during Nepal's unification process. The historical and strategic fort is a tourist attraction in central Nepal 140 km. from Kathmandu. It is also a symbolic war memorial of Nepal's victory.

n. Daman

Daman is situated 80 kilometers south- west of Kathmandu at an altitude of about 2100m. located on the Tribhuvan Highway, in between Kathmandu and the town to Birgunj. Daman is known for its vantage location in viewing the Himalayan peaks such as Mt.Everest, Annapurna, Manaslu, Ganesh Himal, Langtang, Dorjelakpa, Gaurishankar, Choyu etc. There is a view tower from where one can have a panoramic view of 300 miles of the Himalayan range. To see a breath taking view of the world's highest peak Mt.Everest Daman is one of the best places in Nepal. There is a view tower fitted with long range telescopes to see the 360 degree Himalayas view.

o. Manakamana temple Gorkha

Manakamana Temple Tour is an opportunity to know more about religious importance of Nepal. The sanctuary of Manakamana lies on the highest point of a slope known as Kafaldada at the Manakamana Village in Gorkha. Hence, it is 105 km. west from Kathmandu and 95 east of Pokhara. It is popular site of Nepal. The majority of the Nepalese Sanctuary with an external mobile are either shiva and Vishnu aside from Manakamana Sanctuary. Goddess Manakamana is popular as the goddess who concedes the desires to the general population. Mankamana is also considered as champawati, wife of the ruler of the lord Ram Shah of Gorkha.

p. Muktinath

Muktinath is a sacred place both for Hindus and Buddhists located in Muktinath Valley at an altitude of 3,710 meters at the foot of the Thorong La mountain pass *(part of the Himalayas)*, Mustang district, Nepal. Muktinath temple is the temple which is dedicated to Lord Vishnu is one of the famous temples in Nepal. Muktinath means "The god of Nirvana". People will get relieved from their sorrows and miseries after visiting to this temple. Buddhists of Tibet called this temple as Chumig Gyatsa which means hundreds waters. They also called this temple is place of Dakinis which means goddesses that known as sky dancers. For Buddhists this place is one of 24 tantric places. Hindu believe that Lord Vishnu lives at Muktinath temple in the form of ammonites which means Shilas, they also called it Salagrama-Shilas.

q. Baglung Kalika Temple

Baglung Kalika Temple is one of the holiest Kali temples in Nepal. Popularly known as Kalika Bhagwati Temple, it is located deep inside the forest right above the Kali Gandaki River. Kali is often considered as one of the most powerful forms of Devi Durga and the consort of Lord Shiva. It is an ancient temple constructed by Pratap Narayan but it was renovated in the year 1990.

Within the complex, there are a number of other temples as well. Apart from Hindu devotees, Tantric from different parts of the globe visits the temple to achieve knowledge. During Navratri celebration, devotees from around Nepal come here to celebrate the occasion and perform puja to please the goddess. The devotees perform rituals to win legal suits, win their loved one or gain victory over their enemies. Marriages are also conducted inside the temple premises with a belief that the couple will be blessed for a lifetime.

r. Dang Valley

Dang Deukhuri District is located in Inner Terai in midwestern Nepal. The district, with Ghorahi as its headquarters, covers 2,955 km². Tulsipur, the second biggest city of Dang, is a transportation hub. There are numerous temples and gumbas in the Dang Deukhuri district Like Ambikeshwari Temple, Ghorahi Ratnanath *(Gorakhnath)* Mandir, Chaughera.

Barakune Daha, Ghorahi Sawarikot Chhilli kot, Chhilli Kot Gupha, Chameri Gupha Malika Temple, Mulkot Cave, Ram Janaki Temple, Sirasthan, Srigaun Temple, Sukaura Mound, Bagar Baba mandir, Rihar Shiva Cave, Dhankhola Tuhi valley, Suikot Temple, Jakhera Tal Temple, Purandhara water fall and so on are located here.

s. Swarga Dwari, Pyuthan

Swargaddhari is a famous religious place located in a lake at an altitude of 6960 ft., about 26km. west of Khalanga, the headquarters of Pyuthan district. It is believed by the scholars that the name of this place has remained Swargadwari according to the legend that in the ancient times sages reached heaven by chanting. From a religious and tourist point of view, this heavenly gate has a concrete temple built with a Shiva linga on top of marble, and around it there are cowsheds with hundreds of cows, picturesque caves, yajnashalas and ponds.

A huge religious fair is held here every year on Baisakh Purnima and Kartik Purnima. Thousands of pilgrims from different parts of Nepal and even from

India come here to participate in the fair. Akhand Homa, which was started by the Mahaprabhu of Swargadwari about 120 years ago, is still going on. Swargadwari also has a Sanskrit school and a Veda Vidyashram, and students who come from far and wide to study Vedas and Dharmakarma are provided with free accommodation and food.

t. Chandannath Temple, Jumla

An idol of Lord Dattatreya is installed in the temple of Chandananath in Jumla district of Karnali state. According to Vedic law, worship is performed here three times a day in the morning, midday and evening. Built before the 8th century, this temple has the Charanpaduka of Lord Dattatreya. The name of this temple is Chandanath because it is a temple founded by Chandanath. Here people from Yogi *(Giri, Puri etc.)* community are priests.

u. Baidyanath Dham, Achham

Baidyanath Dham is one of the most important Shiva shrines in the far-west region of Nepal. Located in Achham district at the confluence of the Budhi Ganga and Saraswati rivers, it is a place where many believe Lord Shiva gave his blessing to Ravan.

v. Ramaroshan area, Achham

Out of all the places in the Sudurpaschim province, this is arguably the most underrated area. Located in the Achham district, there are 12 lakes in the conservation area along with 18 meadows that give the place a unique landscape. From here, you also get views of mountains like Saipal and Api along with the Budhigankadi river basin. It is also home to tall cliffs that the locals climb to harvest honey.

w. Badi Malika, Bajura

A large fair is held on the day of Bhadra Shukla Paksha at the temple of Badimalika, situated at an altitude of about 15,000 ft. above sea level in Bajura district. Visitors come here from different parts of the country including Achham, Doti, Bajhang.

x. Mount Saipal, Bhajhang

Mount Saipal in Sudurpaschim is quite popular among a niche group of climbers and trekkers. Getting to the Saipal base camp is not easy, but it is totally worth it. Walking on empty trails with a small group of people and sleeping on tents enjoying the night sky is what you should expect from this trek. It takes you past the Bhajhang district, past dense forests and a few local settlements. The best time to trek this region is between mid of Oct. to the end of Nov., the festive months of Nepal, as the harvest has cleared fields to camp. The trek is quite challenging because it is less popular among tourists, is raw and unexplored. There are no facilities for lodging, and the trekkers have to be self-sufficient with tents and other logistics so do not venture out there alone.

y. Tripurasundari Devi, Baitadi

An idol of Goddess Bhagwati has been installed in this major pilgrimage site of Baitadi district. In mythological times, Bhagwati killed a demon named Tripurasura and relieved the suffering of gods and humans, so it is believed that her name is Tripurasundari Devi. This goddess is also called Ranashayani Bhagwati by the local residents. Due to the natural beauty, a large number of trekkers come to this area every year. There is a popular belief that this area is called Mukti Kshetra, as salvation can be achieved if one performs penance in this area. The idol of Avalokiteshvara and the place where the fire is always burning and the temple where Varuna is worshiped as the deity are also the attractions of Muktinath area.

8.9 Museums in Nepal

a. National Museum of Nepal

The National Museum of Nepal, located in Kathmandu, is a treasure trove of the country's history and culture. It houses an extensive collection of artifacts, artworks, and historical items, providing visitors with a comprehensive overview of Nepal's rich heritage.

b. Patan Museum

Situated in the heart of Patan Durbar Square, the Patan Museum is renowned for its impressive collection of traditional Nepalese art. The museum focuses on religious art, with many exhibits depicting Hindu and Buddhist deities.

c. International Mountain Museum

The International Mountain Museum celebrates the mountaineering history and culture of the Himalayan region. The museum features exhibits on famous mountaineers, the geology of the Himalayas, and the life of mountain people.

d. Narayanhiti Royal Palace

The Narayanhiti Royal Palace in Kathmandu was once the residence of Nepal's monarchy. Now a museum, it offers a glimpse into the royal lifestyle, with rooms preserved as they were during the reign of King Birendra and his predecessors.

e. Tharu Cultural Museum & Research Center

The Tharu Cultural Museum & Research Center, located in Ratnanagar, showcases the culture, traditions, and history of the Tharu people, an indigenous ethnic group of the Terai region of Nepal.

f. Nepali Folk Musical Instrument Museum

This museum in Kathmandu is dedicated to preserving and promoting the traditional musical instruments of Nepal. It features a wide array of instruments, providing insight into the country's rich musical heritage.

g. Gurkha Memorial Museum

The Gurkha Memorial Museum in Pokhara honors the brave Gurkha soldiers who have served in various military campaigns around the world. The museum exhibits memorabilia, photographs, and stories of valor.

h. Museum Of Nepali Art

Situated in Kathmandu, the Museum of Nepali Art focuses on contemporary and traditional Nepali artworks. It aims to promote local artists and preserve the artistic heritage of Nepal.

i. Natural History Museum

The Natural History Museum in Kathmandu offers a fascinating look at Nepal's biodiversity. It showcases specimens of flora and fauna, geological samples, and educational exhibits on the country's natural environment.

j. Global Nepali Museum

An online museum based in Kathmandu, the Global Nepali Museum offers virtual exhibits and collections highlighting various aspects of Nepalese culture, history, and art, accessible to a global audience.

k. Palpa Durbar & Museum

Tansen Durbar, also known as Palpa Durbar & Museum, is a historical palace and museum built in 1927 by Pratap Shamsher Jang Bahadur Rana. It served as the seat of the Rana governors during their rule in Nepal and now offers a glimpse into the architectural and cultural heritage of the region.

l. Birendra Museum

Located in Kathmandu, the Birendra Museum is dedicated to the memory of King Birendra, showcasing his life, reign, and contributions to Nepalese society through various exhibits and artifacts.

m. Sindhuli Gadhi War Museum

The Sindhuli Gadhi War Museum in Bhadrakali commemorates the historic battle of Sindhuli, where Nepalese forces defeated the British Army. The museum exhibits weapons, documents, and artifacts related to the battle.

n. Changu Museum

Situated near the ancient Changunarayan Temple, the Changu Museum focuses on the history and culture of the local area, featuring artifacts and exhibits that highlight the rich heritage of Changunarayan.

o. Gorkha Museum

The Gorkha Museum, located in the historical town of Gorkha, showcases the history of the Gorkha Kingdom and its rulers. The museum features artifacts, manuscripts, and exhibits on the unification of Nepal.

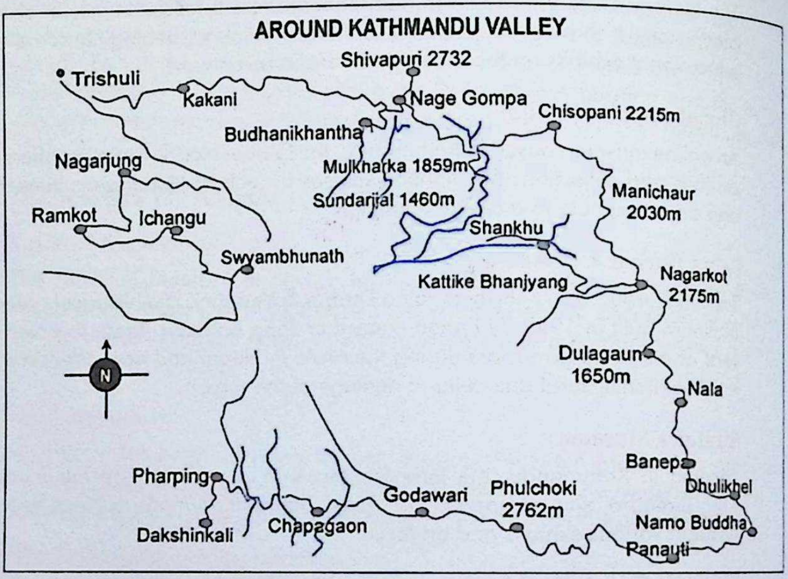
p. Aircraft Museum

The Aircraft Museum in Dhangadhi offers visitors a unique experience with exhibits of decommissioned aircraft, aviation artifacts, and information on the history of aviation in Nepal.

q. National Art Museum

The National Art Museum in Bhaktapur is housed within the Bhaktapur Durbar Square complex. It features a vast collection of traditional Nepalese paintings, sculptures, and artworks, highlighting the rich artistic heritage of the country.

8.10 Day Hiking Tours near Kathmandu


AROUND KATHMANDU VALLEY
Shivapuri 2732
Trishuli
Kakani
Nage Gompa
Chisopani 2215m
Budhanikhantha
Nagarjung
Mulkharka 1859m
Sundarijal 1460m
Manichaur
2030m
Ramkot
Ichangu
Shankhu
Swyambhunath
Kattike Bhanjyang
Nagarkot
2175m
N
Dulagaun
1650m
Nala
Banepa
Pharping
Dhulikhel
Phulchoki
2762m
Godawari
Namo Buddha
Dakshinkali
Chapagaon
Panauti

Kathmandu Day Hiking is an outdoor activity that consists of walking in a natural environment. And can be completed within One day. It is one of the easy ways you can explore nearby hillsides for this hike. As a result, we do not require any overnight camping. Kathmandu Day Hiking trails we can see the views of the Himalayas *(8 Himalayan ranges of Nepal out of 13 from here)*. Include Annapurna range, Manaslu range, Ganesh Himal range, Langtang range, Jugal range, Rolwaling range, Mahalangur range *(Everest range)*.

a. Day Hiking to Namobuddha(1750m.)

Namoboudha is situated at the hilltop of Panauti. It is a very important Buddhist Pilgrimage located in Kavre District about 38 km. east of Kathmandu. The stupa and shrines build up in this lovely little hill have significantly enough marked a very ancient holy site.

We drive 35 km. east of Kathmandu for about one and a half hours to a place called Dhapasi. An ancient Newar town Panuti with a packed lunch box. Generally, from Dhapasi we follow the uphill trail forward northeast direction, and the trail narrows. We cross a suspension bridge and pass through many small villages to a huge rice field. Which gives you the chance to see How Nepali People plant and harvest the crop. From here we hike steep uphill for about an hour to reach Namoboudha. Drive back to Kathmandu or overnight at a resort in Dhulikhel.

b. Day hiking to Phulchowki (2782 m.)

Phulchoki (2782m.) is the highest hill situated in the south of Kathmandu valley. This is one of the most beautiful hiking in terms of vegetation in Kathmandu valley. After breakfast at the Hotel, drive 14 km. south of Kathmandu for about 30 minutes to a place called Godavari *(Royal Botanical Garden)* with a packed lunch box.

From the Godavari, we start our hiking gradually uphill all the way through sub-

Tropical thick forest for about four hours. The magnificent view from the eastern part of the Annapurna range to Gaurishanker in the east can be seen from here on a clear day apart from the Breathtaking view of Kathmandu valley. After lunch and strolling around for some time, we hike down following the same trail to the Godavari for about 2 hours, and drive back to Kathmandu.

c. Day hiking to Champadevi (2285m.)

Champadevi, situated at an altitude of 2285m. southwest of Kathmandu, is a pilgrimage site having a Buddhist stupa and a Hindu shrine that commands many pilgrims to visit this place on full moon day.

After breakfast at Hotel, we drive 16 km. south of Kathmandu for about an hour to a place called Pharping *(on the way to Dakshinkali Temple)* with a packed lunch box. From Pharping we start our hiking gradually up for about half an hour along the trail toward the north ridge and through pine forested area.

Generally, from here we continue hiking gradually up following the trail for about another 3 hours to Champadevi. Therefore, the view of the central and western Himalayan Range are magnificent. After lunch and strolling around for some time, continue to hike down to Hattiban for about 2 hours and Drive back to Kathmandu.

d. Day hiking to Nagarjuna (2128m.)

Located north-west of Kathmandu it takes 15 minutes by car than 2 and half hours up to the Nagarjuna hill, which is also called historical Jamacho Peak (6,300ft./2128m.). It provides the best view of the northern Himalayan range and Kathmandu valley.

A Jamacho monastery lies on top of the hill is sacred for Buddhist pilgrimage. There are several specific dates to gather more people for the special function of Jamacho Monastery. The mountain is called Nagarjuna hill because Nagarjuna's cave residence is found there, where he performed meditation. Besides Nagarjuna cave, there are some other caves of Buddha, Mahasiddhas.

e. Day hiking to Shivapuri (2732m.)

Shivapuri situated at an altitude of 2563m. north of Kathmandu is the second highest hill around Kathmandu valley. Baghdad, Shivapuri locates near the source of the holy river Bagmati.

Thus, after breakfast at the hotel, we drive for about 20 minutes to Budhanikantha Temple, 8 km. north of Kathmandu. From Budhanilkantha we walk through the Shivapuri conservation area. This is the Government protected forest where over 500 species are found. We start our hike from the southern boundary of the area where the army check post is located.

Nagi Gumpa is situated at an altitude of 2330m. north of Kathmandu. And above Budhanilkantha Temple is the only Monastery for the Nuns to practice Buddhism and foreigners often come there for meditation. It is a steep uphill hike through a narrow and dusty trail for about half an hour and two hours gradual uphill trial to Shivapuri.

f. Nagarkot to Dhulikhel Hiking (2188m.)

Nagarkot lies 40 km. far from the main center of Kathmandu in the eastern direction. Early in the morning drive from Kathmandu to view the tower of

Nagarkot. After seeing a view of the Himalayas from Nagarkot we will provide it to Dhulikhel. Dhulikhel Hiking is a tourist Paradise. Thus, the spectacular snow-fed mountains must be one of the finest panoramic views in the world.

When a blue haze covers the lower portion of the mountains, they seem to be floating in the air. The panorama offers a majestic undisturbed view. The Himalayan ranges stretching from Mount Annapurna in the far west to Mount Karolung in the Far East. Thus, from Dhulikhel, more than twenty Himalayan peaks can be seen in their full glory from the different vantage points. In short, it is the foremost point for mountain-oriented sightseeing since time immemorial.

g. Kakani to Bhanjyang Hiking (2,030m.)

This is an interesting hike through oak, rhododendron, and pine forest. Early in the morning, you drive from Kathmandu to Kakani (2073m.), 32 km. north of Kathmandu about one hour. Furthermore, from here the trail leads to the east along a graveled derivable road. The entire trail is almost entirely on a level path.

You hike about three hours to Bhanjyang, which does include a 20-minute steep ascent before reaching the final location. After detouring around the area here, you retrace the same path back to Kakani in about two and half hours and then drive back to Kathmandu.

h. Chandragiri Hiking (1552 m.)

This is one of the best days of hiking around Kathmandu valley. The hiking starts at the Hindus Temple at Matatirtha or close to the Military camp. As well as, the clean environment makes you different and you feel relaxed in your mind.

Also, you can view the panoramic view of the Langtang and Ganesh Himal range from Chhap Bhanjyang. Which is at 2275m. through the small village and forest. You will walk 3 hours steeply up a stone staircase to the Chhap Bhanjyang. Here you will get tea and coffee in a local tea shop. This tea shop is only open in season time. After one hour of walking through the forest, you will be in Chandragiri Hill at 2552 m.

8.11 Community Home-stays in Nepal

In contrast to star hotels, homestays are a contemporary model of rural tourism that were primarily developed to highlight the typical characteristics of rural areas. It is a service that provides lodging and food in the homes of locals or in a natural setting.

It is believed that the first settlement to open a tourist homestay was Sirubari in the Syangja district. The idea has provided ornithologists, nature enthusiasts, and researchers from a variety of fields with a haven in other parts of the country as well. Homestays can provide tourists with amenities that modern lodging options may lack. It sets in motion the idea of safeguarding and preserving both the natural and social environments.

Nepal has over 500 homestays, the majority of which are run by local communities, with a few run by private businesses. In the context of Nepal, the idea of homestay has evolved into a means of gaining fame and recognition for rural life. It gives the locals a chance to live in the village while also earning money in other countries and using the village's resources. It makes it less expensive to market and deliver local goods in cities. As a result, it could be an excellent tool for battling poverty in rural Nepal.

The fact that the majority of these community Homestays are run by local women gives them the ability to learn valuable skills, boost their self-esteem and earn money on their own. These community Homestays contribute a predetermined amount to the community's development, education and social functions, as well as to the improvement of the Homestays. Therefore, you are not only enjoying yourself in Nepal's local communities but also making a positive contribution to their lives and communities.

Best Homestay in Nepal

You could have a rich night in an inn as their client. However, during a homestay in Nepal, you will spend the night as their guest. In addition, in Nepal, "Atthithi Deva Bhawa" refers to guests as gods. In a community homestay in Nepal, you can experience Nepalese culture for a day while being welcomed as a guest rather than a customer. To realize the reason why it's superior to a lodging read this.

Homestays are becoming increasingly popular in Nepal due to their hospitality and management. Obviously, you should try some of them while you're in Nepal. Nepal's most well-known homestays are listed below.

a. Sirubari Homestay

Visitors to Nepal's villages can get a firsthand look at villages at the Sirubari Village. It is a serene Gurung village in Nepal's Syangja district. A short drive and stroll from Pokhara lead us to Sirubari. The weather is pleasant throughout the year, and the hill is beautiful. Nepal's most popular homestay near the capital is here.

The place is well-known for its excellent food and warm welcome. It's an incredible method for investigating the neighborhood life of Nepali individuals. The houses are worked from neighborhood materials that look staggering and are additionally agreeable.

b. Ghale Ghau Homestay

Another hugely popular homestay in Nepal is this one. This village is a Gurung settlement that has preserved its ethnic culture. They host guests at their homes, host cultural events on occasion and celebrate their local festivals. Currently, it is the most popular tourist destination in the Lamjung district. In addition, the view of Annapurna, Macchapuchre and Annapurna South is crystal clear, allowing you to catch the stunning sunrise.

c. Ghandruk Homestay

You must have previously heard this name. It's a lovely town at the peak of Kaski. I won't say that it's close to Pokhara because it's about four hours away by car from the valley. But staying a night in Ghandruk is well worth the effort. You can get there by private or public transportation. Ghadruk may be Nepal's best homestay.

In addition to providing excellent accommodation and food, the location is a wonderful representation of Nepalese culture and tradition. The view of Fishtail and Annapurna is breathtaking and it looks even better at sunrise and sunset. You can also visit two museums in the vicinity.

d. Homestay in Gorkha Barpark

The Gorkha Barpark Homestay is a one-of-a-kind way to interact with the locals, stay with them, and eat and live as they do. The same idea guides the Nepal Homestay Tour Package. The program includes a homestay in Gorkha's beautiful Barpak village.

The final village in the northern Gorkha belt, Gorkha Barpark Homestay is at an elevation of 1900m. There are 1200 Gurung homes in the village. Gorkha Barpark is worked with the greater part of present-day administrations like web, power, wellbeing, and schooling and can be arrived at by direct transport transportation from Kathmandu besides in stormy season. Presently the residents are running extraordinary neighborhood neighborliness by homestay idea.

The trip is open to all who are interested in experiencing a unified blend of culture, nature, and a novel idea of hospitality. The Gorkha Barpark Homestay package caters to your ecological and cultural requirements. This holiday package is ideal if you want to spend some time away from home with your family and learn about village life.

e. Lamjung's Kaule Pani Homestay

Many Himalayan ranges, including Annapurna, Macchapuchre, Annapurna South, and others, can be clearly seen from Kauli Pani, also known as "mirror village."

This is the most gorgeous homestay area Nepal could offer. On the off chance that I recollect right, it was likewise granted as the best homestay in Nepal last year. The village is well-run and alive in every little way. The homestay in Nepal is run very carefully by the Gurung community on the hilltop. They greet you upon your entry with cultural performances, local beverages, and snacks. They provide you with rice, dal, meat, a pickle, and vegetables as part of the dinner. You will receive the special "kodo ko sel roti" breakfast, which includes an egg and pulses. Fortunately, the rooms are spacious and clean.

f. Balthali Town Homestay

Balthali is 40km. from Kathmandu and lies just beyond Panauti. At the intersection of Roshi and Ladku Khola is this small, sleepy town. In order to unwind and unwind, Balthali Village is an ideal location. The typical Nepalese countryside with its ochre-thatched farmhouses and terraced rice fields will surround you. Langtang, Dorjee Lhakpa, and other snow-capped mountain ranges are visible. The Maharabharat Range's lush greenery dominates the backyard. If you want to learn how nature affects your soul, this is the ideal location. This is the major Homestay in Nepal, close to the capital.

g. Homestay in the Machapuchre Village

A lovely village by the name of "Ghachowk" is located close to Pokhara Village. In the midst of Mount Machapuchre, the village *(Fistail)* can be found peacefully. The area is tranquil and away from the city's noise and pollution.

As a homestay, each home has one or two separate rooms for the guest. The organic food that is prepared locally is the best part.

h. Community Homestays near by Kathmandu Valley

1. Panauti Community Homestay – Experience ancient Newari culture close to Kathmandu *https://www.communityhomestay.com/homestays/panauti*

2. Nagarkot Community Homestay – A quick and tranquil escape from Kathmandu *https://www.communityhomestay.com/homestays/nagarko*
3. Patlekhet Community Homestay – Witness organic farming in the hills outside Kathmandu *https://www.communityhomestay.com/homestays/patlekhet*
4. Nuwakot Community Homestay – A resilient village *https://www.communityhomestay.com/homestays/nuwakot*
5. Kapan Gyanmala Community Homestay – An urban experience on the foothills of a National Park *https://www.communityhomestay.com/homestays/gyanmala-community-homestay-kapan*
6. Patan Community Homestay – Explore ancient Newari culture at an urban homestay *https://www.communityhomestay.com/homestays/patan*
7. Bungamati Community Homestay – An overlooked hub of Newari Culture *https://www.communityhomestay.com/homestays/bungmati-lalitpur*

i. Community Homestay in Eastern Nepal

1. Namje Community Homestay – A peaceful retreat in Nepal's eastern hills *https://www.communityhomestay.com/homestays/namje*
2. Mai Pokhari Community Homestay – Homestay in the hills of remote far-eastern Nepal *https://www.communityhomestay.com/homestays/mai-pokhari-ilam*
3. Shree Antu Community Homestay – A peaceful rural homestay surrounded by tea gardens *https://www.communityhomestay.com/homestays/ilam*

j. Community Homestay in Annapurna Region Nepal

1. Hemjakot Community Homestay – In the foothills of Fishtail Mountain *https://www.communityhomestay.com/homestays/hyanjakot-community-homestay*
2. Narchyang Community Homestay – Mesmerizing mountain views *https://www.communityhomestay.com/homestays/narchyang-annapurna*
3. Mustang Community Homestay- Lubra Bon – Mountain adventures in the rainshadow of the Himalayas *https://www.communityhomestay.com/homestays/mustang-bon-community-homestay*

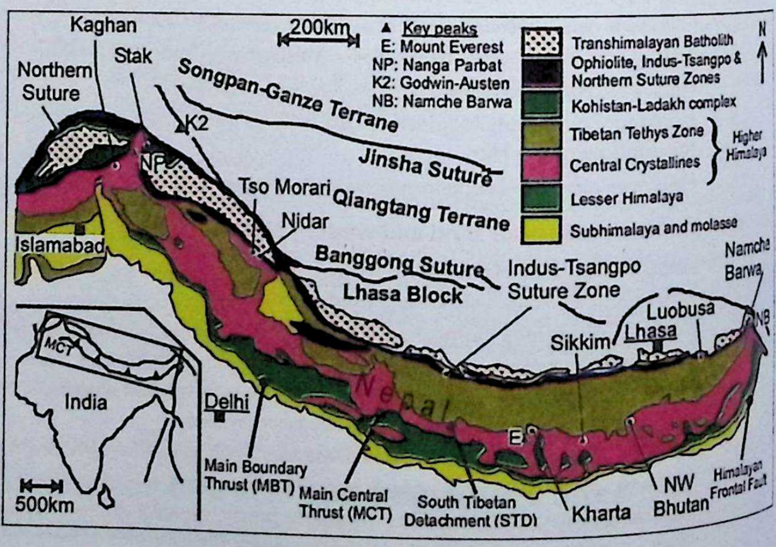
k. Community Homestay in Terai and western Nepal

1. Palpa Community Homestay – Newar culture and beautiful mountain views https://www.communityhomestay.com/homestays/palpa
2. Barauli Community Homestay – Discover Indigenous culture and wildlife in Chitwan https://www.communityhomestay.com/homestays/barauli
3. Tharu Community Homestay – Tharu culture and wildlife experiences in Chitwan https://www.communityhomestay.com/homestays/tharu
4. Piprahar Community Homestay – Experience village life on the edge of Chitwan https://www.communityhomestay.com/homestays/piprahar
5. Bardiya Community Homestay – Remote jungle adventures in Western Nepal https://www.communityhomestay.com/homestays/bardia
6. Lafa Community Homestay – A homestay near Nepal's longest river, the Karnali https://www.communityhomestay.com/homestays/lafa-dailekh
7. Rana Tharu Community Homestay – As far west as it gets https://www.communityhomestay.com/homestays/rana-tharu
8. Bhada Community Homestay – On the edge of jungle https://www.communityhomestay.com/homestays/bhada

Chapter 9 NATURAL SITES

Origin of Himalayas

Before discussing the geological division of Nepal, it's good to know about the origin of the Himalayas. Nepal is a country that does not sit on a single tectonic plate. It sits on the boundaries of two tectonic plates i.e. Indian plate and the Eurasian plate *(also called the Tibetan plate)*. The Indian plate in the south and the Eurasian plate in the north started to collide millions of years ago after the vanishing of Tethys sea in between them. The collision process is still active and this collision gave birth to the Himalayas of which Nepal is the most important part. The Himalayan range is about 2400km. long and extends from the Indus River in the west to the Assam in the east.


Kaghan
200km
▲ Key peaks
E: Mount Everest
NP: Nanga Parbat
K2: Godwin-Austen
NB: Namche Barwa
Transhimalayan Batholith
Ophiolite, Indus-Tsangpo & Northern Suture Zones
Kohistan-Ladakh complex
Tibetan Tethys Zone
Central Crystallines
Higher Himalaya
Lesser Himalaya
Subhimalaya and molasse
N
Northern Suture
Stak
Songpan-Ganze Terrane
K2
NP
Jinsha Suture
Tso Morari
Qiangtang Terrane
Nidar
Islamabad
Banggong Suture
Lhasa Block
Indus-Tsangpo Suture Zone
Namche Barwa
NB
Luobusa
Lhasa
Sikkim
MCT
India
Delhi
Nepal
E
500km
Main Boundary Thrust (MBT)
Main Central Thrust (MCT)
South Tibetan Detachment (STD)
Kharta
NW Bhutan
Himalayan Frontal Fault

Geological Division of Nepal

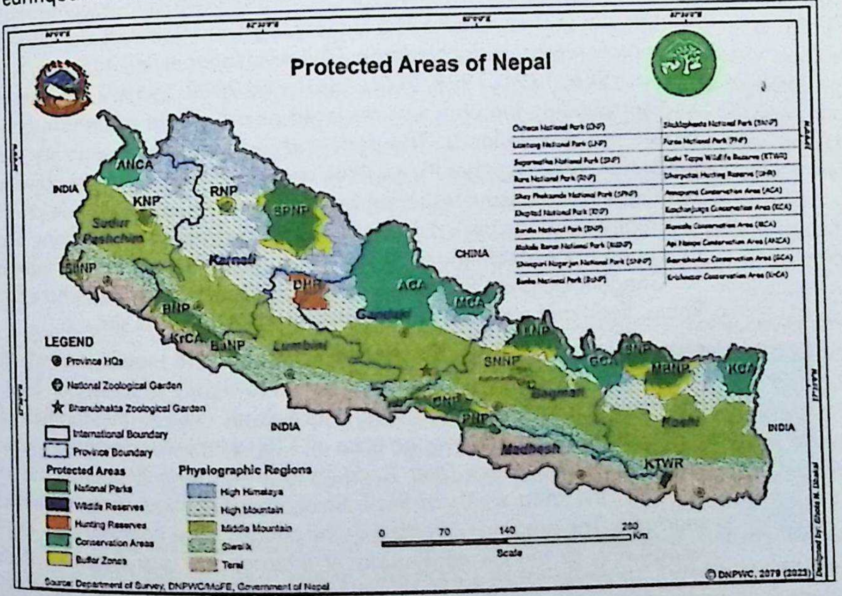
The collision of tectonic plates now results in several thrusts & faults based on which Nepal can be geologically divided into the following five regions:

The Terai Zone: Northern (Bhabar) Zone, Middle (Marshy) Zone, Southern Zone

The Siwalik Zone: The Lower Siwalik, The Middle Siwalik. The Upper Siwalik

The Lesser Himalayan Zone: *Higher Himalayan Zone, Tibetan Tethys Zone*
MFT separates Siwalik from Terai. MBT is the boundary between Siwalik and Lesser Himalaya whereas MCT separates Lesser Himalaya and Higher Himalaya. Finally, the STDs divide the Higher Himalayas & Tibetan Tethys Zone.

The development of such weak zones will continue and are prone to earthquakes. The Indian plate is moving north at around 45mm per year and pushing under the Eurasian plate due to which the rocks at the plate boundary are continuously undergoing deformation. During the deformation of the plates, a great amount of stress is developed on the rock. Initially, the stress developed is resisted by frictional resistance. But when the stress exceeds the frictional resistance, the plates move along the fault plane releasing the accumulated energy due to which earthquake occurs.


Protected Areas of Nepal
Chitwan National Park (CNP)
Langtang National Park (LNP)
Sagarmatha National Park (SNP)
Rara National Park (RNP)
Shey Phoksundo National Park (SPNP)
Khaptad National Park (KNP)
Bardia National Park (BNP)
Makalu Barun National Park (MBNP)
Shivapuri Nagarjun National Park (SNNP)
Banke National Park (BaNP)
Shuklaphanta National Park (ShNP)
Parsa National Park (PNP)
Koshi Tappu Wildlife Reserve (KTWR)
Dhorpatan Hunting Reserve (DHR)
Annapurna Conservation Area (ACA)
Kanchenjunga Conservation Area (KCA)
Manaslu Conservation Area (MCA)
Api Nampa Conservation Area (ANCA)
Gaurishankar Conservation Area (GCA)
Krishnasar Conservation Area (KrCA)
INDIA
CHINA
ANCA
KNP
RNP
SPNP
Sudur Paschim
Karnali
ShNP
DHR
ACA
MCA
Gandaki
BNP
KrCA
BaNP
Lumbini
LNP
SNNP
GCA
SNP
MBNP
KCA
Bagmati
CNP
PNP
Koshi
Madhesh
KTWR
LEGEND
Province HQs
National Zoological Garden
Bhanubhakta Zoological Garden
International Boundary
Province Boundary
Protected Areas
National Parks
Wildlife Reserves
Hunting Reserves
Conservation Areas
Buffer Zones
Physiographic Regions
High Himalaya
High Mountain
Middle Mountain
Siwalik
Terai
0
70
140
280
Km
Scale
© DNPWC, 2079 (2023)

Source: Department of Survey, DNPWC/MoFE, Government of Nepal

9.1 National Parks

The rapid growth of population has increased pressure on nature. It has helped to increase the destruction of forests, soil erosion, and water pollution. Realizing the importance of natural heritage, the government has established some national parks and wildlife reserves for the con servation of wildlife and natural properties. A national park of a conserved area is a dwelling place for wild creatures. Such parks also conserve the soil and vegetation. The main objective of protecting a national park is to preserve the natural environment.

a. **Banke National Park:** Banke National Park (BaNP) was established as 10th Park on 12th of July 2010 which reflect Government's commitment in Biodiversity conservation at the landscape level. It was also recognized as gift to the earth in 1998. The Park is linked with transboundary Landscape that joins Suhelwa Wildlife Sanctuary in India through national and community forests towards south. It joins with Bardia National Park (BNP) towards west which further links with Katerniaghat Wildlife Sanctuary in

India via Khata corridor, national forest and community forests. There are about 4,861 households with 35,712 populations residing in buffer zone. Indigenous Tharu community, Brahmin, Chhetri, Magar, Tamang, Majhi, and Gurung are living in the buffer zone. 90% of the economy of people depends on agriculture and rest 10% on trade and labor.

b. **Bardiya National Park:** Bardiya National park is the largest national park in the lowland Terai covering an area of 968 sq.km. The park situated in Nepal's Western Terai was established for protecting the representative ecosystems and conserving the habitat of tiger and its prey species. Initially, a small area was azette as the Karnali Wildlife Reserve in 1976. At that time, 1500 households of the Babai valley were relocated outside the park allowing the vegetation and wildlife to flourish. In 1982, it was renamed as Bardiya Wildlife Reserve, and in 1984 it was extended to its current size. The reserve was given the status of a National Park in 1988. Greater One-horned Rhinoceros were translocated from Chitwan National Park to Bardia National Park in 1986, 1991, 1999, 2000, 2001 and 2002. In 1997, an area of 327 km^2 surrounding the park was declared as a buffer zone, which consists of forests and private lands. The park and local communities jointly manage the buffer zone. Together they initiate community development activities and manage natural resources in the buffer zones. An elephant ride provides a different view of the park as one can go off the main trail, Morning and late afternoon is the ideal time to go on a ride. Karnali river is the suitable home for Gangetic dolphin. Babai valley is a majestic place to visit where flagship Rhino, tiger, and elephant can be cited in the wilderness site.

c. **Chitwan National Park:** The park is situated in south central Nepal, covering 952.63sq.km. in the subtropical lowlands of the inner Terai. The area comprising the Tikauli forest-from Rapti river to the foothills of the Mahabharat-extending over an area of 175 sq.km. was declared Mahendra Mriga Kunj *(Mahendra Deer Park)* by the late King Mahendra in 1959. In 1963, the area south of Rapti River was demarcated as a rhinoceros sanctuary. The area was gazetted as the country's first national park in 1973, recognizing its unique ecosystems of international significance. UNESCO declared RCNP a World Heritage Site in 1984, In 1996 an area of 750 sq.km. surrounding the park was declared a buffer zone, which consists of forests and private lands including cultivated lands. The park and the local people jointly initiate community development activities and manage natural resources in the buffer zone. Government of Nepal has made provision of to provide 30-50 percent of the park revenue for community development and natural resource management in the buffer zone.

d. **Khaptad National Park:** Khaptad National Park is located in the Far-western region of Nepal. The park was gazetted in 1984 covering an area of 225 sq.km. The area of buffer zone is 216 sq.km. The park is the only mid-mountain national park in western Nepal, representing a unique and important ecosystem. The late Khaptad Swami moved to the area in 1940's to meditate and worship. He spent about 50 years as a hermit and became a renowned spiritual saint.

e. **Langtang National Park:** Langtang National Park was established in 1976 to conserve the unique flora and fauna of the region. It is the nearest national park of the capital Kathmandu in the Central Himalayan Region.

The 1710 sq.km. of the park extends over parts of Nuwakot, Rasuwa, and Sindhupalchok districts in the southern mountainous terrain of the Nepal-China *(Tibet)* border. In 1998 an areas of 420 sq.km in and around the park declare as a buffer zone. The park represents a meeting point between indo-Malayan and Palearctic realms, and holds a rich biodiversity. Buffer zone management is a joint venture between the park office and the local communities. Local communities have a decision-making role in the management of such areas. Additionally, the local communities or the BZ receive 30 to 50 % of the park revenue for the better management of natural resources to ensure a sustainable supply of resources and community development.

f. **Makalu Barun National Park:** Makalu Barun National Park and Buffer zone area *(previously conservation area)* was established in 1992. This park administered and managed by Department of National Parks and Wildlife Conservation. Government of Nepal and supported by The Mountain Institute's initiative, is an innovative conservation model that integrates protected area management and community development. A new park management approach encourages local people to become actively involved in protecting the forests and natural resources upon which their lives depend, and conserving their own rich cultural heritage. Traditional resource management systems, such as community controlled grazing and forest guardianship, are being strengthened and low technologies introduced where appropriate.

g. **Parsa National Park:** Parsa National Park is located in the south-central lowland Terai of Nepal. With the area of 637.37 sq.km. it has pristine sub-tropical jungle. In history, this area served as a vacation site for the Rana Rulers of the country. In 1984, it has been gazetted as a wildlife reserve to preserve the habitat for wild Asian elephant and a variety of other fauna. It is contiguous with Chitwan National Park in the west. In 2017 it was gazetted as National Park.

h. **Rara National Park:** Rara National Park is located in the North-Western high mountains of Nepal. The park was gazetted in 1976 to conserve the unique beauty of Lake Rara, and to protect the representative flora and fauna of the Humla-Jumla region. The park is Nepal's smallest protected area, comprising an area of 106 sq.km. There were two villages Rara and Chhapru within the park. The residents of the two villages were resettled in Banke district, outside the park.

i. **Sagarmatha National Park:** Sagarmatha *(Mt. Everest)* National Park is spread over an area of 1,148 sq.km in 1976, of the Himalayan ecological zone in the Khumbu region of Nepal. The Park includes the upper catchments areas of the Dudhkoshi and Bhotehoshi Rivers and is largely composed of rugged terrain and gorges of the high Himalayas, ranging from 2,845m. at Monjo to the top of the world's highest Himal-Sagarmatha at 8,848m. above the sea level. Other peaks above 6,000m. are Lhotse, Cho Oyu, Thamserku. Nuptse, Amadablam and Pumori, The famed Sherpa people, whose lives are interwoven with the teachings of Buddhism, live in the region. The renowned Tengboche and other monasteries are common gathering places to celebrate religious festivals such as Dumje and Mane Rumdu. In addition to Tengboche, Thame, Khumjung and Pangboche are some other famous monasteries. For its superlative natural characteristics, UNESCO listed SNP as a World Heritage Site in 1979.

j. **Shey-phoksundo National Park:** Shey-phoksundo National Park is situated in the Trans-Himalayan region of northwest Nepal. It is Nepal's largest National Park covering an area of 3,555 km². It was established in 1984 to preserve a unique Trans-Himalayan ecosystem with a diversity of flora and fauna. The Park's climatic differences, altitude variations, and different zoo-geographical regions support a diverse range of biotic systems. In 1998, an area of 1349 km² surrounding the park was declared as buffer zone, which consists of forests and private lands. The buffer zone is jointly managed by the park and local communities. Together they initiate community development activities and manage the natural and cultural resources.

k. **Shivapuri Nagarjun National Park:** Shivapuri Nagarjun National Park (159 sq.km) is situated on the northern fringe of Kathmandu valley and lies about 12 km. away from the center of capital city. The area was gazetted as the country's ninth national park in 2002. Prior its declaration as national park, it was managed under the Shivapuri Watershed Development Board, and was later declared as Shivapuri Watershed and Wildlife Reserve.

l. **Shukla Phanta National Park:** Shukla Phanta National Park was managed as a hunting reserve at the beginning in1969. It has been gazetted as a Wildlife Reserve in 1976 and as National Park currently (2017), covering an area of 305 sq.km. It lies in the extreme south-western section of Nepal's Terai in Kanchanpur District. The National Park shares a common boundary with the Indian state of Uttar Pradesh in the south and west which is formed by the Mahakali *(Sarda)* river, a major tributary of the Ganges. It is bordered on the eastern side by the Chaudhar River and to the north by a forest belt and cultivations. A total of 24 mammal species are recorded by Schaff (1978b), a total of 350 species of birds of which 180 are breeding species (Inskipp, 1989), Bhatt and Shrestha (1977) provide an annotated list of 14 species of fish, Schaaf (1978b) recorded 10 species of ectoparasites and biting flies. Although, the area of the National Park is small, it supports a wide range of biodiversity which is nationally and globally important. The vegetation types primarily include sal forest, sal savanna, which is part of continuum between climax forest and grassland that is maintained by fire and floods. The National Park supports the largest population of Bengal florican Houbaropsis bengalensis.

9.2 Wildlife Reserves

The wildlife reserves include the conservation and management of animals and their habitats. Wildlife reserve is a reserve area for the protection of wildlife.

a. **Koshi Tappu Wildlife Reserve:** Koshi Tappu Wildlife Reserve lies on the floodplains of the Sapta Koshi River in the south-eastern Terai. The reserve was gazetted in 1976 to preserve habitat for the only remaining population of Wild buffalo, Arna *(Bubalus arnee)*. The 176 sq.km. reserve is Nepal's smallest wildlife reserve. The eastern and western embankments of the Sapta Koshi River define the area. In 1987, Koshi Tappu was declared a Ramsar site, a wetland of international significance. Government of Nepal has declared the buffer zone (173.5 sq.km) surrounding the reserve in 2004.

9.3 Conservation Area

Protected areas or conservation areas are locations which receive protection because of their recognized natural, ecological or cultural values. There are several kinds of protected areas, which vary by level of protection depending on the enabling laws of each country or the regulations of the international organizations involved.

a. **Annapurna Conservation Area:** The Annapurna Conservation Area (ACA) has been established in 1992. It has an area of 7629 sq.km., which is the largest conservation area of Nepal. The conservation area encompasses the Annapurna himalayan range and also contains the world's deepest valley Kali Gandaki River Valley. It is bounded by the dry alpine deserts of Mustang and Tibet *(China)* in the north, by the Kali Gandaki River in the west, by Marsyandi Valley towards east and by valleys and foothills of northern of Pokhara valley in the south border.

b. **Api Nampa Conservation Area:** Considering the critical importance for biodiversity conservation in the northern part of Darchula district, the Government of Nepal declared Api Nampa Conservation Area (ANCA) on 12 July, 2010. The name of this conservation area is named after two famous Himalayas Api and Nampa. Api-Nampa Conservation Area office headquarter located Khalanga, Darchula. ANCA's management is being performed under the Conservation Area Government Management Regulation 2057 BS.

A Conservation Area represents human's sublime idea of giving space and resource for the other species to live in an un-interfered manner. Establishment of Api Nampa Conservation Area is a good initiative to harmonize conservation and development in an integrated way. ANCA is located Longitude, in the Far-Western Development Region and characterized an ecologically diverged region of Nepal. Api Nampa Conservation Area occupies 1903 sq km of Darchula district varies in altitudes from 539 to 7132 meters.

c. **Gaurishankar Conservation Area:** Gaurishankar Conservation Area covers an area of 2,179 square kilometers and encompasses 22 Village Development Committees of 3 districts *(Alampu, v, Bulung, Chankhu, Chilankha, Gaurishankar, Kalinchok, Khare, Laduk, Lamabagar, Marbu, Orang, Suri and Syama VDCs of Dolakha district; Fulpingkatti, Ghorthali, Gumba, Listikot, Marming and Tatopani VDCs of Sindhupalchok district; Chuchure and Gumdel VDCs of Ramechhap district)*. The Government of Nepal has entrusted the management responsibility of Gaurishankar Conservation Area to the National Trust for Nature Conservation (NTNC) for 20 years.

d. **Kanchenjunga Conservation Area:** Kanchenjunga Conservation Area is named after Mt. Kanchenjunga (8,586m.) - second highest mountain in Nepal and the third highest in the world. Kanchenjunga has been designated as a conservation area in March 1998. It covers an area of 2035 sq.km in Taplejung district, lies in the northeast corner of Nepal. Taplejung district is also renowned for high peaks *(eleven peaks higher that 7,000m.)* and glaciers. The conservation area with unique mountain ecosystems is envisioned as a tri-national peace park with Tibet Autonomous Region

(TAR) of China to the north and Sikkim, India, in the east. Sikkim already has Khangchenzonga National Park adjoining KCA whereas the extension of Qomolungma Nature Reserve in TAR to cover the land bordering KCA is in progress from China side. In April 1997, Government of Nepal declared Kanchenjunga region as a Gift to the Earth as part of WWF's Living Planet Campaign 2000.

e. **Krishnasaar Conservation Area:** Government of Nepal has declared Krishnasaar Conservation Area in 2009 covering an area of 16.95 sq.km in Bardia district. This is the first organized effort to conserve the endangered Blackbuck (*Antelope cervicapra cervicapra*). Blackbuck is one of the protected species under National Parks and Wildlife Conservation Act 1973 and enlisted as endangered and listed under Appendix II of CITES. Blackbuck is primarily a grazer and prefers flat to slightly undulating terrain. The population in Khairapur was gone down to 9 in 1975 and due to persistent conservation efforts the population reached upto 177 in 1990. Then again the population has declined gradually due to habitat loss and degradation and anthropogenic interferences. Now, the population of Black buck in Krishnasaar Conservation Area is more than 200. To protect the species, a guard post was established on site in 1975.

f. **Manaslu conservation area:** Manaslu has been declared as conservation area in 1998 by the government of Nepal. It covers an area of 1663 sq.km. The area harbors a mosaic of habitats that inhabits 33 species of mammals, 110 species of birds, 11 species of butterflies and 3 species of reptiles. There are approx. 2000 species of plants, 11 types of forests and over 50 species on useful plants. The bio-climatic zones vary from sub-tropical to Nival. The altitude rises from a mere 600m. to the summit of Mt. Manaslu (8,163), the eighth highest peak in the world.

9.4 Hunting Reserve

Hunting Reserve" means an area set aside for the management of wildlife for allowing hunters to hunt them. Dhorpatan Hunting Reserve is the area of where the pursuit and killing or capture of game and wild animals is permitted.

a. **Dhorpatan Hunting Reserve:** Dhorpatan Hunting Reserve Adjoins, Rukum, Myagdi and Baglung District in the Dhaulagiri Himal range in West Nepal. Putha, Churen and Gurja Himal extend over the northern boundary of the reserve. Dhorpatan Hunting Reserve was established in 1983 and was gazetted in 1987. Management objectives of the reserve allow sports hunting and preserve a representative high altitude ecosystem in West Nepal. The reserve extends over an area of 1325 sq.km. and is the only hunting reserve in the country to meet the needs of Nepalese and foreign hunters of blue sheep and other game animals. The higher elevations remain snow-capped throughout the year. Altitudes vary from 3000 m to more than 7000m. The Flat meadows above tree line (4000m.), locally known as patans, are important for animals like the blue sheep and other herbivorous animal. The reserve is divided into six blocks for hunting management purposes.

9.5 Natural Resources of Nepal

1. Land Resources

Nepal's land, covering diverse geography and vegetation, holds significant natural resources. According to the Land Resource Mapping Project (1978/79), 18% of Nepal's land is arable. Key land management practices include:

Raikar Land:	Government-owned land, requiring users to pay taxes.
Birta Land:	Land granted for bravery or good service, abolished and converted to Raikar land by the Birta Abolition Act, 2016.
Guthi Land:	Trust land used for public or religious purposes, managed by the Guthi Corporation under the Land Reform Act, 2021.
Kipat Land:	Traditional land system in eastern Nepal, initially tax-free, later allowed for sale under Raikar regulations.

Soil types in Nepal vary from fertile alluvial soil in the Terai region to less fertile Himali soil in the high Himalayas.

2. Forests Resources

Nepal's Forest Act of 1993 defines a forest as any area fully or partially occupied by trees. According to the International Center for Integrated Mountain Development (ICMOD), forests cover 57,538 km², which is 39.09% of Nepal's total geographical area.

Vegetation Zones in Nepal

Nepal's diverse topography, climate, and soil conditions result in various types of forests, classified into different zones based on altitude and climate:

a. **Tropical Zone (below 1,200m)**

Regions: Terai, Bhabar, Dun valleys

Sal Forest: Dominated by Sal (Shorea robusta), growing up to 45m in Terai and 15m in hills.

Tropical Deciduous Riverine Forest: Found along streams, dominated by Khair (Acacia catechu) and Sisso (Dalbergia sissoo).

Tropical Evergreen Forest: Humid north-facing slopes with species like Michelia champaca.

b. **Subtropical Zone (1,200-2,100m)**

Regions: Outer foothills, lower Mahabharat range, midland areas

Schima-Castanopsis Forest: Dominant between 1,000-1,700m with species like Schima wallichii and Castanopsis indica.

Alder Forest: Alnus nepalensis (Utis) along stream banks and field margins.

c. **Temperate Zone (2,100-3,300m)**

Regions: Mahabharat range, southern sides of the main Himalayan ranges

Lower Temperate Mixed Broad-Leaved Forest: Evergreen forest with laurels, prevalent in damp places.

Temperate Mixed Evergreen Forest: Broad-leaved oak and conifers, more common in central and west Nepal.

Upper Temperate Mixed Broad-Leaved Forest: Deciduous trees like Aesculus indica, widespread in north and west-facing slopes.

d. **Subalpine Zone (3,300-4,000m)**

Silver Fir Forest: This forest type is predominant in the subalpine zone, typically found between 3,300 meters and the treeline, which extends up to 4,000 meters. It consists mainly of silver fir (Abies pindrow) and other conifer species adapted to these elevations.

Birch-Rhododendron Forest: This forest occurs between 3,300 and 3,800 meters. It is characterized by the presence of silver birch (Betula utilis) and rhododendron (Rhododendron campanulatum), both of which are well-suited to the cooler, more temperate conditions of this altitude.

e. **Alpine Zone (4,000-5,000m)**

Juniper-Rhododendron Meadows: Includes species like Juniperus and Rhododendron between 4,000-4,300m.

Caragana-Lonicera Meadows: Dominated by Caragana versicolor and Lonicera spinosa in the arid regions north of Dhaulagiri-Annapurna massif.

Alpine Meadows: Comprised mainly of Kobresia species, used for grazing in summer.

f. **Tundra Zone (above 5,000m)**

Sparse due to high altitude and cold, limited to algae and fungi like Primula minutissima and Androsace lehmannii.

9.6 Flora and Funa in Nepal

Seven hundred species of herbs are currently being used as medicine in Nepal. Among the herbs used as medicine, most herbs are produced in the Karnali region and the least in the western region. Mentha, chamomile, citronella, kurilo, sarpagandha are the main herbs produced in Terai, while chiraito, rittha, timur, tejpat-cinnamon, and fragrant are cultivated commercially in the mid-hills. In the Himalayan region, there are Jatamsi, Kutki, Atis, Padmachal etc.

9.6.1 Diversity of Flora

Flora diversity refers to the diversity of plants occurring in a specific region during specific era. It generally refers to the diversity of naturally occurring indigenous or native plants. In Nepal due to varietys of altitude, climate and temperature various types of flora are found.

a. **Bacteria:** Between 3,000 and 4,000 bacteria species have been identifiedaround the world. Enormous numbers of uncultured bacteria are yet to beidentified from soils, deep sea sediments and the digestive tracts and pocketsof a wide variety of animals and insects (WCMC 1992). This important groupoforganisms has not received adequate attention in Nepal yet, and the study of bacteria in diverse habitats is needed.

b. **Lichens:** During the International Workshop on Lichen Taxonomy held in Kathmandu in 1994, lichenologists estimated about 2,000 lichen species in Nepal. Lichens are found in all climatic zones. Forty-eight lichen species are reported to be endemic to Nepal. Sharma (1995) identified 471 species from 79 genera and 30 families. Studies on lichens have been carried out mainly in eastern and central Nepal. Lichens from the lowland terrain and Siwalik Hills are much less known, and those of western Nepal remain largely unexplored.

c. **Fungi:** Adhikari (1999) listed 1,822 species of fungi belonging to 585 genera and 80 families. However, studies on fungi have mainly focused in the Mid-Hills and high altitude regions and in the Kathmandu Valley, and explorationin the lowlands has been inadequate. Little is known about the distribution of fungi in Nepal.

d. **Algae:** Baral (1995) identified 687 species of algae belonging to 150 genera and 50 families in Nepal, with 12 species presumed to be endemic. Most work on algae has been concentrated in the High Mountain and Mid-Hills regions. The Terai belt, which supports luxuriant growths of algae owing to its hot and humid climate, has not been extensively investigated yet.

e. **Bryophytes:** A total of 853 species of bryophytes *(mosses and liverworts)* has been recorded *(Kattel and Adhikari 1992)* and 668 species of bryophytes listed, of which 627 species are found in eastern Nepal, and 283 species in central Nepal (BPP 1995). The largest number of bryophyte species, 493, has been recorded in the Mid-Hills (subtropical and temperate zones); 347 in the High Mountains (alpine and sub-alpine zones); and 61 in the Siwalik Hills andTerai *(tropical zone)*. The bryophytes of eastern and central Nepal have been reasonably well studied, but work is still required on the bryophytes of western Nepal.

f. **Pteridophytes:** An enumeration of pteridophytes *(ferns and fern allies)* was compiled by Iwatsuki (1988). Iwatsuki recorded 380 species, with 258 distributed in the eastern region, and 97 in the central region of Nepal. No collections have been made from western Nepal. The greatest number of pteridophyte species was recorded in the Mid-Hills: 272 species in subtropical and temperate zones. The Siwalik Hills and the Terai tropical zones hold 81 species, the High Mountains *(alpine and sub-alpine zones)* 78 species, and the high Himalayas *(Nival zone)* just one species. Pteridophytes of Nepal, published in 2002 by the Department of Plant Resources, enumerated 534 species of ferns and fern allies representing 35 families and 102 genera *(DPR-MFSC 2002)*.

g. **Gymnosperms:** Gymnosperms have been the best studied topic amongst the vascular plants of Nepal. Altogether, 27 species of gymnosperms have been listed (Koba et.al. 1994). These include 20 indigenous species belonging to 13 genera and 10 families *(Shrestha 1984-85)*.

h. **Angiosperms:** The angiosperm flora of Nepal is impressively high on a global scale in view of the limited area of the country. Koba et al. (1994)

extended the lists of flowering plant species prepared by Hara and Williams (1979); Hara etal. (1978; 1982), enumerating 5,806 species belonging to 203 families. To this number, a list of 50 species has been added by Akiyama et.al. (1998) bringing the total angiosperm species count in Nepal to 5,856. The introduction of additional species new to Nepal has raised this number to 5,891 *(Malla and Shakya 1998)*. However, Hara et al. (1978) and the World Conservation Monitoring Centre (Caldecotet al.1994) estimate a total of 6,500 species. This figure is corroborated by the Biodiversity Profile Project (1995) ranking Nepal as having the tenth richest flowering plant diversity in Asia.

Holy Seeds and Medicinal Plants in Nepal

Nepal is home to a rich diversity of spiritual and medicinal plants that hold immense significance in religious practices and traditional medicine. Highlighting the most important among them, here are some of the key holy seeds and Medicinal plants found in Nepal:

1. **Rudraksha (Elaeocarpus ganitrus)**

   Spiritual Significance: Rudraksha seeds are deeply revered in Hinduism, often used as prayer beads. They symbolize the tears of Lord Shiva and are believed to bring peace, clarity, and spiritual growth to those who wear them.

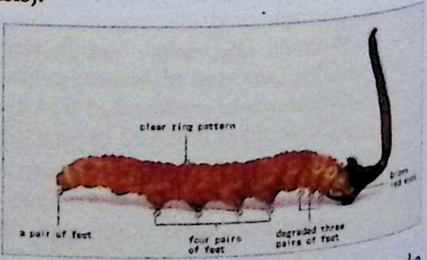
   Medicinal Value: Rudraksha is thought to have therapeutic properties, including stress reduction, blood pressure regulation, and improved concentration.

2. **Bodhicitta Plant (Ziziphus budhensis)**

   Spiritual Significance: The Bodhicitta plant, holds profound spiritual significance, particularly in Tibetan Buddhism. The seeds of this plant are used to create malas (prayer beads) that are cherished as powerful tools for meditation and prayer. These beads symbolize the "awakened mind" or Bodhicitta, embodying compassion and the intent to attain enlightenment for the benefit of all beings. In ritual use, Bodhicitta malas are believed to cultivate compassion and wisdom.

   Medicinal Value: Medicinally, the plant is valued in traditional Himalayan medicine. Its leaves, bark, and seeds are known for their sedative, anti-inflammatory, and antioxidant properties, and are used to treat conditions like insomnia, anxiety, and digestive issues, promoting overall well-being. The dual significance of the Bodhicitta plant reflects its revered status in both spiritual and medicinal traditions.

3. **Yarsagumba (Cordyceps sinensis):**



   Spiritual Significance: Yarsagumba, often called the "Himalayan Viagra," holds profound spiritual significance in many Himalayan cultures. It is believed to possess a sacred life force that can enhance vitality, longevity, and spiritual energy. Traditionally, it has been used in rituals to invoke health, prosperity, and spiritual awakening.

Medicinal Value: Medically, Yarsagumba is highly valued for its adaptogenic properties, boosting stamina, reducing fatigue, and improving overall immunity. It is also known for its ability to enhance sexual health, respiratory function, and kidney health, making it a prized ingredient in traditional medicine systems.

4. **Chiraito (Swertia chirayita):**

Spiritual Significance: Chiraito is revered for its spiritual properties, particularly in cleansing and purifying rituals. In many cultures, it is burned as incense to ward off negative energies and to cleanse spaces, promoting a sense of peace and balance. Chiraito is often associated with protection and is used in rituals for spiritual healing and purification. Medicinal Value: On the medical front, Chiraito is a potent herb known for its anti-inflammatory, anti-malarial, and hepatoprotective properties. It is commonly used to treat fevers, digestive issues, and liver disorders. Its bitter taste is an indication of its effectiveness in detoxifying the body and improving digestion.

5. **Jatamansi (Nardostachys jatamansi):**

Spiritual Significance: Jatamansi is deeply rooted in spiritual practices, often used in meditation and prayer rituals for its calming and grounding effects. The herb is believed to connect individuals with higher consciousness, aiding in deep meditation and spiritual awakening. It is also burned as incense to purify spaces and to invite tranquility and divine energies. Medicinal Value: Medically, Jatamansi is valued for its neuroprotective properties, helping to calm the mind, reduce anxiety, and improve memory. It is also used to treat insomnia, stress-related disorders, and nervous system imbalances. Its ability to balance the mind and body makes it a vital herb in holistic healing practices.

6. **Shilajit (conqueror of mountain)**

Spiritual Significance: Shilajit is considered a divine substance in Ayurveda, often called "Mountain Blood" or "Conqueror of Mountains." It is believed to rejuvenate the body, enhancing spiritual practices and physical vitality.

Medicinal Value: Shilajit is a powerful adaptogen, used to boost energy, memory, and overall health. It is known for its anti-aging properties and is used to treat a variety of conditions, such as diabetes, arthritis, and digestive disorders.

7. **Tulsi (Ocimum sanctum)**

Spiritual Significance: Tulsi, or Holy Basil, is revered in Hinduism as an embodiment of the goddess Tulsi, consort of Lord Vishnu. It is commonly planted around homes and temples for its protective and spiritual qualities. Medicinal Value: Tulsi is widely used in Ayurveda for its adaptogenic and immune-boosting properties. It is effective in treating respiratory disorders, reducing stress, and promoting longevity.

8. **Shreekhanda/Sandalwood (Santalum album)**

Spiritual Significance: Sandalwood is highly valued in Hindu and Buddhist traditions, used in rituals, meditation, and as incense. Its fragrance is believed to purify the mind and environment, aiding in spiritual practices.

Medicinal Value: Sandalwood oil is used in Ayurveda for its cooling and calming properties. It benefits skin conditions, reduces inflammation, and promotes mental clarity.

9. **Sal Tree (Shorea robusta)**

Spiritual Significance: The Sal tree is significant in Buddhism, as Lord Buddha is believed to have been born under it. It is also sacred in Hinduism, often associated with the goddess Durga.

Medicinal Value: Sal tree resin is used in traditional medicine to treat wounds, skin disorders, and respiratory issues. The leaves and bark also possess medicinal properties.

10. **Amla (Phyllanthus emblica)**

Spiritual Significance: Amla, or Himawat Gooseberry, is considered sacred in many Hindu traditions. It is often used in religious rituals and is believed to enhance spiritual purity and longevity.

Medicinal Value: Amla is a cornerstone of Ayurvedic medicine, known for its high vitamin C content and antioxidant properties. It boosts immunity, improves digestion, and promotes healthy skin and hair.

9.6.2 Diversity of Fauna

The number of fauna species in Nepal is relatively high. Higher fauna groups have been relatively well studied. The taxonomy and distribution of lower fauna groups, with the exception of butterflies and to some extent spiders, areyet to be studied. A comprehensive Fauna of Nepal guide is essential in ordertounderstandthe status of such species for their effective conservation.

a. **Platyhelminthes:**These are invertebrateanimals with bilateral symmetry and without appendages. Most of these species are parasitic and are found inthe wild as well as within domestic plants and animals. In Nepal, helminthes are notwellstudied and helminthological work is confined to the Kathmandu Valley. A checklist of 168 species of helminth parasites has been compiled: 33species belong to trematodes, 67 to nematodes, 36 to cestodes, and 32 speciesare plant Nematodes (Gupta 1997). Some common plant helminth parasitesinclude the Meliodogyne incognita, M. arenaria, and M. javanica, all of whichcause damage to vegetables. Ascarislumbricoides, Ancylostomaduodenale, and Taenia species are common human parasites.

b. **Spiders:** Thapa (1995) reported 144 species of spiders belonging to17 families. Some 109 species were new to science at the time of their identification in Nepal. Most have been collected from the High Mountains and Mid-Hills. The farwestern region and the entire lowland Terai and Siwalik Hills need further study. With the additional contributions of Thapa and Rana (2001), 175 species of spiders have been identified.

c. **Insects:**An inventory by Thapa (1997) enumerates 5,052 species of insects; 1,131 species were discovered for the first time and described from Nepali specimens. Apislaboriosa, the world's largest honeybee; Attacus atlas, the world's largest Atlas moth; and Epiophlebialaidlawi, a relict dragonfly species, are three insect species unique to Nepal.

d. **Butterflies and Moths:** Among Nepal's fauna, butterflies are the best studied group throughout the country (Smith 1994; 1997). In 1995, 640 species of butterflies were recorded in different ecological zones. The Red Data Book of the Fauna of Nepal (BPP 1995) listed 142 species of which 12 were endangered, 43 vulnerable, and the remaining 87 species susceptible to becoming threatenedin the future.Four species and 25 subspecies are possibly endemic. There are 557 speciesfound in the Mid-Hills, 325 in the Terai, and 82 in the highlands (BPP 1995). Some 2,253 species of moths excluding Microlepidoptera havebeen recorded in Nepal (HMGN/MFSC 2002). The current list includes 651 species of butterflies and 785 species of moths *(Thapa, 1998; and Khanal, B.2006)*.

e. **Fish:** The fishes of Nepal have been fairly well documented. There are 187 species. Many taxonomic changes have been made in the genera and species of fish by Shrestha, J. (2001) who listed a total of 182 species belonging to 11 orders, 31 families, and 93 genera. Altogether, 34 species are known to be threatened and eight species are endemic to Nepal.

f. **Amphibians and Reptiles:** Shah (1995) listed 143 species of amphibians and reptiles in Nepal. Forty-three species include one salamander; four toads, and 38 frogs. The 100 species of reptiles include 24 lizards, 14 turtles, two crocodiles, and 60 snakes. Studies of amphibians and reptiles have been carried out in a number of areas including the Arun Valley in eastern Nepal, Chitwan National Park in central Nepal, and the Annapurna-Dhaulagiri region in western Nepal. There are 195 species of herpeto fauna, including 77 amphibians and 118 species of reptiles in Nepal (Shah, K. 1995; and Shah and Tiwari 2004).

Protected Reptiles

क्र.सं.	नेपाली नाम	वैज्ञानिक नाम	अंग्रेजी नाम
१.	अजिंगर	*Python Molurus*	Asiatic Rock Python
२.	घडियाल गोही	*Gavialis Gangeticus*	Gharial
३.	सुन गोहोरा	*Varanus flovescens*	Golden Monitor Lizard

(NPWC Act 2019)

g. **Birds:** The birds of Nepal have been well studied. A total of 874 bird species have been recorded by 2006 (BCN. 2006, Inski 1991; Fleming 1976; and Baral 2005). BPP records included 854 species of birds including 11 species listed as extinct. The DNPWC/BCN checklist included 862 species of birds; other sources reported 12 additional species. An additional 20 species of birds have been added to the BPN list since 1996 (Table 11). Of the total 874 speciesof birds, 62% are resident birds, 14% are winter visitors, 12% are passage migrants, 6% summer visitors, 5% residents and migrants and 1% summer and winter visitors .

Protected Birds

क्र.सं.	नेपाली नाम	वैज्ञानिक नाम	अंग्रेजी नाम
१.	राज धनेश	*Buceros Bicornis*	Giant Hornbill
२.	कालो गरुड	*Ciconia nigra*	Black Stork
३.	सेतो गरुड	*Ciconia ciconia*	White Stork
४.	सारस	*Antigone antigone*	Sarus Crane
५.	चिर कालिज	*Catreus wallichii*	Cheer Pheasant
६.	डाँफे	*Lophophorus impejanus*	Himalayan Monal
७.	मुनाल	*Tragopan satyra*	Satyr Tragopan
८.	खर मुजुर	*Houbaropsis bengalensis*	Bengal Florican
९.	सानो खर मुजुर	*Sypheotides indica*	Lesser Florican

(NPWC Act 2019)

h. **Mammals:** A comprehensive account of Nepal's mammalian fauna hasbeen produced by Suwal and Verheugt (1995) who listed 181 mammalspecies belonging to 12 orders and 39 familiesThe current lists includes 185 species of mammals (Annex 2.8). The four new additions are the binturong *(Arctictis binturong)*, Indian mongoose *(Herpestesnyula)*, Himalayan marmot *(Marmotahimalayana)* and Tibetan gazelle *(Procaprapicticaudata)*. The Indianmongoose *(Herpestesnyula)* is not included in the general mammalchecklist although it is mentioned in the BPP. document (BPP. 1995). Mammalsare well represented in the protected areas of Nepal.

Protected Mammals

क्र.सं.	नेपाली नाम	वैज्ञानिक नाम	अंग्रेजी नाम
१.	आसामी बाँदर	*Macaca assamensis*	Assamese Monkey
२.	सालक -इन्डियन)	*Manis crassicaudata*	Indian Pangolin
३.	सालक -चिनिया)	*Manis petadactyla*	Chinese Pangolin
४.	हिस्पिड खरायो	*Caprolagus hispidus*	Hispid Hare
५.	सोंस	*Platanista gangetica*	Gangetic Dolphin
६.	ब्वाँसो	*Canis lupus*	Grey Wolf
७.	हिमाली रातो भालु	*Ursus arctos*	Brown Bear
८.	हाब्रे	*Ailurus fulgens*	Red Panda
९.	लिङसाङ (सिलु)	*Prionodon pardicolor*	Spotted Lingsang
१०.	हुडार	*Hyaena hyaena*	Striped Hyaena
११.	चरी बाघ	*Prionailurus bengalensis*	Leopard Cat
१२.	पाहन बिरालो	*Felis lynx*	Lynx
१३.	ध्वाँसे चितुवा	*Pardofelis nebulosa*	Clouded Leopard
१४.	पाटे बाघ	*Panthera tigris*	Royal Bengal Tiger
१५.	हिउँ चितुवा		Snow Leopard
१६.	जंगली हात्ती	*Elephas Maximus*	Asiatic Wild Elephant
१७.	ठूलो एक सिंगे गैंडा	*Rhinoceros unicornis*	One-horned Rhinoceros
१८.	पुड्के बँदेल	*Sus salvanius*	Pygmy Hog
१९.	कस्तुरी मृग	*Moschus chrysogaster*	Musk Deer
२०.	बाह्र सिंगे	*Cervus duvauceli duvauceli*	Swamp Deer
२१.	गौरी गाई	*Bos gaurus*	Gaur/ Indian Bison
२२.	जंगली याक	*Bos mutus*	Yak
२३.	अर्ना	*Bubalus arnee*	Water Buffalo
२४.	नयन	*Ovis ammon hodgsoni*	Great Tibetan Sheep
२५.	चिरु	*Pantholops hodgsoni*	Tibetan Antelope
२६.	कृष्णसार	*Antelope cervicapra*	Black Buck
२७.	चौका	*Tetracerus quadricornis*	Four-horned Antelope

(NPWC Act 2019)

9.6.3 Water resources in Nepal

Nepal is endowed with abundant water resources. However, much of the population struggles to access safe and reliable water for drinking, sanitation and agriculture. Population growth, land degradation, inequitable landownership and weak institutional capacity are major challenges for water resources management, as are the norms surrounding gender, ethnicity, caste, class, region, and disability. Nepal has a cultivated area of 2,642,000 ha (18% of its land area), of which two-thirds (1,766,000 ha) is potentially irrigable. At present, 42% of the cultivated area has irrigation of some sort, but only 17% of the cultivated area has year-round irrigation. An estimate shows that less than 8% of the country's water potential is used for irrigation.

Rivers of Nepal

Nepal is the 2nd richest country after Brazil in Water Resource. So, it has adequate amount of rivers, Lakes, and ponds to support this fact. Moreover, Nepal owns 6000+ Rivers and Streams. About 1000 Rivers are 11+ kms. The whole Length of rivers in Nepal is about 45,000 kms. The rivers of Nepal have the water storage capacity of 202,000 million cubic metres.

The rivers of Nepal can be divided into 3 catagories:

a. **1st Class:** These type of rivers continuously flows from the Himalayan Ranges. Gandaki, Koshi and Karnali comes to this Catagory. They are described below:

Gandaki flows pass the mid region of Nepal with total length of 332 miles. It's tributaries are Kali Gandaki, Budhi Gandaki, Seti, Trishuli, Rapti, Madi and Marsyandi and the combination of these 7 rivers with Gandaki is termed as Sapta-Gandaki.The discharge from this river is about 1,713 cu.m per second. This river enters India finding its way from Tribeni and Bhainselotan.

Koshi is the 3rd biggest river after Sindu and Bramhaputra with length of 507 miles. It has got seven assitant rivers called tributaries combination of which is called Sapta-Koshi. These tributaries are Tamor, Arun, Dudhkoshi, Tamakoshi, Sunkoshi, Likhu and Indrawati. This river irrigates about 1/3rd of the eastern region of Nepal.

Karnali is the longest river of Nepal length of 513 miles. This river is also assisted by 7 major tributaries viz. Humla Karnali, Mugu karnali, Bheri (Thuli and Sani), Seti (Budhi Ganga) and Mahakali. The average discharge of this river is about 1316 cu. m per second. Some Dolphin Species are also found in this river.

ii. **2nd Class:** These type of river have it's eye in the Maharbharata range and they don't always continuously flows like 1st Class rivers but these river don't dry. Some examples of this type of rivers are Mechi, Kankai, Bagmati, Trijuga, Banganga, Tinau, Rapti, Babai, Mohna etc.

iii. **3rd Class:** These type of river have it's eye in the Chure hills. They increase in its volume during monsoon season and are completely dried in winter season. They are not useful for transport and hydropower but useful for irrigation purpose only. Some of its examples are Jamuni, Manusmara, Hardinath, Tilabe etc.

Some well-known lakes in Nepal

Nepal is often referred to as the Asian nation surrounded by the Himalayas. Because of its natural beauty, culture, and traditions, among other things, it is well-liked all over the world. Even though Nepal is a landlocked nation, its mountains, rivers, lakes, and flora and fauna make it a popular tourist destination.

The most popular tourist destination in Nepal is its collection of stunning lakes. The majority of Nepal's lakes have religious significance. In Nepal, some of the lakes are in the city, while others are in the mountains. The following is a list of popular Nepali lakes:

a. **Rara Lake:** The main feature of Rara National Park, which is in the Karnali Zone, Jumla, and Mugu Districts, is the Lake, which is also known as Mahendra Daha. The lake was declared a Ramsar site in September 2007; With a length of five kilometers, it is Nepal's largest lake. It is approximately 3200m. above sea level and has a width of 2 km., a depth of 167m., and a total area of 10.4 sq.km. The shadow cast by the Sisne and Kanjlrowa Mountains can be seen in this lake. It joins the Mugu Karnali River as it drains.

Winter is chilly, but summer is pleasant. Sept./Oct. and April/May are the best times to visit the lake. From December to March, the temperature drops below freezing and heavy snowfall of up to one meter blocks the path to the lake. This area is warm from April to June.

Rara Lake is surrounded by Rara National Park, which provides it with a unique floral and faunal significance filled with endangered and rare species. The lake's beauty was protected from sedimentation and other human activities when the park was established in 1976. There are 1074 species of plants in the Park, 16 of which are unique to Nepal; There are 214 species of birds and 51 species of mammals in the fauna.

b. **Lake She-Phoksundo:** In the shadow of Kanjirowa Mountain, this lake can be found in the Dolpa District of the Karnali Zone. The elevation of this lake is 3900m. above sea level. This lake is known locally as "Rigmo," and its length is 4.8 km., width is 1.5 km., and depth is 145 m. Phoksundo Lake was designated a Ramsar site in Sept.2007. Shey-Phoksumdo Lake has blue water that is crystal clear. It is a scene that will stay with you for the rest of your life because of the mountainous terrain and stable blue water. In the southern part of this lake, there are more than 20 stupas, and on the eastern side of the lake, there is a gompa where annual prayers and worship are held. Upper Dolpo is dominated by Tibetan culture; Lower Dolpo, including Ringmo village, is dominated by Buddhism and Bon.

c. **Phewa Lake:** This lake can be found to the south of the Pokhara Valley, which includes the city of Pokhara; parts of Sarangkot and Kaskikot in the Kaski District of the Gandaki Zone in Nepal, formerly known as Baidam Tal. The lake is stream-fed, but a dam controls the amount of water in it, making it a semi-natural freshwater lake. It is Nepal's second-largest lake; when compared to Nepal's water bodies, the largest in Gandaki Pradesh after Rara Lake. Nepal's most popular and frequently visited lake. Tal Barahi Temple is the only temple on a lake in Nepal. It is in the lake's center. Phewa Lake has a surface area of approximately 4.43 km^2 (1.7 sq.mi) and is at an elevation of 742m. (2,434 ft.). The lake is only about 28 km. *(linear miles)* from the Annapurna range on the north. The lake's reflection of Mount

Machhapuchhre and other Annapurna and Dhaulagiri mountain peaks on its surface also makes it famous. On an island in the lake is where the Tal Barahi Temple is. And is a significant tourist attraction. The shadows cast by the Annapurna and Machhapuchhre Mountains can be seen in this lake.

The most significant religious structure in Pokhara is the Tal Barahi Temple, which can be found in the middle of the Phewa Lake. It is believed that this two-story pagoda was built in honor of Vishnu, one of the Hindu gods. On Saturdays, it usually gets crowded.

The eastern shores of Phewa Lake, also known as Lakeside, are called Baidam. A seemingly endless strip of hotels, lodges, restaurants, bookshops, and souvenir shops can be found in this section. One of Nepal's most well-known tourist destinations is on this side. Additionally, it serves as the tour's starting point to Pokhara.

Paragliding and Sarangkot: Sarangkot is the only paragliding location in Nepal from which you can view the Fewa Lake.

d. **Tilicho Lake:** With a height of 4919m. above mean sea level, this lake is Nepal's tallest. It is in the Gandaki Zone's Manang District. It has a width of 1.4 km. and a length of 4 km. Despite the fact that Nepal has lakes at higher elevations and Tibet has larger, higher lakes, this lake was once thought to be the highest in the world. According to the Nepali Department of Hydrology & Meteorology (2003), the lake's altitude is 4,949 m. (16,237 ft.). No aquatic organism has been observed in the lake. One of the Annapurna Circuit trek's most popular side hikes begins at Tilicho Lake.

Hindus believe that the ancient Kak Bhusundi Lake in the epic Ramayana is Tilicho Lake. It is believed that the wise man Kak Bhusundi first related the events of the Ramayana to Garuda, the king of birds, near this lake. While relating the tale to Garuda, the wise man assumed the form of a crow. In Sanskrit, the word "crow" means "kak," which is why the sage is known as "Kak Bhusndi."

e. **Kajin Sara Lake:** The Kajin Sara lake in Nepal's Manang district, which is the world's highest, has recently gained notoriety. At a whopping 5,200m., Kajin Sara Lake is on track to surpass Tilicho Lake as the world's tallest lake. However, the elevation of this lake has not been officially confirmed. Singarkharka in the Chame Rural Municipality of Manang houses the newly discovered Kajin Sara Lake. The lake's 1,500-meter length and 600-meter width are believed to have been created by melting of the Himalayan glacier, according to the locals.

f. **Birendra Lake:** Birendra Lake is a freshwater lake in Nepal's Gorkha district's Manaslu Glacier. It is locally known as BirendraTaal. The Manaslu glacier provides water to this lake at 3,632m. An easy side trip on the Manaslu Circuit Trek is a hike to Birendra Lake; Trekkers on the Manaslu Circuit Trek spend their acclimatization days hiking to this lake. Birendra Lake can be reached after a 30-minute hike from the well-known village of SamaGaon. The turquoise water and mountain backdrop entice trekkers to make the beautiful journey to Birendra Lake.

g. **Ghodaghodi Lake:** Ghodaghodi Lake is a Ramsar site with approximately 13 large, shallow oxbow lakes and ponds. It was established in 2003. The name literally means "male and female horse" in Nepali. This lake, which is surrounded by tropical deciduous forest, is the natural habitat of endangered animals like the Bengal tiger, smooth-coated otter, Eurasian otter, marsh crocodile, and red-crowned roofed roofed turtle, among others. Among the threatened bird species are vultures, darters, spiny babblers, great salty woodpeckers, and great hornbills. Additionally, Siberian bird species migrate to this lake in the winter. Consequently, ornithologists and nature enthusiasts will adore this location.

h. **Indra Sarowar:** This artificial lake was built in honor of Her Majesty's Princess Indra Rajya Laxmi Devi Shah for the Kulekhani Hydropower Project's hydropower reservoir. It is a 7 km 2 rock-fill dam on the Kulekhani River close to Kulekhani in the Makwanpur District of the Narayani Zone. The dam's primary function is the support of the 60MW and 32MW Kulekhani II Hydropower Stations, which generate hydroelectric power. In 1982, Kulekhani I was ordered, and construction began in 1977. Kulekhani II was put into operation in 1986. A third power plant, 14 MW Kulekhani III, was supposed to be put into operation in May 2015, but it has been delayed due to problems with the builder. The project, which was not finished until 2017, is expected to produce electricity by the end of 2018.

i. **Man Sarowar:** It is said to be Lord Shiva's lake, and the idol of Lord Shiva in the middle of the lake lends some credence to the claim that it is in the southernmost point of Tibet, near the Nepal-Tibet border. It is one of the places where Hindus and Buddhists go on pilgrimages. It is referred to as "Manslu Ochu" in China and "Pamchu" in Tibet. In China's Tibet Autonomous Region, it is a freshwater lake near Mount Kailash. The lake is fed by the Kailash Glaciers. In four religions, the lake is regarded as a sacred location: Buddhism, Jainism, Bon, and Hinduism.

Two sanskrit words are combined to form the Sanskrit word "Manasarovar." "Manas" refers to the mind in its broadest sense, including all mental powers; "sarovara" refers to "a lake or large pond." Lake Manasarovar is located 4,590m. (15,060 ft.) above mean sea level. A relatively high elevation for a large freshwater lake on the Tibetan Plateau, which is mostly covered by saline lakes. With a circumference of 88 km. (54.7 miles), Lake Manasarovar has a relatively round shape. It has a surface area of 320 km^2 (123.6 sq.mi) and reaches a maximum depth of 90m. (300 ft.).

j. **Gosaikunda:** Gosaikunda Lake is one of Nepal's most well-known lakes. It is an alpine freshwater oligotrophic lake in the Rasuwa District of Nepal's Langtang National Park at an elevation of 4,380m. (14,370 ft.). The Gosaikunda Lake complex, which includes other lakes, is 4.0 sq.miles in size and was made a Ramsar site on Sept. 29, 2007. The lake has religious significance and is a place where people go to pray during JanaiPurnima. Gosaikunda is frequently referred to as "Frozen Lake," even though the lake only remains frozen for a brief period of time during the winter. Gosaikunda can be added to the Langtang Valley trek because it is in the Langtang National Park. There are over 108 lakes in the area, making it a significant wetland. Suryakunda, AamaKunda, and other small lakes with views of the Ganesh Himal and Langtang Lirung are accessible via a short hike that takes about an hour from Gosaikunda. From there, the trail continues on to the Helambu region. The Trishuli River, one of Nepal's major river systems, originates at Gosaikunda.

A religious site has been designated for the Gosaikunda area. Gosaikunda is portrayed in Hindu mythology as the residence of the Hindu deities Shiva and Gauri. Samudramanthan is mentioned in the Hindu epics Ramayana and Mahabharata, as well as the BhagavataPurana and Vishnu Purana, and it is directly related to where Gosaikunda came from. During the Gangadashahara and JanaiPurnima festivals, when thousands of pilgrims from Nepal and India visit the area, its waters are regarded as holy and hold special significance. Gosaikunda is said to have been created by Lord Shiva when he pushed his holy trident, the Trishul, into a mountain to get water to cool his burning throat after swallowing poison. Hindus from all over South Asia came to celebrate the fair (Mela) on RakshaBandhan.

k. **Gokyo Lake:** The Gokyo Lakes are some of Nepal's most stunning high-altitude lakes. They are located in the shadow of Cho Oyu, the sixth highest mountain in the world. The Gokyo Lakes are the world's highest system of freshwater lakes and are located in the Sagarmatha National Park in the Khumbu region. They are between 4700 and 5000m. above sea level. The Ngozumpa Glacier provides water to the lakes, which were primarily formed by glacial seepage.

l. **Paanch Pokhari:** You can reach the stunning lakes of PaanchPokhari by traveling the least-traveled road. In the Langtang National Park, at a height of 4100m., you'll find this alpine lake system. Despite the fact that it is undoubtedly one of the least visited locations, it still provides breathtaking views and an amazing trek into Sindupalchowk's wilderness. Additionally well-known for its religious significance is PaanchPokhari; the lake gets numerous guests during the celebration of Janai Purnima. The trails, on the other hand, are largely undisturbed during the rest of the year, and the views of the Himalayas are also breathtaking. Camping treks are necessary for the trek to PaanchPokhari.

m. **Bishazari Tal:** An extensive system of oxbow lakes known as the Bishazari Tal or Beeshazar Tal can be found in the buffer zone of the Chitwan National Park, a protected area in the Inner Terai of central Nepal. This wetland is located between the Mahabharat mountain range *(also known as the Lower Himalayan Range)* to the north and the Siwalik mountain range to the south and covers 3,200 ha (7,900 acres). It is at an elevation of 286m. (938 ft.). It was designated a Ramsar site in August 2003. "20,000 lakes" are the translations of the Nepali words "bis" (twenty), "hajr" *(thousand)*, and "tal" *(lake)*. For critically endangered and vulnerable species like the Bengal tiger, sloth bear, smooth-coated otter, one-horned rhinoceros, white-rumped vulture, Pallas's fish-eagle, lesser adjutant stork, ferruginous duck, gharial, and marsh crocodile, the forested wetland provides excellenthabitat as a waterholeand wildlife corridor.

9.6.4 Minerals Resources in Nepal

Minerals are some of the most important natural resources found within the earth. These include copper, coal, limestone, petroleum products, gas, marble, ochre, lead, magnesite, and slate. Nepal is a country rich in such natural resources.

In the fiscal year 2064/65, the mining sector contributed 0.54% to Nepal's gross domestic product. The history of mineral excavation efforts in Nepal is relatively recent. The Department of Geology was established in 2024 BS to make the excavation of minerals more effective. However, many of the minerals beneath Nepal's land have not yet been fully utilized.

Probable Areas of Minerals in Nepal

S. N	Available Minerals	Places Where Minerals are Found
1	Iron	Fulchoki, Those, Chitwan, Kulekhani, Bhaise, Pyuthan, Bajhang, Doti, Jantar, Labdhi, Pharping
2	Copper	Tamakhani, Simakhani, Kulekhani, Buddhakhola, Wapsa, Barhabise, Marpha, Bandipur, Okhaldhunga, Ilamdanda, Myagdi
3	Mica	Bhojpur, Doti, Chainpur, Sindhuligadhi, Jyamire, Nibuwa Gau, Rasuwa, Bajhang, Lamjung, Gosaikunda, Sundarijal
4	Limestone	Chobhar, Bhainse, Dhankuta, Morang, Chitwan, Makwanpur, Palpa, Godawari, Surkhet
5	Lead	Ganesh Himal, Phulchoki, Makwanpur, Baglung, Marphu, Galkot, Tipling, Baitadi
6	Zinc	Ganesh Himal, Phulchoki, Majer Khola, Nampa
7	Sulphur	Chisapani Gadhi, Gosaikunda, Barahakshetra
8	Khari	Sindhupalchok, Khotang, Bhojpur
9	Slate	Bandipur, Bagmati, Lumbini, Gandaki, Janakpur
10	Marble	Godawari, Mahabharat mountain range
11	Ochre(Geru)	Sindhupalchok, Chautara
12	Coal	Dang, Salyan, Chautara, Chitwan, Makwanpur, Kathmandu Valley
13	Petroleum	Koilabas, Nepalgunj, Dhangadhi, Muktinath, Dailekh, Pyuthan, Dang, and potentially wider areas of Terai, Chure hill, and Mahabharat
14	Gas	Wider areas of Terai, Mustang area, and Kathmandu Valley
15	Gold	Sunkoshi, Budhigandaki, Riu Khola, the bank of Kaligandaki, Bering, placer gold in Koshi
16	Silver	Chisapanigadhi, Baglung, Phulchoki
17	Cobalt	Palpa, Gulmi, Arghakhanchi, Dhankuta
18	Soda	Salyan, Doti
19	Rock Salt	Rasuwa, Syaphrubesi
20	Niwoberus and other rare metals	Gorkha, Dadeldhura, Jajarkot
21	Nickel	Khokling, Nampa, Tungthang, Bhorle
22	Magnesite	Kharidhunga of Dolakha, Kamughat of Udayapur, Nunkhani of Mustang

Chapter 10

PHILOSOPHY AS A SCIENCE

Sanskrit Language

Sanskrit is regarded as the ancient language in Himawat Khanda, where it was used as a means of communication and dialogue by the Hindu Celestial Gods, and then by the Indo-Aryans. Sanskrit is also widely used in Jainism, Buddhism, and Sikhism. The term 'Sanskrit' is derived from the conjoining of the prefix 'Sam' meaning 'samyak' which indicates 'entirely', and 'krit' that indicates 'done'. Thus, the name indicates perfectly or entirely done in terms of communication, reading, hearing, and the use of vocabulary to transcend and express an emotion. An extraordinarily complex language with a vast vocabulary, it is still widely used today in the reading of sacred texts and hymns.

English	Sanskrit				
I	अहम् (aham)	How	कथम् (katham)	Where	कुत्र (kutra)
You	त्वम् (tvam)	Is	अस्ति (asti)	If	इदम् (idam)
He	सः (sah)	Was	अभवत् (abhavat)	This	इदम् (idam)
She	सा (saa)	Today	आजः (aajah)	But	किन्तु (kintu)
We	वयम् (vayam)	Yesterday	ततः (tatah)	Our	अस्माकम् (asmaakam)
When	कदा (kada)	Tomorrow	श्वः (shvah)	They	ते (te)
What	किम् (kim)	No	न (na)	Which	कः (kah)
		Good	शुभम् (shubham)	Then	तदा (tadaa)
		There	तत्र (tatra)	And	च (cha)

Usage summary for different tenses

Tense	Tense indicator Suffix	Pronoun (doer)	Examples (root verb is पठ)
Future	"ईष्य" (Root verb + "ईष्य" + pronoun)	I = आमि he = ति you = सि we = आमः	I will read = अहम् पठिष्यामि (पठ + ईष्य + आमि) he will read = सः पठिष्यति (पठ + ईष्य + ति) you will read = तवं पठिष्यसि (पठ + ईष्य + सि) we will read = वयं पठिष्यामः (पठ + ईष्य + आमः)
Present	No tense indicator for present tense (Root verb + pronoun)	I = आमि he = ति you = सि we = आमः	I am reading = अहं पठामि (पठ + आमि) He is reading = सः पठति (पठ + ति) You are reading = त्वं पठसि (पठ + सि) We are reading = वयं पठामः (पठ + आमः)
Past	"अ" ("अ" + Root verb + pronoun)	I = अम he = त you = अः we = आम	I read = अहम् अपठम (अ + पठ + अम) he read = सः अपठत (अ + पठ + त) you read = तवं अपठः (अ + पठ + अः) we read = वयं अपठाम (अ + पठ + आम)

10.1 Secrets of Tantra, Mantra and Yantra

Tantra: Tantra is a unique and advanced spiritual practice called higher sadhana. Practitioners, known as sadhakas, perform penance and sadhana to liberate their souls and minds from worldly attachments. Through tantric sadhana, they seek to understand the true essence of the mind-body connection and the divine element. This practice is also used for self-empowerment, inner peace, self-knowledge, and overall well-being. Additionally, some pursue tantric sadhana to acquire specific powers.

Many branches have evolved from Tantra, including Sammohan, Trataka, Trikal, Indrajal, Para, Apara, and Prana. Tantra also includes practices for Vashikaran, Mohan, Vidveshana, Pronunciation, and Stambhan.

Mantra: The word "mantra" is derived from "mana" (thought) and "tra" (liberation), meaning freedom from impure thoughts. Mantras consist of special words that, when pronounced, produce specific sounds, waves, vibrations, and invisible forms. Chanting these mantras in a focused and repetitive manner helps materialize formless powers and control the mind. Each mantra has unique sounds, pronunciations, methods, and effects, making mantra yoga a form of science. Mantras, as mentioned in the Vedas and Puranas, can free individuals from the cycle of birth and death and control the energies in the atmosphere.

According to the Vedas, there are two types of mantras: phonetic and functional. Phonetic mantras, though without specific meaning, are highly effective due to their sounds. These are also known as seed mantras (e.g., Om, Ain, Hlin, Klin, Srim). Functional mantras are used in rituals and daily prayers (e.g., Om Namo Bhagwate Vasudevaya, Om Gana Ganapatye Namah).

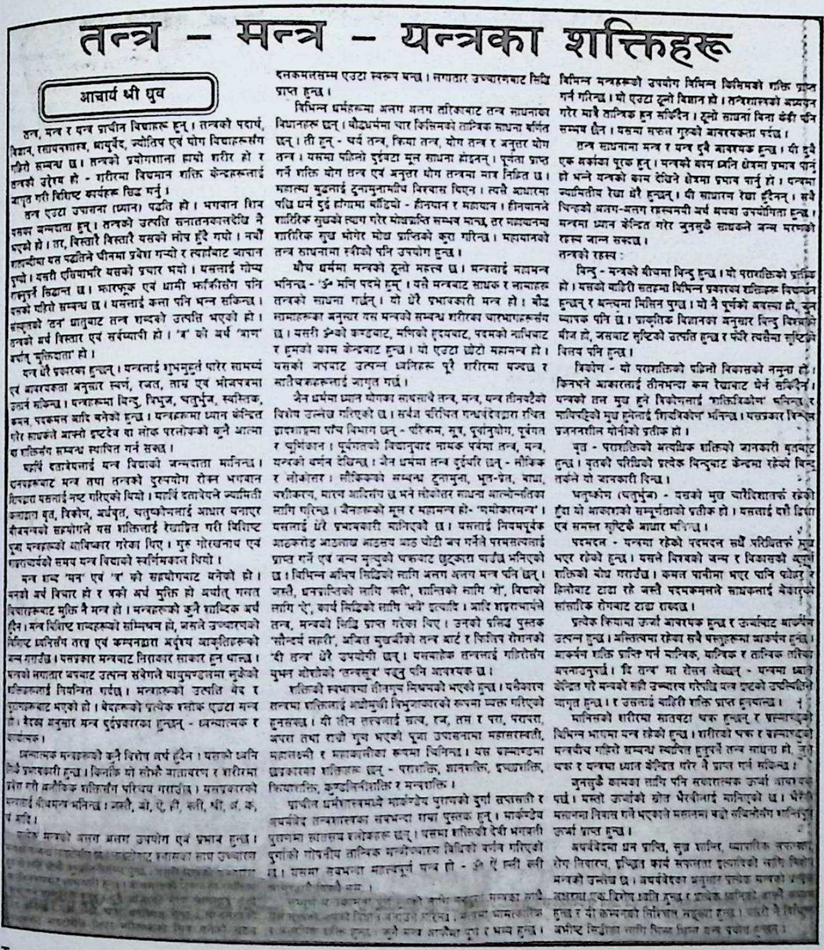
Yantra: Yantra refers to geometric designs that serve as tools for meditation and spiritual growth. These designs are believed to attract and harness cosmic energies, aiding in the practitioner's spiritual journey. Each yantra corresponds to a specific deity and purpose, and their intricate patterns help focus the mind during meditation.

The practice of using yantras involves placing them in a clean, sacred space and meditating upon them while chanting specific mantras. This combination of visual and auditory elements helps deepen the meditative state and align the practitioner with divine energies. Yantras are an essential part of tantric rituals and are used to achieve various spiritual goals, from protection and prosperity to enlightenment and liberation.

Texts and Practices

There are thousands of texts on Tantra, with 92 main texts in Sanatan Hinduism. among these, 64 are associated with the Advaita Vaadi school, known as Bhairava Tantra or Kashmir Shaiva Tantra. Eighteen texts belong to the dualist ideology, identified as Rudra Tantra. Evidence of these texts is found in Hindu, Buddhist, Jain, and Tibetan traditions.

Some notable texts for practitioners include Adi Shankaracharya's 'Sundarya Lahari', Ajit Mukherjee's 'Tantra Art', Philip Rason's 'The Tantra', the Durga Saptashati from the Markandeya Purana, and the Atharvaveda. Osho's 'Tantra Sutra', a six-volume set, is also highly recommended for its simplicity and depth.



तन्त्र – मन्त्र – यन्त्रका शक्तिहरू

आचार्य श्री ध्रुव

तन्त्र, मन्त्र र यन्त्र प्राचीन विद्याहरू हुन्। तन्त्रको पदार्थ, विज्ञान, रसायनशास्त्र, आयुर्वेद, ज्योतिष एवं योग विद्याहरूसँग गहिरो सम्बन्ध छ। तन्त्रको प्रयोगशाला हाम्रो शरीर हो र तन्त्रको उद्देश्य हो - शरीरमा विद्यमान शक्ति केन्द्रहरूलाई जागृत गरी विशिष्ट कार्यहरू सिद्ध गर्नु।

तन्त्र एउटा उपासना (ध्यान) पद्धति हो। भगवान शिव यसका जन्मदाता हुन्। तन्त्रको उत्पत्ति सनातनकालदेखि नै भएको हो। तर, बिस्तारै बिस्तारै यसको लोप हुँदै गयो। नवौं शताब्दीमा यस पद्धतिले चीनमा प्रवेश गर्‍यो र त्यहाँबाट जापान पुग्यो। यसरी एसियाभरि यसको प्रचार भयो। यसलाई गोप्य रहस्यपूर्ण सिद्धान्त छ। झारफूक एवं धामी झाँक्रीसँग पनि यसको गहिरो सम्बन्ध छ। यसलाई कला पनि भन्न सकिन्छ। संस्कृतको 'तन' धातुबाट तन्त्र शब्दको उत्पत्ति भएको हो। तनको अर्थ विस्तार एवं सर्वव्यापी हो। 'त्र' को अर्थ 'त्राण' अर्थात् 'मुक्तिदाता' हो।

यन्त्र धेरै प्रकारका हुन्छन्। यन्त्रलाई शुभमुहूर्त पारेर सामर्थ्य एवं आवश्यकता अनुसार स्वर्ण, रजत, ताम्र एवं भोजपत्रमा उतार्न सकिन्छ। यन्त्रहरूमा बिन्दु, त्रिभुज, चतुर्भुज, स्वस्तिक, वृत्त, पद्मदल आदि बनेको हुन्छ। यन्त्रहरूमा ध्यान केन्द्रित गरेर साधकले आफ्नो इष्टदेव वा लोक परलोकको कुनै आत्मा वा शक्तिसँग सम्बन्ध स्थापित गर्न सक्छ।

महर्षि दत्तात्रेयलाई यन्त्र विद्याको जन्मदाता मानिन्छ। दानवहरूबाट मन्त्र तथा तन्त्रको दुरुपयोग रोक्न भगवान शिवद्वारा यसलाई नष्ट गरिएको थियो। महर्षि दत्तात्रेयले ज्यामिती अनुसार वृत्त, त्रिकोण, अर्धवृत्त, चतुष्कोणलाई आधार बनाएर बीजमन्त्रको सहयोगले यस शक्तिलाई रेखाङ्कित गरी विशिष्ट प्रकारका यन्त्रहरूको आविष्कार गरेका थिए। गुरु गोरखनाथ एवं शङ्कराचार्यको समय यन्त्र विद्याको स्वर्णिमकाल थियो।

मन्त्र शब्द 'मन' एवं 'त्र' को सहयोगबाट बनेको हो। मनको अर्थ विचार हो र त्रको अर्थ मुक्ति हो अर्थात् गलत विचारहरूबाट मुक्ति नै मन्त्र हो। मन्त्रहरूको कुनै शाब्दिक अर्थ हुँदैन। मन्त्र विशिष्ट शब्दहरूको सम्मिश्रण हो, जसले उच्चारणको विशिष्ट ध्वनिसँग तरङ्ग एवं कम्पनद्वारा अदृश्य आकृतिहरूको सृजना गराउँछ। यसप्रकार मन्त्रबाट निराकार साकार हुन थाल्छ। मन्त्रको लगातार जपबाट उत्पन्न संवेगले वायुमण्डलमा लुकेको शक्तिहरूलाई नियन्त्रित गर्दछ। मन्त्रहरूको उत्पत्ति वेद र पुराणहरूबाट भएको हो। वेदहरूको प्रत्येक श्लोक एउटा मन्त्र हो। वेदका अनुसार मन्त्र दुईप्रकारका हुन्छन् - ध्वन्यात्मक र वर्णात्मक।

ध्वन्यात्मक मन्त्रहरूको कुनै विशेष अर्थ हुँदैन। यसको ध्वनि नै प्रभावकारी हुन्छ। किनकि यो सोझै वातावरण र शरीरमा प्रवेश गरी अलौकिक शक्तिसँग परिचय गराउँछ। यसप्रकारको मन्त्रलाई बीजमन्त्र भनिन्छ। जस्तै, ओं, ऐं, ह्रीं, क्लीं, श्रीं, अं, कं, यं आदि।

प्रत्येक मन्त्रको अलग अलग उपयोग एवं प्रभाव हुन्छ। [illegible] दलकमलसम्म एउटा स्वरूप बन्छ। लगातार उच्चारणबाट सिद्धि प्राप्त हुन्छ।

विभिन्न धर्महरूमा अलग अलग तरिकाबाट तन्त्र साधनाका विधानहरू छन्। बौद्धधर्ममा चार किसिमको तान्त्रिक साधना वर्णित छन्। ती हुन् - चर्या तन्त्र, क्रिया तन्त्र, योग तन्त्र र अनुत्तर योग तन्त्र। यसमा पहिलो दुईवटा मूल साधना होइनन्। पूर्णता प्राप्त गर्ने शक्ति योग तन्त्र एवं अनुत्तर योग तन्त्रमा मात्र निहित छ। महात्मा बुद्धलाई टुनामुनाप्रति विश्वास थिएन। त्यसै आधारमा पछि धर्म दुई भागमा बाँडियो - हीनयान र महायान। हीनयानले शारीरिक सुखको त्याग गरेर मोक्षप्राप्ति सम्भव मान्छ, तर महायानमा शारीरिक सुख भोगेर मोक्ष प्राप्तिको कुरा गरिन्छ। महायानको तन्त्र साधनामा स्त्रीको पनि उपयोग हुन्छ।

बौद्ध धर्ममा मन्त्रको ठूलो महत्त्व छ। मन्त्रलाई महामन्त्र भनिन्छ - 'ॐ मणि पद्मे हुम्'। यसै मन्त्रबाट साधक र लामाहरू तन्त्रको साधना गर्छन्। यो धेरै प्रभावकारी मन्त्र हो। बौद्ध लामाहरूका अनुसार यस मन्त्रको सम्बन्ध शरीरका चारभागहरूसँग छ। यसरी ॐको कण्ठबाट, मणिको हृदयबाट, पद्मको नाभिबाट र हुमको काम केन्द्रबाट हुन्छ। यो एउटा छोटो महामन्त्र हो। यसको जपबाट उत्पन्न ध्वनिहरू पूरै शरीरमा फैलन्छ र नाडीचक्रहरूलाई जागृत गर्छ।

जैन धर्ममा ध्यान योगका साथसाथै तन्त्र, मन्त्र, यन्त्र तीनवटैको विशेष उल्लेख गरिएको छ। सर्वज्ञ परिचित गन्धर्वदेवद्वारा रचित द्वादशाङ्गमा पाँच विभाग छन् - परिकर्म, सूत्र, पूर्वानुयोग, पूर्वगत र चूलिकान। पूर्वगतको विद्यानुवाद नामक पर्वमा तन्त्र, मन्त्र, यन्त्रको वर्णन देखिन्छ। जैन धर्ममा तन्त्र दुईथरि छन् - लौकिक र लोकोत्तर। लौकिकको सम्बन्ध टुनामुना, भूत-प्रेत, बाधा, वशीकरण, मारण आदिसँग छ भने लोकोत्तर साधना आत्मोन्नतिका लागि गरिन्छ। जैनहरूको मूल र महामन्त्र हो- 'णमोकारमन्त्र'। यसलाई धेरै प्रभावकारी मानिएको छ। यसलाई नियमपूर्वक आठकरोड आठलाख आठहजार आठ सय आठ पटक जप गर्नेले परमतत्त्वलाई प्राप्त गर्ने एवं जन्म मृत्युको चक्रबाट छुटकारा पाउँछ भनिएको छ। विभिन्न अभीष्ट सिद्धिको लागि अलग अलग मन्त्र पनि छन्। जस्तै, धनप्राप्तिको लागि 'ह्रीं', शान्तिको लागि 'शं', विद्याको लागि 'ऐं', कार्य सिद्धिको लागि 'श्रीं' इत्यादि। आदि शङ्कराचार्यले तन्त्र, मन्त्रको सिद्धि प्राप्त गरेका थिए। उनको प्रसिद्ध पुस्तक 'सौन्दर्य लहरी', अजित मुखर्जीको तन्त्र आर्ट र फिलिप रोसनको 'दी तन्त्र' धेरै उपयोगी छन्। यसबाहेक तन्त्रलाई गहिरोसँग बुझ्न बोधोको 'तन्त्रसूत्र' पढ्नु पनि आवश्यक छ।

शक्तिको स्वभावमा तीनगुण निश्चयको भएको हुन्छ। यसैकारण तन्त्रमा शक्तिलाई अधोमुखी त्रिभुजाकारको रूपमा व्यक्त गरिएको हुनसक्छ। यी तीन तत्त्वलाई सत्व, रज, तम र परा, पश्यन्ती, अपरा तथा रातो पुन भएको पुजा उपासनामा महासरस्वती, महालक्ष्मी र महाकालीका रूपमा चिनिन्छ। यस ब्रह्माण्डमा छप्रकारका शक्तिहरू छन् - पराशक्ति, ज्ञानशक्ति, इच्छाशक्ति, क्रियाशक्ति, कुण्डलिनीशक्ति र मन्त्रशक्ति।

प्राचीन धर्मशास्त्रमध्ये मार्कण्डेय पुराणको दुर्गा सप्तशती र अथर्ववेद तन्त्रशास्त्रका सबभन्दा राम्रा पुस्तक हुन्। मार्कण्डेय पुराणमा सातसय श्लोकहरू छन्। यसमा शक्तिकी देवी भगवती दुर्गाको गोपनीय तान्त्रिक मन्त्रोच्चारण विधिको वर्णन गरिएको छ। यसमा सबभन्दा महत्त्वपूर्ण मन्त्र हो - ॐ ऐं ह्रीं क्लीं [illegible] र भव्य हुन्छ।

विभिन्न मन्त्रहरूको उपयोग विभिन्न किसिमको शक्ति प्राप्त गर्न गरिन्छ। यो एउटा ठूलो विज्ञान हो। तन्त्रशास्त्रको अध्ययन गरेर मात्रै तान्त्रिक हुन सकिँदैन। ठूलो साधना बिना केही पनि सम्भव छैन। यसमा सफल गुरुको आवश्यकता पर्दछ।

तन्त्र साधनामा मन्त्र र यन्त्र दुवै आवश्यक हुन्छ। यी दुवै एक अर्काका पूरक हुन्। मन्त्रको काम ध्वनि क्षेत्रमा प्रभाव पार्नु हो भने यन्त्रको काम देखिने क्षेत्रमा प्रभाव पार्नु हो। यन्त्रमा ज्यामितीय रेखा धेरै हुन्छन्। यी साधारण रेखा हुँदैनन्। सबै चिन्हको अलग-अलग रहस्यमयी अर्थ अथवा उपयोगिता हुन्छ। यन्त्रमा ध्यान केन्द्रित गरेर बुनबुझेर साधकले जन्म मरणको रहस्य जान्न सक्छ।

तन्त्रको रहस्य :

बिन्दु - यन्त्रको बीचमा बिन्दु हुन्छ। यो पराशक्तिको प्रतीक हो। यसको बाहिरी सतहमा विभिन्न प्रकारका शक्तिहरू विभाजन हुन्छन् र अन्त्यमा मिलित पुग्छ। यो नै पूर्णको अवस्था हो, शून्य व्यापक पनि छ। प्राकृतिक विज्ञानका अनुसार बिन्दु विश्वको बीज हो, जसबाट सृष्टिको उत्पत्ति हुन्छ र फेरि त्यसैमा सृष्टिको विलय पनि हुन्छ।

त्रिकोण - यो पराशक्तिको पहिलो विकासको नमुना हो। किनभने आकारलाई तीनभन्दा कम रेखाबाट घेर्न सकिँदैन। यन्त्रको तल मुख हुने त्रिकोणलाई 'शक्तित्रिकोण' भनिन्छ र माथितिरको मुख हुनेलाई शिवत्रिकोण भनिन्छ। यसप्रकार त्रिभुज प्रजननशील योनीको प्रतीक हो।

वृत्त - पराशक्तिको अत्यधिक शक्तिको जानकारी वृत्तबाट हुन्छ। वृत्तको परिधिको प्रत्येक बिन्दुबाट केन्द्रमा रहेको बिन्दु तर्फको यो जानकारी दिन्छ।

चतुष्कोण (चतुर्भुज) - यसको मुख चारैदिशातर्फ रहेको हुँदा यो आकाशको सम्पूर्णताको प्रतीक हो। यसलाई दशौं दिशा एवं समस्त सृष्टिको आधार भनिन्छ।

पद्मदल - यन्त्रमा रहेको पद्मदल सधैं परिधितर्फ मुख भएर रहेको हुन्छ। यसले विश्वको जन्म र विकासको अपूर्व शक्तिको बोध गराउँछ। कमल पानीमा भएर पनि फोहर र हिलोबाट टाढा रहे जस्तै पद्मकमलले साधकलाई भेदाभेदी सांसारिक रोगबाट टाढा राख्दछ।

प्रत्येक क्रियामा ऊर्जा आवश्यक हुन्छ र ऊर्जाबाट आकर्षण उत्पन्न हुन्छ। अस्तित्वमा रहेका सबै वस्तुहरूमा आकर्षण हुन्छ। आकर्षण शक्ति प्राप्ति गर्ने मान्त्रिक, यान्त्रिक र तान्त्रिक तरिका अपनाउनुपर्छ। 'दि तन्त्र' मा रोसन लेख्छन् - यन्त्रमा ध्यान केन्द्रित गरे मन्त्रको सही उच्चारण गरेपछि यन्त्र इष्टको उपस्थितिले जागृत हुन्छ। र उसलाई बाहिरी शक्ति प्राप्त हुनथाल्छ।

मानिसको शरीरमा सातवटा चक्र हुन्छन् र ब्रह्माण्डको विभिन्न भागमा यन्त्र रहेको हुन्छ। शरीरको चक्र र ब्रह्माण्डको यन्त्रबीच गहिरो सम्बन्ध स्थापित हुनुपर्ने तन्त्र साधना हो, जुन चक्र र यन्त्रमा ध्यान केन्द्रित गरेर नै प्राप्त गर्न सकिन्छ।

बुनबुझै कामका लागि पनि सकारात्मक ऊर्जा आवश्यक पर्छ। यस्तो ऊर्जाको स्रोत भैरवीलाई मानिएको छ। भैरवी [illegible] ऊर्जा प्राप्त हुन्छ।

अथर्ववेदमा धन प्राप्ति, सुख शान्ति, व्यावहारिक सफलता, रोग निवारण, इच्छित कार्य सफलता इत्यादिको लागि विशेष मन्त्रको उल्लेख छ। अथर्ववेदका अनुसार प्रत्येक मन्त्रको [illegible] एक विशेष ध्वनि हुन्छ। [illegible]

Tantric sadhana is a mysterious and powerful system for self-improvement. It harnesses the mind and body's internal energy, directing it through the body's chakras. Unfortunately, due to misuse by some individuals seeking quick results, Tantra often has a negative reputation. True tantric practice requires patience, discipline, and a sincere quest for spiritual growth.

Types of Tantric Sadhana

Tantric sadhana can be categorized into two main levels: Leftist and Rightist (often referred to as non-vegetarian and vegetarian). Over time, various branches have developed, including Sahajayana and Kalachakrayana in Buddhism, and Laukika and Lokatta in Jainism. Lokatta focuses on witchcraft, obstacle removal, and self-improvement.

How to Practice Tantric Meditation

Five types of purification are essential in Tantra, Mantra, and Yantra practice:

Bhava Shuddhi: Purity of intention.

Mantra Shuddhi: Learning mantras from knowledgeable sources.

Dravya Shuddhi: Purification of the objects used in sadhana.

Deha Shuddhi: Physical purity and cleanliness.

Sthana Shuddhi: Purification of the place of practice.

A true guru is crucial for tantric practice. The practitioner should purify the mind and body, light incense and a lamp, focus on the yantra, and chant the mantra. Persistence is key, as giving up mid-practice leads to no results. Those with restless minds, lack of discipline, or negative traits should not practice Tantra. The Panchamkara (alcohol, meat, lust, mudra, and sex) are also important in tantric practice.

10.2 Mantra Bigyan

Mantra Bigyan is an ancient spiritual science rooted in the traditions of Hinduism and Buddhism, among other Eastern philosophies. The term "mantra" comes from the Sanskrit words "man," meaning mind, and "tra," meaning tool or instrument. Thus, mantras are considered tools for the mind, used to focus and direct mental and spiritual energy.

Sound and Vibration: The essence of a mantra lies in its sound and the vibrations it creates. Each syllable or sound within a mantra is believed to hold a specific frequency that can influence the mind and body.

Meaning and Intent: While the sound is crucial, the meaning and intention behind the mantra are equally important. Mantras can be simple sounds like "Om" or complex phrases with profound spiritual meanings.

Repetition and Practice: Mantras are typically recited repetitively, a practice known as Japa. The repetition helps to anchor the mind, enhance concentration, and deepen spiritual awareness.

Scientific Perspectives

Modern science has also shown interest in the potential benefits of mantra meditation:

Neuroscience: Studies have demonstrated that chanting mantras can activate brain regions associated with emotional regulation and stress relief. This can lead to reduced anxiety, improved mood, and enhanced cognitive function.

Physiological Effects: Regular mantra chanting has been found to lower blood pressure, reduce heart rate, and promote a state of relaxation, contributing to overall well-being.

Applications in Modern Life

Meditation and Mindfulness: Mantras are widely used in various meditation practices to enhance focus and mindfulness. They provide a point of concentration and can help quiet the mind.

Healing and Therapy: Sound healing practitioners often incorporate mantras into their sessions to facilitate emotional and physical healing.

Stress Management: Reciting mantras can be an effective tool for managing stress and anxiety, promoting a sense of calm and inner peace.

Mantra Bigyan represents a profound intersection of spirituality, psychology, and science. Its roots in ancient traditions and its relevance in contemporary practices highlight its enduring significance as a powerful tool for mental, emotional, and spiritual well-being. Whether used in religious rituals, meditation, or therapeutic settings, mantras offer a timeless method for connecting with the deeper aspects of consciousness and the universe.

10.2.1 Some Powerful Mantras

1. **Gayatri Mantra**

   Sanskrit: ॐ भूर्भुव स्वः तत् सवितुर्वरेण्यं, भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात् ॥

   Roman: Om bhor bhuvaḥ svaḥ. Tat savitur vareṇyaṃ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt.

   Meaning: "We meditate on the glory of the Creator; who has created the Universe; who is worthy of worship; who is the embodiment of knowledge and light; who is the remover of all sin and ignorance. May He enlighten our intellect."

2. **Maha Mrityunjaya Mantra**

   Sanskrit: ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्। उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात्॥

   Roman: Om tryambakaṃ yajāmahe sugandhiṃ puṣṭi-vardhanam. Urvārukam iva bandhanān mṛtyor mukṣīya mā amṛtāt.

   Meaning: "We worship the three-eyed One (Lord Shiva), who permeates and nourishes all like a fragrance. May He liberate us from the bondage of worldly attachments and death, bestowing us with the nectar of immortality."

3. **Om Mani Padme Hum**

   Sanskrit: ॐ मणि पद्मे हूँ

   Roman : Om Mani Padme Hum

   Meaning: "The jewel is in the lotus."

4. **Hare Rama Hare Krishna**

   Sanskrit: हरे राम हरे राम, राम राम हरे हरे,
   हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे

   Roman: Hare Rama Hare Rama, Rama Rama Hare Hare, Hare Krishna Hare Krishna, Krishna Krishna Hare Hare

Beej Mantras: ॐ क्रीं श्रीं ह्रौं दुं ह्रीं ऐं गं फ्रौं दं भ्रं धूं ह्लीं त्रीं क्ष्रौं धं हं रां यं क्षं तं। ईश्वरानां शक्तिभिः संयुक्ता, विविधा मन्त्रबीजानि, आशीर्वादं वितरन्ति, संकटविनाशनं सुखशान्तिं च।

Roman: Om Kreem Shreem Hroum Dum Hreem Ayeim Gam Fraum Dam Bhram Dhoom Hleem Treem Kshraum Dham Ham Ram Yam Ksham Tam.

Ishvaranam Shaktibhih anyukta, Vividhah Mantrabeejani, Aashirvadam Vitaranti, Sankatavinasanam Sukhashantim Cha.

5. **Swastik Mantra or Swasti Mantra**

   Sanskrit: ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूजा विश्ववेदः स्वस्ति नस्ताक्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु। ॐ शान्तिः शान्तिः शान्तिः ।

   Roman: Om Swasti na Indro Vriddhasravah. Swasti Na: Puja Vishwaveda: Swasti Nastarksyo Arishtanemi: Swasti no Brihaspatirddhatu. Om Shanti: Shanti:Shanti:

   Meaning: May the sun, and the universal Vedas, bless us. Good luck to us, Tarkshya, and Arishtanemi. May Bṛhaspati bestow upon us all good fortune OM peace, peace, peace.

6. **Shanti Mantra**

   Sanskrit: ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः

Roman: Om saha nāvavatu. Saha nau bhunaktu. Saha vīryaṃ karavāvahai. Tejasvi nāvadhītam astu mā vidviṣāvahai. Om śāntiḥ śāntiḥ śāntiḥ.

Meaning: "May He protect us both. May He nourish us both. May we work together with great energy. May our study be vigorous and fruitful. May we not hate each other. Om, peace, peace, peace."

7. Bhadra Mantra:

Sanskrit: आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नोयथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥

Roman: ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidaḥ,
devā noyathā sadamid vṛdhe asannaprāyuvo rakṣitāro divedive.

Meaning: May auspicious thoughts come to us from all directions, unstoppable and revealing unknown truths. May the gods who facilitate our progress and protect us always be ready for our daily growth.

8. Bishwo Shanti Mantra:

Sanskrit: ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः, पृथ्वी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः, सर्वं शान्तिः, शान्तिरेव शान्तिः, सा मा शान्तिरेधि॥ ॐ शान्तिः शान्तिः शान्तिः॥

Roman: oṃ dyauḥ śāntirantarikṣaṃ śāntiḥ, pṛthvī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ,vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ, sarvaṃ śāntiḥ, śāntireva śāntiḥ, sā mā śāntiredhi, oṃ śāntiḥ śāntiḥ śāntiḥ.

Meaning: May there be peace in the heavens, the space, and the earth. May there be peace in the waters, and peace be upon herbs. The trees, peace, the universal gods, peace, the Brahman, peace, all peace, peace alone, that peace be upon me. Om! Peace, Peace, Peace.

9. Om Purnamadah

Sanskrit: ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

Roman: Om Purnamadah Purnamidam Purnat Purnamudachyate, Purnasya Purnamadaya Purnamevavashishyate.

Meaning: That is complete, this is complete. From the completeness comes the completeness. If completeness is taken away from completeness, completeness remains.

10. Asato Ma Sadgamaya

Sanskrit: असतो मा सद्गमय। तमसो मा ज्योतिर्गमय। मृत्योर्मा अमृतं गमय॥

Roman: Asato Ma Sadgamaya, Tamaso Ma Jyotirgamaya, Mrityorma Amritam Gamaya.

Meaning: Lead me from the unreal to the real, from darkness to light, and from death to immortality.

11. Sarveshām Svastir Bhavatu

Sanskrit: सर्वेशां स्वस्ति र्भवतु। सर्वेशां शान्ति र्भवतु। सर्वेशां पूर्णं भवतु। सर्वेशां मङ्गलं भवतु॥

Roman: Sarvesham svastir bhavatu, sarvesham shantir bhavatu, sarvesham purnam bhavatu, sarvesham mangalam bhavatu.

Meaning: "May there be well-being in all, may there be peace in all, may there be completeness in all, may there be auspiciousness in all."

12. Sumati Mantra:

Sanskrit: देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम्। देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

Roman: devānāṃ bhadrā sumatirṛjūyatāṃ devānāṃ rātirabhi no ni vartatām, devānāṃ sakhyamupa sedimā vayaṃ devā na āyuḥ pra tirantu jīvase.

Meaning: May the good intellect of the gods who desire to host us be prominent, and may we receive the blessings and friendship of the gods, extending our lifespan for the sake of life.

13. Grava Mantra:

Sanskrit: तान् पूर्वयानिविदाहूमहे वयंभगं मित्रमदितिं दक्षमस्रिधम्। अर्यमणं वरुणं सोमम अश्विना सरस्वती नः सुभगा मयस्करत्।।

Roman: tān pūrvayānividāhūmahe vayaṃbhagaṃ mitramaditiṃ dakṣamasridham, aryamaṇaṃ varuṇaṃ somama aśvinā sarasvatī naḥ subhagā mayaskarat.

Meaning: We invoke Bhag, Mitra, Aditi, Prajapati, Aryaman, Varuna, Chandrama, and Ashwini Kumars through the eternal voice of the Vedas. May the glorious Saraswati bestow upon us all kinds of happiness.

14. Vayu Mantra:

Sanskrit: तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत् पिता द्यौः। तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥

Roman: tanno vāto mayobhu vātu bheṣajaṃ tanmātā pṛthivī tat pitā dyauḥ, tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṃ dhiṣṇyā yuvam.

Meaning: May Vayu provide us with healing medicines, and may Mother Earth and Father Heaven also provide us with soothing medicines. May Grava, the son of Soma, reveal that invisible medicine. O Ashwini Kumaras, you are the support of all, listen to our prayers.

15. Rudra Mantra:

Sanskrit: तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वम वसे हूमहे वयम्। पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये॥

Roman: tamīśānaṃ jagatastasthuṣaspatiṃ dhiyaṃ jinvama vase hūmahe vayam, pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.

Meaning: We appeal to Lord Rudra, the lord of immovables and movables, who grants satisfaction to intellects, for protection. May the protector of Vedic knowledge, wealth, and longevity affirm our growth and well-being.

16. Devahita Mantra:

Sanskrit: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

Roman: bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ, sthirairaṃgaistuṣṭuvāṃsastanūbhirvyaśema devahitaṃ yadāyuḥ.

Meaning: O protector gods, may we listen with strong ears, see with clear eyes, and worship with steady bodies. May we live a life worthy of divine praise?

17. Aditya Mantra:

Sanskrit: शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम। पुत्रासो यत्र पितरो भवन्ति मा नो रीरिषतायुर्गन्तोः ॥

Roman: śataminnu śarado anti devā yatrā naścakrā jarasaṃ tanūnāma, putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.

Meaning: O gods, remain close to us until a hundred autumns, until our bodies become old until our sons become fathers. Do not let our life be interrupted.

18. Purusha Suktam Mantra:

Sanskrit: सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥

Roman: Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṃ viśvato vṛ-vātya tiṣṭhad daśāṅgulam.

Meaning: "The Supreme Being has a thousand heads, a thousand eyes, and a thousand feet. He pervades the Earth on all sides and extends beyond it by ten fingers' breadth."

19. Sri Rudram Mantra:

Sanskrit: नमस्ते रुद्र मन्यव उतोत इषवे नमः। नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः॥

Roman: Namaste rudra manyava utota iṣave namaḥ. Namaste astu dhanvane bāhubhyām uta te namaḥ.

Meaning: "Salutations to the anger of Rudra, and also to His arrow. Salutations to His bow, and to His mighty arms."

20. Navagraha Mantra:

Sanskrit: ॐ सूर्याय नमः। ॐ चन्द्राय नमः। ॐ मंगलाय नमः। ॐ बुधाय नमः। ॐ गुरवे नमः। ॐ शुक्राय नमः। ॐ शनैश्चराय नमः। ॐ राहवे नमः। ॐ केतवे नमः॥

Roman: Om sūryāya namaḥ. Om candrāya namaḥ. Om maṅgalāya namaḥ. Om budhāya namaḥ. Om gurave namaḥ. Om śukrāya namaḥ. Om śanaiścarāya namaḥ. Om rāhave namaḥ. Om ketave namaḥ.

Meaning: "Salutations to the Sun. Salutations to the Moon. Salutations to Mars. Salutations to Mercury. Salutations to Jupiter. Salutations to Venus. Salutations to Saturn. Salutations to Rahu. Salutations to Ketu."

21. Dhanvantari Mantra:

Sanskrit: ॐ नमो भगवते वासुदेवाय धन्वंतरये अमृतकलश हस्ताय सर्वामयविनाशनाय त्रैलोक्यनाथाय श्री महाविष्णवे नमः॥

Lakshmi Mantra (for financial gain):
ॐ श्री ह्रीं क्लीं श्रीं सिध्द लक्ष्म्ये नमः ॥
"OM Hreem Shreem Kleen Maha Lakshmi Namah"

Roman: Om namo bhagavate vāsudevāya dhanvantaraye amṛta-kalaśa hastāya sarva-amaya-vināśanāya trailokya-nāthāya śrī mahāviṣṇave namaḥ.

Meaning: "Om, salutations to Lord Dhanvantari, the incarnation of Lord Vishnu, who holds the nectar of immortality and removes all diseases."

22. Brahmanandam Mantra:

Sanskrit: ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं। द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्॥

Roman: Brahmanandam Paramasukhadam Kevalam Jnanamurtim, Dvandvatitam Gaganasadrisham Tattvamasyadilakshyam.

Meaning: Brahman is blissful, supreme happiness, pure consciousness. Beyond duality, like the sky, the goal of "Tat Tvam Asi."

23. Āditya Hṛdayam Mantra:

Sanskrit: आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्। जयावहं जपेन्नित्यं अक्षयं परमं शिवम्॥

Roman: Aditya-hridayam punyam sarva-shatru-vinashanam,jaya-avaham japen nityam akshayam paramam shivam.

Meaning: "The heart of the Sun, which is holy, destroys all enemies. Recite it daily, it brings victory, imperishable and supreme peace."

24. Nāsadīya Sūkta Mantra:

Sanskrit: नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्। किमावरीवः कुह कस्य शर्मन्नंभः किमासीद्गहनं गभीरम्॥

Roman: Na asat asit no sad asit tadanim na asit rajo no vyoma paro yat,kim avarivah kuha kasya sharmann ambhah kim asit gahanam gabhiram.

Meaning: "Neither existence nor non-existence was there, neither the realm of space nor the sky which is beyond. What covered it, and where? What was the place? In whose protection? Was there water, the deep, unfathomable?"

25. Durga Sūkta Mantra:

Sanskrit: ज्योतिष्मतीं स्वर्णरजतवर्णां, ज्योतिरूपामासुरनाशकत्यै। त्वां तुरीयं धीरमविनाशिनीं ते, ध्यायामो देवीं विद्योतवर्णाम्॥

Roman: Jyotishmatim svarna-rajata-varnam, Jyotirupam asura-nashakatyai, Tvam turiyam dhiram avinashineem te, Dhyayamo devim vidyotavarnam.

Meaning: "We meditate upon the luminous goddess, resplendent in gold and silver hues, the destroyer of demons, the eternal and indestructible fourth state, the steadfast one, who illuminates."

Ganesh Mantra (for prosperity):
"ॐ ह्रीग क्रिग ह्रीग"
"Om Hreeng Kreeng Hreeng"

26. Rudrāshtakam Mantra:

Sanskrit: नमामिषमिशान निर्वाण रूपम्, विभूम व्यापकम् ब्रह्म-वेद स्वरूपम्, निजम निर्गुणम् निर्विकल्पम् निरिषम्, चिदकसम आकाश-वसम् भजेहम्।

Roman: Namamishamishana nirvana rupam,Vibhum vyapakam brahma-veda-svarupam, Nijam nirgunam nirvikalpam nirisham,Chidakasam akasa-vasam bhaje'ham.

Meaning: "I bow to the Supreme Lord, the ruler of all, the embodiment of liberation, omnipresent, the essence of the Vedas, without attributes, without duality, desireless, the space of consciousness, residing in the sky."

27. Lord Ganesha Mantra:

Sanskrit: ॐ वक्रतुण्ड महाकाय सूर्यकोटिसमप्रभ निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा

Roman: Om Vakratunda Mahakaya Suryakoti Samaprabha Nirvighnam Kurume Deva Sarva Karyeshu Sarvada

Meaning: O Lord Ganesha, of the curved trunk and mighty body, who has the radiance of a million suns, please remove all obstacles from my endeavors, always and in all ways.

28. Narasimha Maha Mantra:

Sanskrit: ॐ उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम्। नृसिंहं भीषणं भद्रं मृत्युर्मृत्युं नमाम्यहम्॥

Roman: Om Ugram Viram Maha-Vishnum Jvalantam Sarvato Mukham, Nrisimham Bheeshanam Bhadram Mrityur Mrityum Namamy Aham

Meaning: "I bow down to Lord Narasimha who is fierce and heroic, the great Vishnu, blazing with radiance in all directions. He is terrifying to the evil, auspicious to the good, and the death of death itself."

29. Kayana Bacha Mantra:

Sanskrit: कायेन वाचा मनसेंद्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् । करोमि यद्यत्सकलं परस्मै नारायणायेतिसमर्पयामि॥

Roman: kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt, karomi yadyatsakalam parasmai nārāyaṇāyeti samarpayāmi.

Meaning: Whatever I do with my body, speech, mind, senses, intellect, or through my innate nature, I offer it all to Narayana.

30. Durga Mantra:

Sanskrit: ॐ सर्वस्वरूपे सर्वेशे सर्वशक्ति समन्विते। भयेभ्यः त्राहि नो देवि दुर्गे देवि नमोऽस्तुते॥

Roman: om sarvasvarūpe sarveśe sarvaśakti samanvite, bhayebhyaḥ trāhi no devi durge devi namo'stute.

Meaning: Om, Goddess who embodies all forms, who is the ruler of all and is endowed with all powers, save us from fear, O Durga Devi, I bow to you.

31. Raksha Mantra:

Sanskrit: ॐ रक्षांसि यत्रोग्रविषाश्च नागा यत्रारयो दस्युबलानि यत्र। दावानलो यत्र तथाब्धिमध्ये तत्र स्थिता त्वं परिपासि विश्वम्॥

Roman: om rakṣāṁsi yatrograviṣāśca nāgā yatrārayo dasyubalāni yatra, dāvānalo yatra tathābdhimadhye tatra sthitā tvaṁ paripāsi viśvaṁ.

Meaning: Om, where there are demons, fierce poisons, serpents, enemies, and bands of robbers, where there is forest fire and in the midst of the ocean, there you stand protecting the world.

32. Sarva Mangala Mantra:

Sanskrit: ॐ सर्वमङ्गल माङ्गल्ये शिवे सर्वार्थ साधिके। शरण्ये त्र्यम्बके गौरि नारायणी नमोऽस्तुते॥

Roman: om sarvamaṅgala māṅgalye śive sarvārtha sādhike, śaraṇye tryambake gauri nārāyaṇī namo'stute.

Meaning: Om, the auspiciousness in all auspicious things, the accomplisher of all objectives, O Shiva's consort, the refuge, the three-eyed Gauri, Narayani, I bow to you.

33. Apad Mantra:

Sanskrit: ॐ यदग्रतः प्राणिनामापदस्त्रासमेव च। यथा तितीर्षवः पारं तद्वद् भीतं रणे रणे॥

Roman: om yadagrataḥ prāṇināmāpadāstrāsameva ca, yathā titīrṣavaḥ pāram tadvad bhītaṁ raṇe raṇe.

Meaning: Om, just as dangers confront living beings causing fear, as they seek to cross over, similarly, may the frightened in each battle find safety.

34. Shri Vishnu Mantra

Sanskrit: मङ्गलम् भगवान विष्णुः, मङ्गलम् गरुणध्वजः। मङ्गलम् पुण्डरी काक्षः, मङ्गलाय तनो हरिः॥

Roman: Maṅgalam Bhagavān Viṣṇuḥ, Maṅgalam Garuṇadhvajaḥ. Maṅgalam Puṇḍarīkākṣaḥ, Maṅgalāya Tano Hariḥ.

Meaning: Auspicious is Lord Vishnu, auspicious is the one with the Garuda banner. Auspicious is the one with the lotus-like eyes, may that Hari (Lord Vishnu) bring auspiciousness.

35. Bhagawat Gita/Dharmasya

Sanskrit: यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

Roman: Yadā yadā hi dharmasya glānirbhavati Bhārata

Meaning: Whenever there is a decline in righteousness, O Bharata.

Kubera Mantra:
"ॐ यक्षाय कुबेराय वैश्रवणाय धनधान्याधिपतये, धनधान्यसमृद्धि मे देहि दापय स्वाहा॥"
"Om Yakshaya Kuberaya Vaishravanaya Dhanadhanyadhipataye, Dhanadhanyasamriddhim Me Dehi Dapaya Svaha."

36. Dharma Rakshati

Sanskrit: धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः

Roman: Dharmo Eva Hato Hanti Dharmo Rakshati Rakshitah

Meaning: When dharma is destroyed, it destroys; when protected, it protects

37. Twameva Mantra

Sanskrit: त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च सखा त्वमेव । त्वमेव विद्या द्रविणं त्वमेव । त्वमेव सर्वं मम देव देव ॥

Roman: Tvameva mātā ca pitā tvameva, Tvameva bandhuśca sakhā tvameva. Tvameva vidyā draviṇaṁ tvameva, Tvameva sarvaṁ mama deva deva.

Meaning: You are my mother and my father, You are my relative and my friend. You are my knowledge and my wealth, You are my everything, O Lord of Lords.

38. Shiva Stuti Mantra

Sanskrit: कर्पूरगौरं करुणावतारं संसारसारं भुजगेन्द्रहारम् । सदा वसन्तं हृदयारविन्दे भवं भवानीसहितं नमामि॥

Roman: Karpūra-gauraṁ karuṇā-avatāraṁ sansāra-sāraṁ bhujagendra-hāram, Sadā vasantaṁ hṛdayāravinde bhavaṁ bhavānī-sahitaṁ namāmi.

Meaning: I bow to Shiva, who is pure white like camphor, an incarnation of compassion, the essence of worldly existence, adorned with a serpent, and who always dwells in the lotus of the heart, along with Goddess Bhavani.

Hanuman Mantra:
"मनोजवं मारुततुल्य वेगम् जितेन्द्रियं बुद्धिमतां वरिष्ठं, वातात्मजं वानर युथमुख्यं श्री रामदूतं शरणं प्रपद्ये"
"Manojavam Marutatulyavegam, Jitendriyam Buddhimatam Varishtham. Vatatmajam Vanarayuthamukhyam, Shriramadutam Sharanam Prapadye."

39. Navagraha & Kalash Puja Mantra

Sanskrit: सुब्रह्ममुरारी त्रिपुरान्तकारी, भानुशशी भूमि सुतो बुधश्च। गुरुश्च शुक्रः शनिराहुकेतवः, सर्वे ग्रहा शान्तिकरा भवन्तु॥

Roman: Subrahmamurāri tripurāntakārī, bhānu-śaśī bhūmi suto budhaśca. Guruśca śukraḥ śani-rāhu-ketavaḥ, sarve grahā śāntikara bhavantu.

Meaning: May Subrahmanya, Murari (Vishnu), Tripurantakari (Shiva), the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu, all the planets, bring peace.

40. Snan Mantra

Sanskrit: गङ्गे च यमुने चैव गोदावरी सरस्वती । नर्मदे सिन्धु कावेरी जलस्मिन्सन्निधिं कुरु॥

Roman: Gaṅge ca yamune caiva godāvarī sarasvatī. Narmade sindhu kāverī jalaṁsmin sannidhiṁ kuru.

Meaning: O Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri, please be present in this water.

41. Cara Darsan Mantra

Sanskrit: कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती । करमूले तु गोविन्दः प्रभाते करदर्शनम्॥

Roman: Karāgre vasate lakṣmīḥ karamadhye sarasvatī. Karamūle tu govindaḥ prabhāte karadarśanam.

Meaning: On the tip of my fingers resides Lakshmi, in the middle of my hands Saraswati, and at the base of my hands Govinda. Therefore, I look at my hands in the morning.

42. Ashirbad Mantra at Dashain:

Sanskrit: आयु द्रोण सुते श्रीयं दशरथे शत्रुक्षयं राघवे, ऐश्वर्य नहुषे गतिश्च पवने मानं च दुर्योधने । सौर्यं सान्तनवे वलं हलधरे सत्यंच कुन्तीसुत, विज्ञानं विदुरे भवन्तु भवतां कीर्तीश्च नारायणे ।।

जयन्ती मंगलाकाली भद्रकाली कपालिनी, दुर्गा क्षमा शिवधात्री स्वाहा स्वधा नमोस्तुते

Roman: āyu droṇa sute śrīyaṃ daśarathe śatrukṣayaṃ rāghave aiśvarya nahuṣe gatiśca pavane mānaṃ ca duryodhane, sauryaṃ sāntanave valaṃ haladhare satyaṃca kuntīsut vijñānaṃ vidure bhavantu bhavatāṃ kīrtīśca nārāyaṇe.

Jayanti maṅgalākālī bhadrakālī kapālinī, durgā kṣamā śivadhātrī svāhā svadhā namostute.

Meaning: May Drona's son give you long life, Dasharatha's son give you wealth, Raghu's descendant destroy your enemies, Nahusha give you prosperity, Pavan (Wind God) give you speed, Duryodhana give you honor, Bhishma's descendant give you bravery, Balarama give you strength, Kunti's son give you truth, Vidura give you wisdom, and Narayana (Vishnu) give you fame.

Victory to Mangala Kali, Bhadra Kali, and Kapalini, to Durga, the forgiving, the sustainer, to Swaha and Swadha, I bow to you.

43. Mantra for Tying Raksha Sutra:

Sanskrit: येनबद्धो बली राजा दानमिन्द्रो महाबलः। तेन त्वां प्रतिबध्नामि रक्षे मां चलमाचल।।

Roman: yenabaddho balī rājā dānamindro mahābalaḥ, tena tvāṃ pratibadhnāmi rakṣe māṃ calamācala.

Meaning: I bind you with the same thread with which the great and powerful King Bali was bound. May you protect me always.

44. Panchayan Puja Mantra:

Sanskrit: यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात। आयुष्यं अग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेज ।।

Roman: yajñopavītaṃ paramaṃ pavitraṃ prajāpateryat sahajaṃ purastāt, āyuṣyaṃ agryaṃ pratimunca śubhraṃ yajñopavītaṃ balamastu teja.

Meaning: The sacred thread is the supreme purifier, born of the creator, and worn from the front. May it grant long life, strength, and brilliance.

2.2 Some Powerful Upadesh

Wisdom and Knowledge:

1. **Yasya naasti svayam prajna**

Sanskrit: यस्य नास्ति स्वयं प्रज्ञा शास्त्रं, तस्य करोति किम । लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ।।

Roman: Yasya nāsti svayaṁ prajñā, śāstraṁ tasya karoti kiṁ. Locanābhyām vihīnasya, darpaṇaḥ kiṁ kariṣyati.

Meaning: What does the scripture do to him who has no wisdom itself, What will a mirror do to him who has no eyes?

2. **Vidya mitram pravaseshu**

Sanskrit: विद्या मित्रं प्रवासेषु, भार्या मित्रं गृहेषु च । व्याधितस्यौषधं मित्रं, धर्मो मित्रं मृतस्य च ।।

Roman: Vidyā mitraṃ pravāseṣu, bhāryā mitraṃ gṛheṣu ca. Vyādhitasya auṣadhaṃ mitraṃ, dharmo mitraṃ mṛtasya ca.

Meaning: Knowledge is a friend in travel, and a wife is a friend at home. Medicine is a friend to the sick, and righteousness is a friend to the dead.

3. **Pustakastha tu yaa vidya**

Sanskrit: पुस्तकस्था तु या विद्या, परहस्तगतं च धनम्, कार्यकाले समुत्तपन्ने न सा विद्या न तद् धनम्।

Roman: Pustakasthā tu yā vidyā, parahastagataṃ ca dhanam. Kāryakāle samuttpanne na sā vidyā na tad dhanam.

Meaning: Knowledge in books and money in others' hands. In times of need, neither the knowledge nor the money is useful.

4. **Nātyantaṃ Saralairbhāvyaṃ**

Sanskrit: नात्यन्तं सरलैर्भाव्यं गत्वा पश्य वनस्थलीम् । छिद्यन्ते सरलास्तत्र कुब्जास्तिष्ठन्ति पादपाः ॥

Roman: nātyantaṃ saralairbhāvyaṃ gatvā paśya vanasthalīm, chidyante saralāstatra kubjāstiṣṭhanti pādapāḥ.

Meaning: Do not be very upright in your dealings, as you would see in a forest, the straight trees are cut down while the crooked ones are left standing.

5. **Pralaye Bhinnamaryādā**

Sanskrit: प्रलये भिन्नमर्यादा भवन्ति किल सागराः । सागरा भेदमिच्छन्ति प्रलयेऽपि न साधवः ॥

Roman: pralaye bhinnamaryādā bhavanti kila sāgarāḥ, sāgarā bhedamicchanti pralaye'pi na sādhavaḥ.

Meaning: At the time of the Pralaya (universal destruction) the oceans are to exceed their limits and seek to change, but a saintly man never changes.

Hard Work and Effort

6. **Ālasyam hi manuṣyāṇāṃ**

Sanskrit: आलस्यंहि मनुष्याणां शरीरस्थो महान् रिपुः। नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति।।

Roman: Ālasyam hi manuṣyāṇāṃ śarīrastho mahān ripuḥ. Nāstyudyamasamo bandhuḥ kṛtvā yaṃ nāvasīdati.

Meaning: Laziness is a great enemy residing in the human body. There is no friend like hard work, which never leads to sorrow.

7. Udyamena hi sidhyanti

Sanskrit: उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः। न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः।।

Roman: Udyamena hi sidhyanti kāryāṇi na manorathaiḥ. Na hi suptasya siṃhasya praviśanti mukhe mṛgāḥ.

Meaning: Tasks are accomplished through effort, not by mere wishes. Deer do not enter the mouth of a sleeping lion.

8. Yatha hyekena chakrena

Sanskrit: यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत्। एवं परुषकारेण विना दैवं न सिद्ध्यति।।

Roman: Yathā hyekena cakreṇa na rathasya gatirbhavet. Evaṃ paruṣakāreṇa vinā daivaṃ na siddhyati.

Meaning: Just as a chariot cannot move with one wheel, destiny is not fulfilled without effort.

9. Ashvasya bhooshanam vego

Sanskrit: अश्वस्य भूषणं वेगो मत्तं स्याद् गजभूषणं। चातुर्यम् भूषणं नार्या उद्योगो नरभूषणं।।

Roman: Aśvasya bhūṣaṇaṃ vego mattaṃ syād gajabhūṣaṇaṃ. Cāturyaṃ bhūṣaṇaṃ nāryāḥ udyogo narabhūṣaṇaṃ.

Meaning: The ornament of a horse is speed, and the ornament of an elephant is its majestic presence. The ornament of a woman is cleverness, the ornament of a man is industriousness.

10. Dāridryanāśanaṃ

Sanskrit: दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम्, अज्ञाननाशिनी प्रज्ञा भावना भयनाशिनी.

Roman: dāridryanāśanaṃ dānaṃ śīlaṃ durgatināśanam, ajñānanāśinī prajñā bhāvanā bhayanāśinī.

Meaning: Charity puts end to poverty; righteous conduct to misery; discretion to ignorance; and scrutiny to fear.

11. Kālaḥ Pacati

Sanskrit: कालः पचति भूतानि कालः संहरते प्रजाः। कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः॥

Roman: kālaḥ pacati bhūtāni kālaḥ saṃharate prajāḥ, kālaḥ supteṣu jāgarti kālo hi duratikramaḥ.

Meaning: Time perfects all living beings as well as kills them; it alone is awake when all others are asleep. Time is insurmountable, rest upon truth.

12. Dīpo Bhakṣayate

Sanskrit: दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते। यदन्नं भक्षयेन्नित्यं जायते तादृशी प्रजा॥

Roman: dīpo bhakṣayate dhvāntaṃ kajjalaṃ ca prasūyate, yadannaṃ bhakṣay-ennityaṃ jāyate tādṛśī prajā.

Meaning: The lamp consumes darkness and produces dark soot. Similarly, what food we eat affects what we produce (offspring).

13. Ekākinah Tapo Dvābhyām, Paṭhanaṃ

Sanskrit: एकाकिनः तपो द्वाभ्याम्, पठनं गायनं त्रिभिः। चतुर्भिः गमनं कार्यं, पञ्चभिः क्षेत्रं विजेयते॥ बहुभिः रणं युध्येत॥

Roman: Ekākinah tapo dvābhyām, paṭhanaṃ gāyanaṃ tribhiḥ, Caturbhiḥ gamanaṃ kāryaṃ, pañcabhiḥ kṣetraṃ vijeyate, Bahubhiḥ raṇaṃ yudhyeta.

Meaning: Meditation is done alone, studying and singing with two, Traveling should be done with four, a field conquered with five, and Battles are fought with many.

14. Ālasyaṁ Kṛtvā Vidyā Naṣṭā

Sanskrit: आलस्यं कृत्वा विद्या नष्टा भवति। परस्य करं दत्त्वा धनं नष्टं भवति। बीजं कर्मणा विनष्टं भवति। सेनापतिं विना सेना नष्टा भवति।

Roman: Ālasyaṁ kṛtvā vidyā naṣṭā bhavati, Parasyāṁ karaṁ dattvā dhanaṁ naṣṭaṁ bhavati. Bījaṁ karmaṇā vinaṣṭaṁ bhavati, Senāpatiṁ vinā senā naṣṭā bhavati.

Meaning: Knowledge is lost through laziness. Wealth is lost by giving it into the hands of others. Seeds are wasted through improper actions. An army is destroyed without a commander.

15. Simhāt Ekaṃ Bbakulāt Eekaṃ

Sanskrit: सिंहात् एकं बकुलात् एकं कुक्कुटाचतुष्कं काकात् पञ्चकं श्वानात् षट् गधात् त्रयम् च ज्ञानम्।

Roman: Simhāt ekaṃ bakulāt ekaṃ kukkuṭācatuṣkaṃ kākāt pañcakaṃ śvānāt ṣaṭ gadhāt trayam ca jñānam.

Meaning: From the lion, one; from the crane, one; from the rooster, four; from the crow, five; from the dog, six; and from the donkey, three pieces of knowledge.

Ethics and Virtue:

16. Dadati pratigrihnati

Sanskrit: ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति। भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम्।।

Roman: Dadāti pratigṛhṇāti guhyamākhyāti pṛcchati. Bhunkte bhojayate caiva ṣaḍvidhaṃ prītilakṣaṇam.

Meaning: Giving, accepting, revealing secrets, inquiring, eating, and feeding are the six signs of love.

17. Satyam bruuyaat priyam bruuyaat

Sanskrit: सत्यं ब्रूयात प्रियं ब्रूयात न ब्रूयात सत्यं प्रियम। प्रियं च नानृतं ब्रूयात एष धर्मः सनातनः।।

Roman: Satyaṃ brūyāt priyaṃ brūyāt na brūyāt satyaṃ priyam, Priyaṃ ca nānṛtaṃ brūyāt eṣa dharmaḥ sanātanaḥ.

Meaning: One should speak the truth and speak pleasantly, but should not speak unpleasant truth. One should not speak pleasant falsehood either. This is the eternal dharma.

18. Yeshaam na vidya na tapo na daanam

Sanskrit: येषां न विद्या न तपो न दानं, ज्ञानं न शीलं न गुणो न धर्मः । ते मृत्युलोके भुवि भारभूता, मनुष्यरूपेण मृगाश्चरन्ति ।

Roman: Yeṣāṁ na vidyā na tapo na dānaṁ jñānaṁ na śīlaṁ na guṇo na dharmaḥ. Te martyaloke bhuvibhārabhūtā manuṣyarūpeṇa mṛgāścaranti.

Meaning: Those who lack education, penance, charity, knowledge, character, virtues, and religion are a burden on the earth, wandering like animals in human form.

19. Vāṇī rasavatī yasya

Sanskrit: वाणी रसवती यस्य, यस्य श्रमवती क्रिया। लक्ष्मीः दानवती यस्य, सफलं तस्य जीवितं। मूर्खस्य पञ्च चिह्नानि गर्वो दुर्वचनं तथा। क्रोधश्च दृढवादश्च परवाक्येष्वनादरः।।

Roman: Vāṇī rasavatī yasya, yasya śramavatī kriyā. Lakṣmīḥ dānavatī yasya, saphalaṃ tasya jīvitaṃ. Mūrkhasya pañca cihnāni garvo durvacanaṃ tathā. Krodhaś ca dṛḍhavādaś ca paravākyeṣv anādaraḥ.

Meaning: Whose speech is sweet, whose actions are diligent, whose wealth is charitable, whose life is successful. There are five signs of a fool: arrogance, harsh speech, anger, stubbornness, and disrespect for others' words.

20. Durjanaḥ parihartavyo

Sanskrit: दुर्जनः परिहर्तव्यो विद्यालंकृतो सन। मणिना भूषितो सर्पः किमसौ न भयंकरः।।

Roman: Durjanaḥ parihartavyo vidyālaṁkṛto sana. Maṇinā bhūṣito sarpaḥ kimasau na bhayaṁkaraḥ.

Meaning: A wicked person, even if adorned with knowledge, should be avoided. Isn't a serpent decorated with a jewel still dangerous?

21. Guṇairuttamatāṃ Yāti

Sanskrit: गुणैरुत्तमतां याति नोच्चैरासनसंस्थितः। प्रासादशिखरस्थोऽपि काकः किं गरुडायते॥

Roman: guṇairuttamatāṃ yāti noccairāsanasaṃsthitaḥ, prāsādaśikharastho'pi kākaḥ kiṃ garuḍāyate.

Meaning: Greatness comes from good qualities and not from a high position.

A crow doesn't become a Garuda (the chief of the feathered race) just by sitting on the top of a palace.

22. Kāmadhenugunā

Sanskrit: कामधेनुगुना विद्या ह्यकाले फलदायिनी। प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम्॥

Roman: kāmadhenugunā vidyā hyakāle phaladāyinī, pravāse mātṛsadṛśī vidyā guptaṃ dhanaṃ smṛtam.

Meaning: Learning is like a cow of desire. It, like her, yields in all seasons. Like a mother, it feeds you on your journey, therefore learning is a hidden treasure.

23. Yo Dhruvāṇi

Sanskrit: यो ध्रुवाणि परित्यज्य अध्रुवं परिषेवते । ध्रुवाणि तस्य नश्यन्ति चाध्रुवं नष्टमेव हि ॥

Roman: yo dhruvāṇi parityajya adhruvaṃ pariṣevate, dhruvāṇi tasya naśyanti cādhruvaṃ naṣṭameva hi.

Meaning: He who gives up what is imperishable for that which is perishable, loses that which is imperishable; and doubtlessly loses that which is perishable also.

Family and Relationships:

24. Paro api hitavaan bandhuh

Sanskrit: परो अपि हितवान् बन्धुः बन्धुः अपि अहितः परः। अहितः देहजः व्याधिः हितम् आरण्यं औषधम्।।

Roman: Paro api hitavān bandhuḥ bandhuḥ api ahitaḥ paraḥ. Ahitaḥ dehajaḥ vyādhiḥ hitam āraṇyaṃ auṣadham.

Meaning: A helpful outsider is like family, and a harmful family member is like a stranger. A harmful disease in the body, but medicine from the forest can be beneficial.

25. Bhoomer gariyasi mata

Sanskrit: भूमेःगरीयसी माता, स्वर्गात उच्चतरः पिता। जननी जन्मभूमिश्च स्वर्गात अपि गरीयसी।।

Roman: Bhūmeḥ garīyasī mātā, svargāt uccataraḥ pitā, Jananī janmabhūmiśca svargāt api garīyasī.

Meaning: Mother is greater than the earth, Father is higher than heaven. Mother and motherland are greater than even heaven.

26. Na kashchit kasyachit mitram

Sanskrit: न कश्चित कस्यचित मित्रं न कश्चित कस्यचित रिपुः। व्यवहारेण जायन्ते, मित्राणि रिप्वस्तथा ।।

Roman: Na kaścit kasyacit mitraṁ na kaścit kasyacit ripuḥ. Vyavahāreṇa jāyante, mitrāṇi ripvastathā.

Meaning: No one is a permanent friend or enemy to anyone. Friends and enemies are made through interactions.

27. Janmamṛtyū hi

Sanskrit: जन्ममृत्यू हि यात्येको भुनक्त्येकः शुभाशुभम्। नरकेषु पतत्येक एको याति परां गतिम्॥

Roman: janmamṛtyū hi yātyeko bhunaktyekaḥ śubhāśubham, narakeṣu patatyekaeko yāti parāṃ gatim.

Meaning: A man is born alone and dies alone, and he experiences the good and bad consequences of his karma alone; and he goes alone to hell or the Supreme abode.

28. Saṃtoṣastriṣu Kartavyaḥ

Sanskrit: संतोषस्त्रिषु कर्तव्यः स्वदारे भोजने धने। त्रिषु चैव न कर्तव्योऽध्ययने जपदानयोः॥

Roman: saṃtoṣastriṣu kartavyaḥ svadāre bhojane dhane, triṣu caiva na kartavyo’dhyayane japadānayoḥ.

Meaning: One should be satisfied with one’s wife (spouse), food, and money. One should never be satisfied with one’s study, chanting, and charity.

29. Pitaraḥ RakṣantiKaumāre

Sanskrit: पितरः रक्षन्ति कौमारे, भर्तारो यौवने रक्षन्ति। पुत्राः स्थाविरे रक्षन्ति, न स्त्री स्वातन्त्र्यमर्हति॥

Roman: pitaraḥ rakṣanti kaumāre, bhartāro yauvane rakṣanti,putrāḥ sthāvire rakṣanti, na strī svātantryamarhati.

Meaning: Fathers protect during childhood, husbands protect during youth, sons protect during old age, a woman is never independent.

30. Lālayet Pañcavarṣāṇi

Sanskrit: लालयेत् पञ्चवर्षाणि दशवर्षाणि ताडयेत्। प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्॥

Roman: lālayet pañcavarṣāṇi daśavarṣāṇi tāḍayet, prāpte tu ṣoḍaśe varṣe putraṃ mitravadācaret.

Meaning: For the first five years, a child should be pampered; for the next ten years, they should be disciplined.But once they reach sixteen, treat your child as a friend.

31. Aārture Vvyasane Prāpte Durvicchyā

Sanskrit: आतुरि व्यसने प्राप्ते दुर्विच्छ्या शत्रु संकटे। राजद्वारे स्मशाने च यस्तिष्ठति स बान्धवः॥

Roman: ārture vyasane prāpte durvicchyā śatru saṅkaṭe,rājadvāre smaśāne ca yastiṣṭhati sa bāndhavaḥ.

Meaning: When one is in distress, in difficulty, under attack from enemies, or in a crisis, The one who stands by you at the king's court or the cremation ground is a true relative.

32. Te Putrā ye Piturbhaktāḥ

Sanskrit: ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः । तन्मित्रं यत्र विश्वासः सा भार्या यत्र निर्वृतिः ।।

Roman: te putrā ye piturbhaktāḥ sa pitā yastu poṣakaḥ, tanmitraṃ yatra viśvāsaḥ sā bhāryā yatra nirvṛtiḥ.

Meaning: Those sons who are devoted to their father, he indeed is the one who nurtures. Where there is such a trusted friend, there lies the contented wife.

33. Riṇakartā Pitā Satru

Sanskrit: ऋणकर्ता पिता शत्रु माता च व्यभिचारिणी। भार्यारुपवति शत्रुःपुत्रःशत्रुअपण्डित।।

Roman: ṛṇakartā pitā śatru mātā ca vyabhicāriṇī, bhāryārupavati śatruḥputraḥ śatruaṇḍita.

Meaning: The father is a debtor, the mother an enemy, and the unchaste woman is like a wife. A son can be an enemy and an ignorant person can be a scholar.

Spirituality and Philosophy:

34. Pradoshe deepakah chandrah

Sanskrit: प्रदोषे दीपक : चन्द्रः, प्रभाते दीपकःरविः। त्रैलोक्ये दीपकःधर्मः, सुपुत्रः कुलदीपकः।।

Roman: Pradoṣe dīpakaḥ candraḥ, prabhāte dīpakaḥ raviḥ. Trailokye dīpakaḥ dharmaḥ, suputraḥ kuladīpakaḥ.

Meaning: In the evening, the moon is the lamp; in the morning, the sun is the lamp. In the three worlds, righteousness is the lamp; a good son is the lamp of the family.

35. Shrotram shrutenaiwa na kundalena

Sanskrit: श्रोत्रं श्रुतेनैव न कुंडलेन, दानेन पाणिर्न तु कंकणेन। विभाति कायः करुणापराणां, परोपकारैर्न तु चन्दनेन।।

Roman: Śrotraṃ śrutenaiva na kuṃḍalena, dānena pāṇirna tu kaṃkaṇena. Vibhāti kāyaḥ karuṇāparāṇāṃ, paropakārairna tu candanena.

Meaning: The ear is adorned by hearing, not by earrings. The hand is adorned by giving, not by bracelets. The body of the compassionate shines through benevolence, not by sandalwood.

36. Rūpayauvanasampannā

Sanskrit: रूपयौवनसम्पन्ना विशालकुलसम्भवाः। विद्याहीना न शोभन्ते निर्गन्धाः किंशुका यथा॥

Roman: rūpayauvanasampannā viśālakulasambhavāḥ, vidyāhīnā na śobhante nirgandhāḥ kiṃśukā yathā.

Meaning: Though one is endowed with beauty and youth and born into noble families, yet without education they are like the Palasa flower which is void of sweet fragrance.

37. Adhamaah dhanam icchanti

Sanskrit: अधमाः धनमिच्छन्ति, धनं मानं च मध्यमा, उत्तमाः मानमिच्छन्ति मानो हि महताम् धनम्।

Roman: Adhamāḥ dhanamicchanti dhanaṁ mānaṁ cha madhyamāḥ. Uttamāḥ mānamicchanti māno hi mahatāṁ dhanam.

Meaning: The lowest people desire wealth, and the middle class desires both wealth and respect. The highest people desire respect, for respect is the wealth of the great.

38. Kaḥ Kālaḥ Kāni Mitrāṇi

Sanskrit: कः कालः कानि मित्राणि को देशः कौ व्ययागमौ । कश्चाहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥

Roman: kaḥ kālaḥ kāni mitrāṇi ko deśaḥ kau vyayāgamau, kaścāhaṃ kā ca me śaktiriti cintyaṃ muhurmuhuh.

Meaning: Consider again and again the following: the right time, the right friends, the right place, the right means of income, the right ways of spending, and from whom you derive your power.

39. Yathā Caturbhiḥ

Sanskrit: यथा चतुर्भिः कनकं परीक्ष्यते, निघर्षणच्छेदनतापताडनैः। तथा चतुर्भिः पुरुषः परीक्ष्यते, त्यागेन शीलेन गुणेन कर्मणा॥

Roman: yathā caturbhiḥ kanakaṃ parīkṣyate, nigharṣaṇacchedanatāpatāḍanaiḥ. tathā caturbhiḥ puruṣaḥ parīkṣyate, tyāgena śīlena guṇena karmaṇā.

Meaning: As gold is tested in four ways by rubbing, cutting, heating, and beating – so a man should be tested by these four things: his renunciation, his conduct, his qualities, and his actions.

40. Satyena Dhāryate

Sanskrit: सत्येन धार्यते पृथ्वी सत्येन तपते रविः। सत्येन वाति वायुश्च सर्वं सत्ये प्रतिष्ठितम्॥

Roman: satyena dhāryate pṛthvī satyena tapate raviḥ, satyena vāti vāyuśca sarvaṃ satye pratiṣṭhitam.

Meaning: The earth is supported by the power of truth; it is the power of truth that makes the sunshine and the winds blow; indeed all things rest upon truth.

41. Gandhaṁ Suvarṇe Phale Mikṣu Daṇḍe

Sanskrit:गन्धं सुवर्णे फले मिक्षु दण्डे नकारी पुष्पं लिखु चन्दनस्य विध्वं धनी भुपती दीर्घजीवी धातु पूर्णं कोशपिणी बुद्धिद्दोष भूत्।

Roman: gandhaṁ suvarṇe phale mikṣu daṇḍe nakārī puṣpaṁ likhu chandanasya vidhvaṁ dhanī bhupatī dīrghajīvī dhātu pūraṁ kospinī buddhidoṣa bhūt!

Meaning: Fragrance in gold, sweetness in fruit, sharpness in a staff, beauty in a drawing, sandalwood for anointing, wise and wealthy king with long life, the element is complete, the sheath is aware of the faults of the intellect.

42. Saile śaile na Māṇikyaṃ

Sanskrit: शैले शैले न माणिक्यं मौक्तिकं न गजे गजे। साधवो न हि सर्वत्र चन्दनं न वने वने॥

Roman: śaile śaile na māṇikyaṃ mauktikaṃ na gaje gaje, sādhavo na hi sarvatra chandanaṃ na vane vane.

Meaning: In every mountain, there is no ruby or pearl; in every elephant, there is no virtue. Saints are not found everywhere, nor sandalwood in every forest.

43. Ājasya vijñānasya ca:

Sanskrit: आजस्य विज्ञानस्य च भविष्यस्य विकासेन सभ्यतायाः नाशः, नैतिकतायाः क्षयः, आचारसंपन्नस्य पतनं च कृतम् अस्ति।

Roman: Ājasya vijñānasya ca bhaviṣyasya vikāsena sabhyatāyāḥ nāśaḥ, naitikāyāḥ kṣayaḥ, ācarasampannasya patanaṃ ca kṛtam asti.

Meaning: The science of today and the development of tomorrow have caused the destruction of civilization, the decline of morality, and the fall of character.

44. Karmanye vadhikaraste

Sanskrit: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Roman: Karmanye vadhikaraste ma phaleshu kadachanama karma phala hetur bhoor ma te sango' stv akarmani

Meaning: "You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction."

10.2.3 Some Powerful Stotra

1. Adhyātma Rāmāyaṇa Stotra

Sanskrit: तदेव लग्नं सुदिनं तदेव, ताराबलं चंद्रबलं तदेव । विद्याबलं दैवबलं तदेव, लक्ष्मीपते तेंऽघ्रियुगं स्मरामि ॥

Roman: Tadeva lagnam sudinaṁ tadeva, tārābalaṁ caṁdrabalaṁ tadeva Vidyābalaṁ daivabalaṁ tadeva, lakṣmīpate teṅ'ghriyugaṁ smarāmi.

Meaning: "You alone are the auspicious moment, You alone are the strength of the stars and the moon. You alone are the power of knowledge and divine forces, O Lord of Lakshmi. I meditate upon Your lotus feet."

2. Nārāyaṇa Stotra

Sanskrit: कायेन वाचा मनसेन्द्रियैर्वा, बुद्ध्यात्मना वा प्रकृतेः स्वभावात् । करोमि यद्यद् सकलं परस्मै, नारायणायेति समर्पयामि ॥

Roman: Kāyena vācā manasendriyairvā, buddhyātmanā vā prakṛteḥ svabhāvāt Karomi yadyad sakalaṁ parasmai, nārāyaṇāyeti samarpayāmi.

Meaning: "Whatever I do with body, speech, mind, senses, intellect, or my soul's natural tendencies, I offer it all to the Supreme, saying 'to Narayana.'"

3. Bishnu Stotra

Sanskrit: श्रीकेशवाय नमः । नारायणाय नमः । माधवाय नमः । गोविंदाय नमः । विष्णवे नमः । मधुसूदनाय नमः । त्रिविक्रमाय नमः । वामनाय नमः । श्रीधराय नमः । हृषीकेशाय नमः । पद्मनाभाय नमः । दामोदराय नमः । संकर्षणाय नमः । वासुदेवाय नमः । प्रद्युम्नाय नमः । अनिरुद्धाय नमः । पुरुषोत्तमाय नमः । अधोक्षजाय

नमः। नारसिंहाय नमः । अच्युताय नमः । जनार्दनाय नमः । उपेन्द्राय नमः । हरये नमः । श्रीकृष्णाय नमः ॥ देवतावंदनम् ॥

Roman: Shriikeshavaaya namah, Naaraayanaaya namah, Maadhavaaya namah, Govindaaya namah, Vishnave namah, Madhusoodanaaya namah, Trivikramaaya namah, Vaamanaaya namah, Shreedharaaya namah, Hrishikeshaya namah, Padmanaabhaaya namah, Damodaraaya namah, Sankarshanaaya namah, Vasudevaaya namah, Pradyumnaaya namah, Aniruddhaaya namah, Purushottamaaya namah, Adhokshajaaya namah, Narasimhaya namah, Achyutaaya namah, Janardanaaya namah, Upendraaya namah, Haraye namah, Shri Krishnaaya namah, Devataavandanam.

Meaning: I offer my salutations to Sri Keshava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Shridhara, Hrishikesha, Padmanabha, Damodara, Sankarshana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Narasimha, Achyuta, Janardana, Upendra, Hari, Shri Krishna.

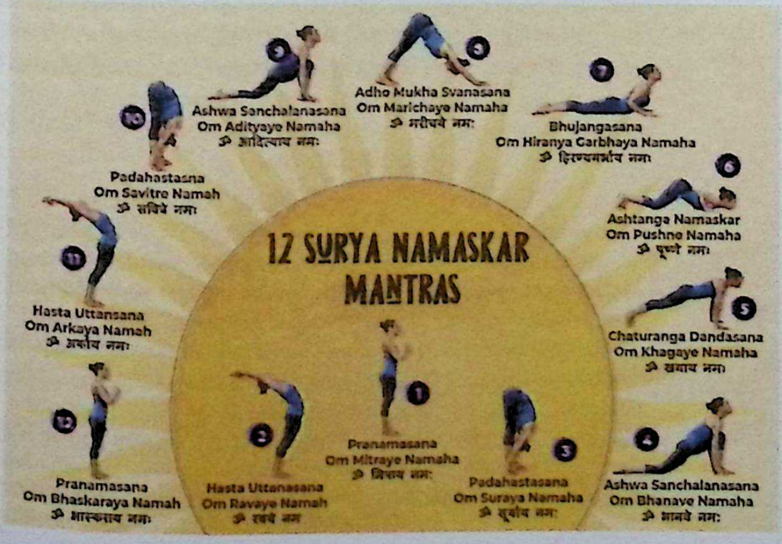
4. Devatāvandanam Stotra

Sanskrit: श्रीमन्महागणाधिपतये नमः । श्री सरस्वत्यै नमः । श्रीगुरवे नमः । श्रीमातापितृभ्यां नमः । श्रीलक्ष्मीनारायणाभ्यां नमः । श्रीउमामहेश्वराभ्यां नमः। इष्टदेवताभ्यो नमः । कुलदेवताभ्यो नमः । स्थानदेवताभ्यो नमः । वास्तुदेवताभ्यां नमः । सरेवेभ्यो देवेभ्यो नमो नमः ॥

Romant: Śrīmanmahāgaṇādhipatayē namaḥ, śrī sarasvatyai namaḥ, Śrīguravē namaḥ, śrīmātāpitṛbhyāṁ namaḥ, Śrīlakṣmīnārāyaṇābhyāṁ namaḥ, śrī umāmaheśvarābhyāṁ namaḥ, Iṣṭadēvatābhyō namaḥ, kuladēvatābhyō namaḥ, sthānadēvatābhyō namaḥ, vāstudēvatābhyāṁ namaḥ, sarēvēbhyō dēvēbhyō namō namaḥ.

Meaning: Salutations to the great lords of hosts, salutations to Goddess Sarasvati, Salutations to the Guru, salutations to mother and father, Salutations to Lakshmi and Narayana, salutations to Uma and Maheshvara, Salutations to chosen deities, family deities, local deities, architectural deities, and all other gods and goddesses. May there be no obstacles?

5. Surya Namaskar Stotra:


12 SURYA NAMASKAR MANTRAS
1
Pranamasana
Om Mitraye Namaha
ॐ मित्राय नमः
2
Hasta Uttanasana
Om Ravaye Namah
ॐ रवये नमः
3
Padahastasana
Om Suraya Namaha
ॐ सूर्याय नमः
4
Ashwa Sanchalanasana
Om Bhanave Namaha
ॐ भानवे नमः
5
Chaturanga Dandasana
Om Khagaye Namaha
ॐ खगाय नमः
6
Ashtanga Namaskar
Om Pushno Namaha
ॐ पूष्णे नमः
7
Bhujangasana
Om Hiranya Garbhaya Namaha
ॐ हिरण्यगर्भाय नमः
8
Adho Mukha Svanasana
Om Marichaye Namaha
ॐ मरीचये नमः
9
Ashwa Sanchalanasana
Om Adityaye Namaha
ॐ आदित्याय नमः
10
Padahastasna
Om Savitre Namah
ॐ सवित्रे नमः
11
Hasta Uttansana
Om Arkaya Namah
ॐ अर्काय नमः
12
Pranamasana
Om Bhaskaraya Namah
ॐ भास्कराय नमः

Sanskrit: ॐ मित्राय नमः ॐ रवये नमः ॐ सूर्याय नमः ॐ भानवे नमः ॐ खगाय नमः ॐ पूष्णे नमः ॐ हिरण्यगर्भाय नमः ॐ मरीचये नमः ॐ आदित्याय नमः ॐ सवित्रे नमः ॐ अर्काय नमः ॐ भास्कराय नमः

Roman: Oṃ Mitrāya Namaḥ, Oṃ Ravaye Namaḥ, Oṃ Sūryāya Namaḥ, Oṃ Bhānave Namaḥ, Oṃ Khagāya Namaḥ, Oṃ Pūṣṇe Namaḥ, Oṃ Hiraṇya Garbhāya Namaḥ, Oṃ Marīcaye Namaḥ, Oṃ Ādityāya Namaḥ, Oṃ Savitre Namaḥ, Oṃ Arkāya Namaḥ, Oṃ Bhāskarāya Namaḥ.

6. Nava Durga Stotra

Sanskrit: प्रथमं शैलपुत्री च द्वितीयं ब्रह्मचारिणी। तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थकम्॥ पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च। सप्तमं कालरात्रिश्च महागौरीति आष्टमं॥ नवमं सिद्धिदात्री च नवदुर्गाः प्रकीर्तिताः। उक्तान्येतानि नामानि ब्रह्मणैव महात्मना॥

Roman: Prathamaṃ Śailaputrī ca Dvitīyaṃ Brahmacāriṇī, Tṛtīyaṃ Candraghaṇṭeti Kūṣmāṇḍeti Caturthakam. Pañcamaṃ Skandamāteti Ṣaṣṭhaṃ Kātyāyanīti ca, Saptamaṃ Kālarātriśca Mahāgaurīti āṣṭamam. Navamaṃ Siddhidātrī ca Nava-durgāḥ Prakīrtitāḥ, Uktānyetāni Nāmāni Brahmanāiva Mahātmanā.

7. Saraswati Vandana

Sanskrit: या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता। या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना॥ या ब्रह्माच्युतशङ्करप्रभृतिभिर्देवैः सदा वन्दिता। सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा॥

Roman: Ya Kundendu Tushar Haar Dhavala Ya Shubhra Vastravrita,Ya Veena Varadanda Manditakara Ya Shveta Padmasana,Ya Brahmachyuta Shankara Prabhritibhir Devai Sada Vandita,Sa Mam Patu Saraswati Bhagavati Nihshesha Jadyapaha

Meaning: "May the goddess Saraswati, who is as white as the jasmine flower, the moon, and a snowflake, and who is dressed in pure white garments, protect me. She, whose hands are adorned with the veena and the boon-giving staff, and who is seated on a white lotus, and who is always worshipped by Brahma, Vishnu, and Shiva, remove my mental inertia."

8. Chhyama Stotra

Sanskrit: ॐ यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥ ॐ तत्क्षमस्वाय देवेश। सर्वज्ञ सर्वसाक्षिणे। महाभयंकरस्वरूपेण। सर्वरक्षाकराय नमः॥ कायेन वाचा मनसेंद्रियैर्वा बुद्ध्यात्मना वा प्रकृतिस्वभावात्। करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि॥ अज्ञानताहृदये दोषान्। परिपूर्ण परिशुद्धान्। तत्सर्वं क्षमस्वाय देवेश। शरणागतवत्सल॥ ॐ क्षमस्व क्षमस्व क्षमस्व। महाप्रभु सर्वदोषान्। सर्वकल्मषान्। सर्वपापान्। शरणं प्रपन्नोऽस्मि शरणं प्रपन्नोऽस्मि॥ नमो ब्रह्मण्यमात्रे। कुलदेवताभ्यः नमः। पितृदेवताभ्यः नमः। प्रकृतिदेवताभ्यः नमः। सर्वेभ्यो देवताभ्यः नमः॥ ॐ तत्पुरुषाय विद्महे महादेवाय धीमहि। तन्नो रुद्र प्रचोदयात्॥

Roman: Om yajñena yajñam-ayajanta devās-tāni dharmāṇi prathamāny-āsan, Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ. Om tatkṣamasvāya deveśa, Sarvajña sarvasākṣiṇe, Mahābhayaṅkarasvarūpeṇa, Sarvarakṣākarāya namaḥ. Kāyena vācā manas-endriyaiḥ vā, Buddhyātmanā vā prakṛti-svabhāvāt, Karomi yadyat-sakalaṁ parasmai Nārāyaṇāyeti samarpayāmi. Ajñānatā-hṛdaye doṣān, Paripūrṇa pariśuddhān, Tat-sarvaṁ kṣamasvāya deveśa, Śaraṇāgata-vatsala. Om kṣamasva kṣamasva kṣamasva, Mahāprabhu sarva-doṣān, Sarva-kalmaṣān, Sarva-pāpān, Śaraṇaṁ prapanno'smi śaraṇaṁ prapanno'smi. Namo brahmaṇya-mātre, Kuladevatābhyaḥ namaḥ, Pitṛdevatābhyaḥ namaḥ, Prakṛti-devatābhyaḥ namaḥ, Sarvebhyo devatābhyaḥ namaḥ. Om tatpuruṣāya vidmahe mahādevāya dhīmahi, Tanno rudraḥ pracodayāt.

Meaning: Om, by the sacrifice, the gods performed the sacrifice. These were the first duties. They attained the heaven's glory, where the ancient Sadhyas and gods dwell. Om, forgive us, O Lord of the gods. All-knowing, all-seeing. In the form of great terror. To the protector of all, we bow. By body, speech, mind, and senses, by intellect and soul, or by the nature of being. Whatever I do, I offer all that to Narayana. The faults in the heart due to ignorance. Which are completely pure and clean. Forgive all that, O Lord of the gods. You who are affectionate to those who seek refuge. Om, forgive, forgive, forgive. Great Lord, all faults, all impurities, all sins. I have taken refuge, I have taken refuge. Salutations to the supreme Brahman. Salutations to the family deities. Salutations to the ancestral deities. Salutations to the nature deities. Salutations to all deities. Om, we know that Supreme Person, we meditate on the Great God. May that Rudra inspire us.

10.2.4 Chaubis Gurus of Dattatreya:

The Earth represents the Dharma. The Wind symbolizes freedom of Truth. The Sun, Moon, and Ocean emphasize the unchanging Nature of Truth. The Sky shows the Infinite Nature of Self. The Spider reminds the Transient Nature of the Material World. The Moth, Elephant, Deer, and Fish warn against the Overwhelming distraction caused by desires. The Pigeon, Honeybee, Kurari Bird, and Pingala warn against the Worldly Attachments. The Child evokes the happiness of freedom from material care. The Python and Honeybee emphasize the benefits of simple living. The Fire and Water teach the Power to Purify the Contamination of the Material World. The Maiden and Snake teach us to avoid any distractions caused by unwanted things. The Arrowsmith teaches us to remain focused and concentrate on the goal. The Caterpillar teaches that by concentrating on God, one can return to Godhead, the Ultimate Goal.

Sanskrit: भूमिर्वायुराकाशं जलं चाग्निश्च चन्द्रमाः। सूर्योऽजगरमधुहारी मकरः शिखिकाः पतङ्गः।। हस्तीनो हारीणश्च मत्स्यः पिङ्गलाश्च बालकः। कन्या सर्पश्च धूमश्च कण्टकी भृङ्गकामिनी।। धनुर्विद्याशिल्पे सायंकालः खगेष्वपि। एवं गुरूणां चतुर्विंशतिं स्मरेन्नित्यं यतिव्रतः।।

Roman: Bhūmir vāyur ākāśaṃ jalaṃ cāgniś ca candramāḥ, Sūryo'jagaramadhu-hārī makaraḥ shikhikāḥ pataṅgaḥ. Hastīno hārīṇaś ca matsyaḥ piṅgalāś ca bālakaḥ, Kanyā sarpaś ca dhūmaś ca kaṇṭakī bhṛṅga-kāminī. Dhanurvidyā-śilpe sāyaṃkālaḥ khageṣv api, Evaṃ gurūṇāṃ caturviṃśatiṃ smaren nityaṃ yativrataḥ.

1. **Earth (Prithvi):**

Sanskrit: क्षमा धैर्य समर्पणं परहिते परोपकारे च धरित्री। धर्मनिष्ठां स्थैर्यं सहनशीलता च शोभते॥

Roman: Kṣamā dhairyaṃ samarpaṇaṃ parahite paropakāre ca dharitṛī, Dharmanishṭhāṃ sthairyaṃ sahanashīlatā ca śobhate.

English: "Forgiveness, patience, and dedication to welfare; earth teaches tolerance and steadfastness in duty."

2. **Air (Vaayu):**

Sanskrit: शुद्धिः स्वच्छन्दता च वायुः सर्वत्र सञ्चरन्। आसक्तिविरक्तिः आत्मज्ञानाय निर्देशयति॥

Roman: Śuddhiḥ svacchandatā ca vāyuḥ sarvatra sañcaran, Āsaktiviraktiḥ ātmajñānāya nirdeśayati.

English: "Purity, detachment, and freedom from contamination; air teaches spiritual focus beyond worldly disturbances."

3. Sky (Aakash):

Sanskrit: निर्विकल्पः अनन्तः आकाशः आत्मनः स्वभावः। विरक्तिः अध्यात्मदृष्टये मार्गदर्शकः॥

Roman: Nirvikalpaḥ anantaḥ ākāśaḥ ātmanaḥ svabhāvaḥ, Viraktiḥ adhyātmadṛṣṭaye mārgadarśakaḥ.

English: "Boundless nature and emotional detachment; the sky teaches the soul's infinite and unaffected nature."

4. Water (Jal):

Sanskrit: शुद्धिः निःस्वार्थता च जलं तृष्णां शान्त्वयति। अहंकाररहितं सेवामनः शान्तिः दिशति॥

Roman: Śuddhiḥ niḥsvārthatā ca jalaṃ tṛṣṇāṃ śāntvayati, Ahaṃkārarahitaṃ sevāmanaḥ śāntiḥ diśati.

English: "Purity, selflessness, and humility; water symbolizes serving all beings without pride."

5. Fire (Agni):

Sanskrit: ज्वलति तपसा अग्निः अतिरिक्तं धारयन्। तपस्याभ्यां निर्मलता ज्ञानं च प्रकाशयति॥

Roman: Jvalati tapasā agniḥ atiriktaṃ dhārayan, Tapasyābhyāṃ nirmalatā jñānaṃ ca prakāśayati.

English: "Austerity and knowledge; fire symbolizes purity and shining through disciplined efforts."

6. Moon (Chandarmaa):

Sanskrit: क्षयवृद्धिः चन्द्रमाः अस्ति अप्रभावितः। शरीरपरिवर्तने असक्तिः संयमं सन्दिशति॥

Roman: Kṣayavṛddhiḥ candramāḥ asti aprabhāvitaḥ, Śarīraparivartane asaktiḥ saṃyamaṃ sandiśati.

English: "Endurance and detachment; the moon teaches to remain unaffected by bodily changes."

7. Sun (Surya):

Sanskrit: अनेकवस्तुषु एकः सूर्यो प्रतिबिम्बति। आत्मैक्यं दर्शयन् संग्रहो व्रजति वासनाम्॥

Roman: Anekavastuṣu ekaḥ sūryo pratibimbati, Ātmaikyaṃ darśayan saṃgraho vrajati vāsanām.

English: "Unity of the soul; the sun teaches accepting and giving back without attachment."

8. Pigeon (A Bird):

Sanskrit: अत्यासक्तेः वर्जनं पिङ्गलिका सिखयति। विरक्तिः मोक्षपथं इति निबोधयति॥

Roman: Atyāsakteḥ varjanaṃ piṅgalikā sikhayati, Viraktiḥ mokṣapatham iti nibodhayati.

English: "Avoiding excessive attachment; the pigeon emphasizes detachment for liberation."

9. Python (Ajgar):

Sanskrit: संतोषः अजगरः यत्किंचित् लभ्यते। असक्तिः अध्यात्मज्ञानं वाञ्छति॥

Roman: Saṃtoṣaḥ ajagaraḥ yatkiṃcit labhyate, Asaktiḥ adhyātmajñānam vāñchati.

English: "Contentment and acceptance; the python teaches satisfaction with life's offerings."

10. Honeybee (Madhu Makhi):

Sanskrit: मधुमक्खी तु सन्देशं धारयति। अहिंसया ज्ञानार्जनं तत् मार्गदर्शकः॥

Roman: Madhumakkhī tu sandeśaṃ dhārayati, Ahiṃsayā jñānārjanaṃ tat mārgadarśakaḥ.

English: "Collecting knowledge without greed; the honeybee symbolizes humble accumulation of wisdom."

11. Honey-Thief (Honey-Gatherer):

Sanskrit: मधुमथनः धनार्जनं वृथा। वैराग्यं दानं च अतिक्रमति॥

Roman: Madhumathanaḥ dhanārjanaṃ vṛthā, Vairāgyaṃ dānaṃ ca atikramati.

English: "Futility of hoarding; the honey-thief advocates detachment and charity."

12. Sea (Ocean, Samudra):

Sanskrit: समुद्रः न प्रभावितः प्रवाहेन। शान्तिः संतुलनं च आस्ते शुद्धतया॥

Roman: Samudraḥ na prabhāvitaḥ pravāhena, Śāntiḥ saṃtulanaṃ ca āste śuddhatayā.

English: "Calm and balance; the ocean teaches maintaining morality and depth amidst life's changes."

13. Moth (Grasshopper, Patanga):

Sanskrit: पतंगः अग्नौ प्रविष्टः मोहात्। विज्ञाय भोगं संयमं निरन्तरं॥

Roman: Pataṃgaḥ agnau praviṣṭaḥ mohāt, Vijñāya bhogaṃ saṃyamaṃ nirantaraṃ.

English: "Control of senses; the moth warns against attraction to sensory pleasures."

14. Elephant (Haathi):

Sanskrit: हाथी कूपे पतितः लोभान्मिथ्यात्। कामवर्जनं साधकः अध्यात्माभ्यासाय॥

Roman: Hāthī kūpe patitaḥ lobhānmithyāt, Kāmavarjanaṃ sādhakaḥ adhyātmābhyāsāya.

English: "Overcoming lust; the elephant warns against falling into worldly traps."

15. Deer (Hiran):

Sanskrit: हिरण संगीतासक्तः पतितः। संगवर्जनं ध्यानं मनसः स्थिरता॥

Roman: Hiraṇa saṃgītāsaktaḥ patitaḥ, Saṃgavarjanaṃ dhyānaṃ manasaḥ sthiratā.

English: "Avoiding sensory distractions; the deer cautions against enticement by pleasures."

16. Fish (Machali):

Sanskrit: मत्स्ययुक्ता प्रलोभेन मृता। जीवमुखः संयमः स्वयमेव लभ्यते॥

Roman: Matshya yuktā pralobhena mṛtā, Jīvamukhaḥ saṃyamaḥ svayameva labhyate.

English: "Control of the tongue; the fish advises against the lure of sensory temptations."

17. Pingala (A Dancing Girl):

Sanskrit: पिङ्गला त्यक्त्वा वासनाः। आत्मतोषः तदनन्तरं सन्तोषः॥

Roman: Piṅgalā tyaktvā vāsanāḥ, Ātmatoṣaḥ tadanantaraṃ santoṣaḥ.

English: "Contentment through detachment; Pingala finds joy by abandoning material desires."

18. Child (Balak):

Sanskrit: बालकः निर्मलः आनंदपूर्णः। मोहातीतः ध्येयमुक्तः जीवनं आचरति॥

Roman: Bālakaḥ nirmalaḥ ānandapūrṇaḥ, Mohātītaḥ dhyeyamuktaḥ jīvanaṃ ācarati.

English: "Innocence and joy; a child teaches living detached from worldly concerns."

19. Maiden (Un-Married Girl):

Sanskrit: कन्या बङ्गलानां भंगः शान्तिः। एकान्तं साधनं दार्शिकं शिक्षति॥

Roman: Kanyā baṅgalānāṃ bhaṅgaḥ śāntiḥ, Ekāntaṃ sādhanaṃ dārśikaṃ śikṣati.

English: "Peace of solitude; the maiden symbolizes the tranquility of solitary life."

20. Serpent (Snake, Saaamp):

Sanskrit: सर्पः स्वच्छन्दः आत्मनिर्भरः। परिवर्तनं निर्भीकतया आत्मज्ञानं॥

Roman: Sarpaḥ svacchandaḥ ātmanirbharaḥ, Parivartanaṃ nirbhīkatayā ātmajñānaṃ.

English: "Self-realization in solitude; the snake teaches fearlessness in change and death."

21. Arrow-Smith (Maker of Arrow):

Sanskrit: संधानकारः तन्मयः। ध्यानाभ्यासः साधनं एकाग्रता॥

Roman: Saṃdhānakāraḥ tanmayaḥ, Dhyānābhyāsaḥ sādhanaṃ ekāgratā.

English: "Intense focus; the arrow-maker emphasizes concentration for self-realization."

22. Spider (Makari):

Sanskrit: मकर्यः जालं रचयति भक्षयति। निर्माणं सृष्टिविनाशं आत्मनः नियं॥

Roman: Makaryaḥ jālaṃ racayati bhakṣayati, Nirmāṇaṃ sṛṣṭivināśaṃ ātmanaḥ niyaṃ.

English: "Cycle of creation and dissolution; the spider teaches detachment from material creations."

23. Caterpillar (Wasp, Bhringee):

Sanskrit: भृंगी तदाकारं मनसः संयमं। स्वतः बंधः विमोचनं ध्यानसंयुक्तः॥

Roman: Bhṛṃgī tadākāraṃ manasaḥ saṃyamaṃ, Svataḥ bandhaḥ vimocanaṃ dhyānasaṃyuk

English: "Detachment from worldly thoughts; the caterpillar teaches the transformation through focused thought."

24. Bird of Prey (Kurari Bird, Hawk):

Sanskrit: संतोषः सन्सारः कुररी सन्तोषं सन्सारात् विरक्तिं शिक्षयति।

Roman: "Santoṣaḥ sansāraḥ kurarī santoṣaṁ sansārāt viraktiṁ śikṣayati."

English: "Contentment and detachment; the bird of prey teaches that true happiness comes from renouncing worldly attachments."

Resorce Persons : Prof. Dr. Rishiram Pokharel, Matrika Prasad Khanal, Hari Prasad Sodari

10.3 The science behind Hindu rituals

Our sanatan Sanskriti, Nepali culture, is so beautiful, logical, historical, spiritual, and scientific. The culture of a nation can be found deep within the souls of its citizens. It's totally evident in light of the fact that there are such countless things or ceremonies we are following for many years.

a. First Worshipping Shri Ganesh

First Lord Ganesh is the son of Lord Shiva and Mother Parvati. He is mighty and divine and has a mouse as his vehicle. He has an elephant head on a human body. Lord Ganesh's name is chanted across the world in the belief that he is the remover of obstacles.

We pray to Lord Ganesh before commencing any form of auspicious activity or occasion. Why do we do this, do you ask? Auspicious things are offered to Lord Ganesha's murti that possesses medicinal properties which are absorbed by the clay-crafted figurines. The murti can activate the human neural system, infusing a belief that whatever is asked for in the prayer, shall be showered upon by the Lord in abundance.

The figurine was made by Parvati out of dirt, which is the symbol of ignorance, and Lord Shiva stands for peace and knowledge. In life, ignorance is generally eliminated by allowing knowledge to enter, so Lord Shiva cut the head of a boy and replaced the head with the head of an elephant.

Gyan, or wisdom and knowledge, and karma shakti, or strength in action, are represented by the head of an elephant. Similar to elephants, they do not encounter obstacles in their path. When we worship Lord Ganesh, we ask him to instill these qualities in us so that we can easily overcome obstacles.

b. Joining Both Palms Together To Greet *(Namaste)*

Namaste/Namaskaar meaning Namaste is derived from the Sanskrit language. "Nama" means "bow", "a" means "I" and "te" means "you". This translates to "I bow to you". Namaskaar similarly translates to "bow" and "doing" and describes the act of performing the greeting. That is why it is said Namaskaar has more sattvic to it as compared to Namaste.

Namaste is a gesture we usually do when we greet others, or when taking. It helps for a spiritual connection between the first person and the second person. Namaskaar is a great way of expressing your love and respect to the other person.

During COVID-19 times, the emphasis on Namaste was seen everywhere. All over the world, people started greeting each other with Namaste. Even the Japanese bow and hand wave is a popular non-contact way of greeting, but Namaste has a spiritual basis when done in the right way.

c. Importance of Waking up Early

"Early to bed, Early to rise, Makes one healthy, wealthy, and wise." This is a common phrase in the Hindu culture, but what is so important about sleeping and waking early? Why are we told in Hinduism to wake up early?

In Sanskrit, the daily routine is called Dinacharya. 'Din' means day and 'acharya' means to follow or close to. Dinacharya is the ideal daily schedule, taking into account the cycle of nature, and the routine followed in the early morning, which is instrumental in setting the tone of the day. Following a daily routine gives a person a sense of discipline and this is important for the efficient functioning of their body and mind.

d. Offering Water to the Early Rising Sun

Surya Arghya, or the practice of offering water to the sun, is a rare sight. This is the scientific justification for the practice. You should gently pour the water from the Kalash, looking down at the sun's rays as it falls. This practice has numerous great advantages that are supported by scientific evidence. Seven rays of rainbow-like colors form when sunlight passes through water. This energy got from these seven tones can be consumed by the body in its greatest structure. The seven hues created by the rays are also in sync with the hues of our seven chakras.

Our body's three Doshas can be balanced with this energy, thereby preventing illness. On the health front, this also makes it easier to see and think clearly. Because it forces you to get up before sunrise, this practice also helps you become more disciplined in your life because it gives you more time in the day. The sun provides all energy. There will be no life on the planet if the rays from the Sun do not reach it. Therefore, the best time to take in the sun's rays is immediately after sunrise.

e. Significance of Performing Puja

The word Puja is a Sanskrit word that in English can be described as honor, worship, reverence, adoration, or homage. Put simply it is an offering to serve God and declare your devotion to him/her with love and without any expectations. By doing so you gain a sense of inner peace and happiness, which brings a mode of quietness to your mind and soul for that moment and allows you to reflect on various things.

Lakshmi Puja, Surya Puja, Ganesh Puja, and other forms of Puja can be performed at home or in temples. It is a form of blessing that is received by the divine powers. These prayers or rituals are often done in front of murtis or images of God for long life, good health, the success of all human beings, and for Peace.

f. The Significance of Lighting a Lamp

Every day, a Diya, or clay lamp, is lit in almost every Hindu household, sometimes in front of an altar. In some homes, candles or lamps are lit at dawn, while in others, they are lit both at dawn and at dusk. Lamps may also require constant maintenance in some homes.

A Diya is much of the time utilized in the larger part of Hindu festivals, occasions, and celebrations and structures as an essential piece of numerous social customs. It is a powerful representation of wisdom, optimism, and prosperity. Dharmic religions celebrate the festival of lights known as Diwali. The Diya, in its most basic and traditional form, is made of baked clay or terracotta. It holds cow's milk ghee or oil and is lit by a cotton wick. The ghee makes the air clean. The lamp has also been used for many centuries and has significance in all major religions.

If you have faith in yourself, you can achieve anything you set your mind to. All you need is some gentle guidance from your Guru or a teacher.

Additionally, it asserts that the world is endowed with numerous resources, such as the sun, stars etc. However, you should not rely on them because once they leave, you will once again be empty. Instead, put your attention on developing your instincts and driving forces to achieve your life's goals.

g. Reasons for Worshiping with Murti

'Parmatma', which is a Sanskrit word meaning the outright or preeminent self. Now, let's talk more about why a lot of Hindus worship Murtis.

We are of the firm belief that as human beings, we require a trustworthy and admirable role model in order to advance through life. Also, a guide who can show us how to live our lives in accordance with our Dharma and help us work toward the ultimate goal, "Moksha." When we pray to God through our lovely murtis, our mind, body, and Atma ultimately sense unconditional love.

h. Offer Food to God

Hindu culture and tradition are built upon interconnections between devotion, emotions, and scientific reasoning. Naivedyam is the word used to describe any food offered to God before consuming it. It is also known as Bhog or Thal.

For centuries, every food item cooked in a Hindu home was first offered to God in the family's own mandir before it was consumed by the people of the household. As time passed and lives became busy, we still intended to continue this ritual in our own modified ways.

Our scriptures tell us that when we offer food to God, God consumes it through Vayu tatwa *(through the air)*, and due to God's subtle touch, food becomes sacred. Purely blessed by God, makes us realize that what we are eating today is because of the supreme existence of God or supreme power.

i. Using of Panchamrit.

Panchamrit is a sweet concoction given as Prasad made up of five items. The name comes from the Sanskrit, panch, meaning "five," and Amrit, meaning "immortal" or "nectar of the gods." Traditional recipes for Panchamrit consist of five ingredients: raw milk, curd *(yogurt)*, honey, sugar, and ghee *(clarified butter)*.

Typically, Panchamrit is offered to the deity or deities and is consumed at the end of worship or after the puja. Each of the traditional ingredients has symbolic significance:

Milk – piousness, purity, one's life should be clean like milk.
Curd – prosperity, progeny, pure and adopt virtue and make others like us

Honey – unity, sweet speech, powerful
Sugar – bliss, sweetness, speaking and behaving sweetly
Ghee – victory, knowledge, a symbol of affection has a loving relationship with everyone.

j. Reasons Behind the Tilak or Chandana.

The majority of people are aware of the tilak, we will bother tilak consistently between the eyebrows as indicated by Sanatan Dharma. Since ancient times, it has been practiced, and it is now an important part of Hindu culture. Sandalwood, also known as "Chandan," is a common component of the tilak, not only because of what it represents for Hindus but also because of its scientific properties.

You might have noticed that applying sandalwood tilak has a cooling effect and a pure aroma, both of which have the potential to significantly benefit the brain. As per Chinese acupunctural sciences, the tilak is applied on the skin covering a combination point of nerves. By reducing headaches and calming the mind, these cooling properties shine. In addition, its scent promotes purity and mental tranquility, allowing devotees to worship in peace.

Chakra is a Sanskrit expression significant haggle to old Hindu sacred writings, for example, in the Vedas there are seven of these energy diverts situated in the body. The third eye, or "ajna," is located between the eyebrows. Applying tilak to this chakra can activate the third eye and encourage concentration because it is responsible for the mind's capacity for concentration and observation. Sandalwood, on the other hand, is described as the ultimate sedative in Ayurveda, an Indian healing system that has been around for thousands of years. Are you experiencing nerve pain, insomnia, or anxiety issues? By applying its tilak to the forehead, sandalwood can alleviate these ailments.

Ultimately, the Sandalwood Tilak is more than just a religious symbol; it is a solution for exhaustion, stress, and torment rundown goes on.

k. Plants and Trees Regarded as Sacred.

In Sanatan Dharn we always believe that God is everywhere, in every atom, in everything. No matter whether it is a book, the sun, the moon, or the plants. We have rituals to worship trees & plants also. There are some scientific reasons behind this. Trees and plants have always been a divine source for humankind. Our ancestors have recognized their sacredness and passed the notion down to every generation. Some scholars believe that trees and nature, in general, were worshiped by early humans before that Gods and Goddesses. This could be because certain trees had medicinal or held symbolic purposes.

One such tree is the holy Peepal, which is the abode of ancestors and Lord Yama *(Lord of Death)* Also known as the Bodhi tree. The roots are said to represent Brahma, the trunk represents Vishnu and the leaves on the tree represent Shiva.

Another example is the Ashoka tree which is associated with Kama Deva *(God of Love)* which is an evergreen that produces beautiful fragrant flowers.

Like the holy Peepal, the Tulsi plant is also considered to be auspicious and its leaves are used for worshipping Lord Vishnu and his many avatars as well as medicinal properties for treating various ailments. For many generations, Hindu households have been keeping a Tulsi plant in their households and often worship and care for it daily like they would a murti of God. Recent botanical research studies have uncovered that the Tulsi plant enriches the environment with oxygen for around 20hrs of a day and absorbs other pollutants from the atmosphere. Similarly, Neem leaves are also commonly used in Ayurvedic medicine for their healing properties.

The Banyan *(Neem)* tree with its large and beautiful leaves is commonly recreated in rituals of worship. The Banyan Tree is mentioned in many ancient Indian texts and scriptures, representing the divine creator and symbolizing longevity. As such, the tree and its leaves are never cut and only in the time of famine is it used for food.

l. Hindus revere cows as a deity

As tracker finders, people were used to different wild food and wild animal flesh. Anthropologist state that this was the situation until a long time back, from there on the tracker finders had settled prompting an ascent in farming. Human civilization and the growth and flourishing of society in the cities we know today were made possible by this change. The presence of the cow was one of the main contributors.

Throughout the world, archaeologists have discovered numerous crude drawings of cows and bulls carved into stone walls and caves. For cows to be regarded as significant enough to have their images carved into stone, they must have held a special place in human society and been almost revered by everyone.

Hinduism places a high value not only on humans but also on all living things. The cow is revered for her gentle nature in contrast to other animals, she produces more milk than her calf requires and is happy to share it with humans because, unlike other animals, she does not bite or kill. As a result, they are elevated to the status of a mother, Gaumata, as we utilize her milk for a variety of purposes, including making yogurt, cheese, butter, ghee, ice cream, milk chocolate, and a plethora of other products.

She would be perfectly content to eat dry straw during the winter and still produce milk. During the Vedic era, when cows were an integral part of ashrams and gurukuls because their milk enabled them to produce the ghee and yogurt required for daily use for human consumption as well as for yagnas and puja, the reverence for cows naturally evolved into the worship of cows.

The cow dung was and still is utilized as manure to produce fertilizer for agricultural use, or it is dried and utilized as fuel *(even today, it is utilized as a source of biogas to generate heat and electricity)*. For centuries, Ayurveda has used cow dung and urine in therapeutics, pharmaceutical processes, and for positive health effects. As a result, Hindus have elevated Gaumata's status to that of the Divine Mother, depicting her with various gods and goddesses residing on various parts of her body.

m. Reason Behind Fasting

Fasting is a moral and spiritual act, not a requirement, with the goal of purifying the body and mind and gaining divine grace. Hinduism refers to fasting as "Upava". Upa, which means "near," and vas, which means "to stay." As a result, upvas means to remain close to God. Fasting assists us with developing command over our faculties and guides our brains to be ready and settled, permitting us to concentrate on God. The practice of fasting, which dates back thousands of years, and the incredible health benefits it confers are now beginning to be recognized by modern science. As a way to improve hormonal balance, alter predisposition to cancer, protect brain cells, and generally increase life expectancy and quality of life, Hindus discovered and established the practice of fasting thousands of years ago.

Fasting prompts modification in levels of specific metabolites prompting a climate that diminishes the limit of malignant growth cells to embrace and endure subsequently permitting disease treatments to be more powerful. Because obesity is controlled, fasting is beneficial to health. Diabetes and heart disease risk is reduced as a result. Both Insulin levels and terrible cholesterol levels can be constrained by administered fasting.

Brain health can be improved by fasting. Whenever attempted with Pranayam *(relaxing workout)*, assuming a part in the development of new synapses, metabolism is thought, control, weight reduction, and muscle strength.

There are several fasting periods in Hinduism. The essence of fasting is the mental and physical detoxification process. Ekadashi (the 11th day of the lunar month), which occurs twice a month on the eleventh day of each ascending and descending moon, is the most widely observed fast. This type of fast prohibits the consumption of lentils, rice, wheat, and other grains on this day. Ordinarily, organic products, milk, dairy items, and certain root vegetables are polished off during this quick. This is also known as Falahaar, which refers to a fruit-based diet.

n. Not Sleep with Your Head Towards the North

Vastu Shastra teaches us how to create the ideal living and working environment by utilizing science and nature. As the sun moves from east to west, its constant thermal electricity current magnetizes the earth. Our constant contact with the Earth, according to Vastu Shastra, indicates that we also have a magnetized body, with our heads taking on a north polarity and our legs taking on a south polarity.

The north magnetic pole has a negative polarity, as stated by the fundamental law of magnetism, which states that opposites attract. Consequently, the Earth will pull our bodies and the particles that make them up, when we sleep with our head north, our body's magnetic field becomes completely asymmetrical to the Earth's Magnetic field. This draw of energy can prompt a great many issues, incorporating issues with the bloodstream and bad dreams.

As a result, sleeping in this position with your head to the east is ideal. This is because a current of thermal electricity moving from east to west continuously warms the Earth's surface. The inflammation in our bodies, particularly in the head, is eliminated by aligning with this energy.

You shouldn't sleep with your head facing north if you only live in the northern hemisphere. If you live on the southern side of the equator, you shouldn't set down with your head highlighting the south.

Bird migration is one example of how strong the natural magnetic field is. Earth's attractive fields and researchers have found that birds can detect the attractive field like a compass. As well as having cells in the birdjm eyes that assist them see the attractive field. The Earth's magnetic field is also used by turtles, bees, and whales to guide their behavior. If the magnetic field has such a significant impact on an animal's life, it must also have an impact on the human body.

. Put money in a river

Coin tossing into rivers is a common custom in Hindu culture. In many cultures around the world, coins are still thrown into water bodies like wells, rivers, and fountains. In some cases, it is done to bring luck or fulfill a wish, while in others, it is done for love and health. This practice can be found in numerous historical examples.

Be that as it may, previously, settlements should have been near a water source. Water was used to nourish and drink, as well as to provide fertile land for crop production. Numerous rivers are regarded as physical manifestations of important female gods who also bear the names of numerous rivers. Ganga, Yamuna, and Saraswati are among the seven holy rivers in Hindu Dharma. They are viewed as the mother one who gives life, and these blessed streams are regularly the area of pujas. In this way, making a daan or gift, in a mandir is closely resembling tossing a coin into the stream.

Copper was used to making coins in earlier centuries. Throwing coins in the river would help clarify the water and make it safe to drink because copper is said to purify water because it is antibacterial and antifungal. According to Ayurveda, drinking water from a copper vessel is beneficial to health. It can balance the three doshas *(Batah, Kapha and Pitta)* in our bodies by charging the water with positive ions. Along with other important nutrients, copper is an essential nutrient.

This vidhya is extremely valuable and it should not be lost to superstition or myth. It is our duty to preserve it for numerous future generations.

p. At the Hindu wedding ceremony, holy fire

Marriage is a holy custom that nobody will in general question. Love, faith, and companionship are the foundations of this harmonious relationship. It is prudent to keep in mind and comprehend the significance of the Vivah *(marriage)* ceremony rituals. The Hindu wedding is saturated with custom and the ceremonies are vital to the way of life of the couples and their families.

In most cultures, both the bride and groom's families perform a puja. The function begins with Ganesh Puja. By lighting a diya a small fire lamp family members pray to Lord Ganesh to remove obstacles from the couple's marriage. The mandap has thrones or pillows set up for the couple to sit on. The fire is encouraged in the focal point of the mandap as an observer of the ceremony.

A critical part of this Hindu service is to get a hallowed fire going, typically made from ghee and wooden wicks to bring out the God, Agni *(fire)*, to give testimony regarding the function. Typically, the father, brother, or uncle is asked to start the sacred fire by the priest. To build the union on purity and transparency and rid it of all evil eyes and words, this Agni spirit is invoked. Fire is likewise viewed as a purifier and sustainer of life. Being the superb observer of the marriage is likewise thought of as custom.

Sindoor, Mangal Sutra, and finally Saptapadi *(the seven sacrificial vows)* follow this ceremony. The bride and groom take seven symbolic steps together while placing their right foot on a betel nut or stone. They repeat the yearnings of their wedded life as each step connotes a particular commitment that the couple makes to one another, which are as per the following:

First step	-	To respect and honor each other.
Second step	-	To share each other's joy and sorrow.
Third step	-	To trust and be loyal to each other.
Fourth step	-	To cultivate an appreciation for knowledge, values, sacrifice, and service.

Fifth step	- To appreciate the purity of emotions, love family duties, and spiritual growth.
Sixth step	- To follow the principles of Dharma.
Seventh step	- To nurture an eternal bond of friendship and love.

In some local customs, this ceremony is also performed in front of the holy fire who acts as a witness to these vows.

q. Temples Have Bells

People who are visiting the temple should and will Ring the bell before entering the inner sanctum *(Garbhagudi or Garbha Gruha or womb-chamber)* where the main idol is placed. According to Agama Sastra, the bell is used to give sound for keeping evil forces away and the ring of the bell is pleasant to God. However, the scientific reason behind bells is that their ring clears our minds and helps us stay sharp and keep our full concentration on our devotional purposes. These bells are made in such a way that when they produce a sound it creates unity in the Left and Right parts of our brains. The moment we ring the bell, it produces a sharp and enduring sound that lasts for a minimum of 7 seconds in echo mode. The duration of the echo is good enough to activate all seven healing centers in our body. This results in emptying our brains of all negative thoughts.

r. The Motive for the Toran Decoration

Gateway is a fancy and brightening entryway balancing set at the entry of a building. They are frequently used to decorate a home's main entrance. They are typically made of fresh, green leaves that filter the air; mango leaves are accepted to add more tastefulness to the embellishment and marigold blossoms go about as a characteristic bug repellent as their scent keeps mosquitoes and bugs away.

As a result, the entrance door is decorated with a Toran made of marigold and mango leaves in traditional Hindu culture. The Gateway likewise has other embellishing highlights relying upon the various districts of Nepal and India. The Sanskrit word "Torana," which roughly translates to "pass," is the source of the word "Toran." Puranas provide a historical record of Toran ancestry.

The earliest Torans were referred to as a sacred gateway and were utilized in Buddhist architecture. The Vedic text says that a variety of gateways were meant to decorate a village or a palace's entrance. Torans are the first thing guests see when they enter a house. As a result, in addition to adding charm to the main entrance, the Torans also provide a warm welcome.

s. Sitting on the Floor & Eating

This tradition is not just about sitting on the floor and eating, it is about sitting in the "Sukhasan" position and then eating. Sukhasan is the position we normally use for Yoga asanas. When you sit on the floor, you usually sit cross-legged in sukhasana or a half padmasana *(half lotus)*, which are poses that instantly bring a sense of calm and help in digestion, it is believed to automatically trigger the signals to your brain to prepare the stomach for digestion.

t. Pierce Ear

Penetrating the ears has extraordinary significance in the Hindu ethos. Philosophers and doctors agree that piercing the ear stimulates the brain's ability to think critically and make decisions. Talking consumes one's life force. A piercing in the ear helps to control speech. It prevents disorders in the ear canals and helps curb impertinent behavior. The Western world also likes this idea, so they are getting piercings to wear fancy earrings as a fashion statement.

u. Touching the Feet of Elder

Usually, the person of whose feet you are touching is either old or pious. When they accept your respect which came from your reduced ego *(and is called your shraddha)* their hearts emit positive thoughts and energy *(which is called your karuna)* which reaches you through their hands and toes. In essence, the completed circuit enables the flow of energy and increases cosmic energy, switching on a quick connection between two minds and hearts. To an extent, the same is achieved through handshakes and hugs. The nerves that start from our brain spread across all our bodies. These nerves or wires end in the fingertips of your hand and feet. When you join the fingertips of your hand to those of their opposite feet, a circuit is immediately formed and the energies of two bodies are connected. Your fingers and palms become the 'receptor' of energy and the feet of the other person become the 'giver' of energy.

There are three ways to touch your feet, all of which are good for our bodies and provide exercise.

- Leaning forward stretch your hands and touch the feet. This method stretches the waist and backbone.
- Sit on your knees & touch the feet. This method relieves the pain in the knees.
- Lie down on your tummy and stretch your hands and legs, this is called Sashtang Namaskar. In this method, we stretch our whole body, which cures body pain.

For shivah *(blessings)*, we should always touch our elder feet. This is why this practice is done. I hope that the upcoming generation will comprehend these reasons and continue all of our rituals.

v. Women Apply Sindoor or Vermillion

It is interesting to note that that the application of sindoor by married women carries a physiological significance. This is so because Sindoor is prepared by mixing turmeric-lime and the metal mercury. Due to its intrinsic properties, mercury, besides controlling blood pressure also activates sexual drive. This also explains why Sindoor is prohibited for widows. For best results, Sindoor should be applied right up to the pituitary gland where all our feelings are centered. Mercury is also known for removing stress and strain.

w. Janai and its significance

Bratabandha is a one of the 16 Sanskars of Sanatan Hinduism is performed subsequent to playing out the Upanayan Sanskar. After getting married, a Dwija child is allowed to perform Yagya and Swadhyaya. Dwija refers to a second birth. Upavita, Yajnasutra, and Brahmasutra are other names for Janai. Since the time of the Vedas, people have been wearing Janais.

Brahma, Vishnu, and Mahesh are all mentioned in the three sutras. It is also regarded as a representation of sattva, raja, and tama, as well as Pitrurin, Rishirin, and Devarin. Additionally, these three sutras serve as representations of the three ashrams and phases of the Gayatri Mantra.

Because the wearer must attempt to learn 64 arts and 32 vidya, the janai has a length of 96 fingers. Four Vedas, four Upavedas, six Angas, six Darshans, three Sutras, and nine Aranyakas make up the 32 Vidyas. Dance, cooking, painting, instrument making, and other arts make up 64 of the arts.

Scientific significance

The individual who wears it is limited by the guidelines of tidiness. His mouth, stomach, and other parts are protected by cleanliness. from ailments. The ear nerve is compressed and the brain's latent tissue is activated when a person is wrapped in their right ear.

The testicles and genitals are connected to the vein in the right ear. The sperm are shielded by wrapping the right ear while urinating. The Surya Nadi is awakened and diseases of the stomach and high blood pressure are removed when it is wrapped around its ears. The current line is under control and anger is easy to control when holding the janai.

Individuals experience immaculateness. It keeps bad thoughts out of the mind.

x. The secret of tuppi

The hair in the center of the head is called tuppi. In the scriptures, it is not only said that the tip should not be cut, but its importance is discussed.

- According to the scriptures, the first benefit of tuppi is to increase memory. Scientific findings have also shown that the tip is related to the body's main functioning organ.
- The inner part of the brain, where the pulse is connected, there is also a connection between the tips.
- Shikha also protects from heat or cold. The tip also plays a role in keeping people healthy by protecting the main part of the body from cold or heat.
- The place where the crest is located is connected to all the sense organs of the body, ie ears, nose, jaws, eyes etc. It also controls hands, feet, anus etc. Therefore, physical and mental control is also possible when Shikha or Tuppi is raised.
- The more powerful the brain is, the more the power of other organs increases.

y. Ausani

There are small germs that are not visible to the naked eye. To avoid these germs in our society, when eating food, it is customary to make a circle of water around the plate and sprinkle rice, so that those germs can break the circle of water and reach the food, and those germs remain tangled in the sprinkled rice until the meal is eaten.

z. Chanting Gayatri Mantra

The Gayatri Mantra produces more than 100,000 distinct waves per second when chanted. As indicated by specialists, the waves produced by the Gayatri Mantra are thought of as extremely useful for the body and wellbeing. It is very good for your health to chant the Gayatri Mantra every day for 90 minutes before the sun rises.

10.4 Jyotish Shastra/Astrology

Jyotish Shastra/Astrology is the oldest and foundational pillar of the Vedas, the ancient scriptures of Indian philosophy. Therefore, the culture based on the Vedas is referred to as 'Sanatan Vedic culture'. Essentially, the Vedic culture is synonymous with the ancient culture that has been in existence since time immemorial.

Yes, within the Vedas, there are six auxiliary limbs known as Vedangas. These six limbs are Shiksha (phonetics), Chandas (metrics), Vyakarana (grammar), Nirukta (etymology), Jyotish (astrology), and Kalpa. Jyotish exists as the fifth limb among these, appearing in the form of calculations derived not from common observation but emerging directly from the Vedas. It plays an extremely significant role by guiding the path.

Jyotish Shastra studies the subtle rays or waves obtained through the interrelationship of stars and planets present in the solar system using mathematical formulas. It is a unique science that analyzes the effects of these on both the material and conscious aspects of existence on Earth. Established in an apaurusha (divinely revealed) form alongside the explicit knowledge of the Vedas, Jyotish Shastra serves as the eye of the Vedas, as widely acknowledged.

Within the two branches of Jyotish, one is mathematical astrology, which calculates the positions and movements of planets, while the predictive astrology assesses the impact of these positions and movements on human life. The Vedas contain comprehensive knowledge and science, acknowledged by some Western scholars as well. Such knowledge necessitates the study of Jyotish as a perspective.

Scientists today, using computers, telescopes, and various university laboratories, have spent years studying the cosmos. Zodiac signs are imaginary constellations within the universe. The Earth revolves around the Sun in a circle (actually an elliptical orbit) of 360 degrees. It is divided into 12 parts, each of 30/30 degrees. Within these 30 degrees are the zodiac signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. These names signify the shape of the zodiac – for example, Aries means ram, Taurus means ox, and so on. Planets include the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn. In ancient astrology, Rahu and Ketu are also calculated as points cut by the Moon's orbit and the Sun's orbit.

Jyotish Shastra maintains a natural relationship with signs and planets. The planets associated with the signs are called their rulers. Days, months, days, months, and hours are also important in prophecy. In ancient astrology, Nakshatras are also given importance. Chandrama calculates the stars based on the Earth's revolution. There are 27 stars. A star is divided into four quarters, each related to a letter. These nine letters are combined in one sign, and the name of the birth chart is placed with one letter. The total number of signs is 108 letters, which represent all people. According to the ancient tradition, the sign of the sign is based on the moon's foundation, whereas the western tradition is based on the sun's foundation.

Astrology is considered a complete science of truth. However, over time, distortions have crept into it. Today, it is being used as a means to earn money. In ancient times, sages developed astrology as an extensive science, but today it has been reduced to a cause of serious misbehavior by a few individuals. Just as students of science are tirelessly researching and creating new innovations, students of astrology also need relentless effort and exploration. Proper study of astrology can provide a scientific perspective.

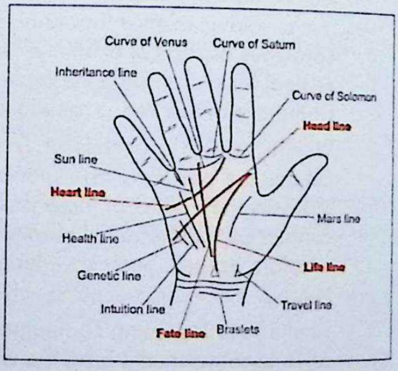
Branches of Astrology Vedic astrology is divided into various branches, which complement each other. These branches constitute the entirety of astrological science and their appropriate application is essential.

Birth Chart Construction The construction and analysis of the birth chart form the main basis of Vedic astrology. It predicts future events and the nature of individuals based on the calculation of planetary positions and movements. Analysis of the birth chart determines auspicious timings for activities like eclipses, sunrise, sunset, etc.

Physiognomy: Physiognomy studies the physical structure of individuals. It analyzes aspects such as body build, forehead, facial structure, and the shape of hands and feet to assess personality traits.

Palmistry: Palmistry is a part of physiognomy. It analyzes the future and personality of individuals based on the study of palm lines. Western scholars have also extensively researched this method.

Palmistry's roots can be traced back to several ancient civilizations, including himawat, Chinese, Egyptian, and Greek cultures. The practice was documented in various ancient texts, with notable mentions by philosophers such as Aristotle and Pliny the Elder. In Himawat Khanda, it was closely linked with astrology and was considered a valuable skill for predicting a person's destiny.



Contemporary Applications

Today, palmistry is practiced worldwide, often integrated with other forms of divination and self-exploration such as tarot reading and astrology. While some view it purely as a mystical or pseudoscientific practice, others see it as a valuable tool for personal insight and reflection. Modern palmists often blend traditional techniques with psychological interpretations to offer comprehensive readings.

Skepticism and Criticism

Despite its popularity, palmistry faces significant skepticism from the scientific community. Critics argue that palm readings are often vague and rely on the reader's ability to interpret general statements in a way that feels personally relevant to the querent, a phenomenon known as the Forer effect. Additionally, the lack of empirical evidence supporting the predictive accuracy of palmistry places it firmly in the realm of pseudoscience.

Omen Science: Omen science analyzes events to determine their auspicious or inauspicious nature. It studies the consciousness, subconscious, and unconscious mind of individuals.

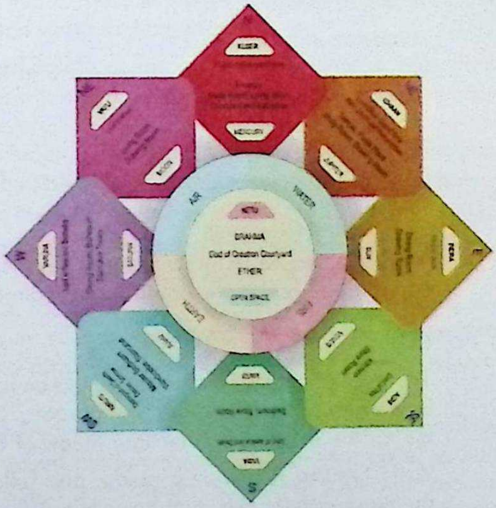
Rituals: After identifying problems through methods like the birth chart, palmistry, or omen science, rituals are performed to resolve them. This is a cultural aspect of astrology.

Ayurveda: Ayurveda is a comprehensive science of health treatment and lifestyle. It uses planetary positions to create awareness of diseases and their treatment.

Yoga, Meditation: In astrology, yoga, meditation, chanting, and pilgrimage are recommended to create mental balance. This method is adopted for mental health issues.

Numerology: Numerology analyzes individuals based on combinations of numbers. Although its scientific basis may be weak, it can provide some insights.

Tantra Vidya: Tantra Vidya is a method to accomplish desired tasks by centralizing the mind. Its correct use can attain significant power, but misuse can make it controversial.



Vastu Shastra: Vastu Shastra studies the balanced application of the five elements in human habitats, industries, offices, etc. It involves the balance of engineering, art, science, color, direction, and spirituality.

The human body is composed of five elements, and these elements are essential for its functioning. Earth, water, fire, air, and space must be balanced for optimal physical and mental health. An imbalance in these elements can negatively impact one's physical and mental state. Therefore, when constructing any building, whether residential, commercial, or industrial, it is crucial to maintain a balanced mixture of these five elements. This knowledge is known as Vastu Shastra.

Balanced availability of these elements promotes progress, growth, and positive thinking in a person's life. The alignment of Vastu principles in a structure can significantly influence the lives of the inhabitants. According to Vastu Shastra, several key points should be considered during the construction of a house. Vastu Shastra is an ancient architectural science that emphasizes the importance of structure, direction, and placement. Here are some important guidelines to follow when building a house according to Vastu Shastra:

Selection of Land

West-facing house: Considered beneficial for business and property.

East-facing house: Good for health and prosperity.

North-facing house: Suitable for economic growth and prosperity.

South-facing house: Precaution is needed to avoid disputes and problems.

Main Door

The main door is a crucial part of the house and should be in an auspicious direction. East, North, and Northeast are considered suitable directions for the main door.

The main door should be large and attractive.

Room Positions

Kitchen: Should be placed in the Southeast corner.

Bedroom: The Southwest direction is considered good.

Pooja Room: The Northeast direction is the most auspicious.

Bathroom and Toilet: Should be in the Northwest or Southwest direction.

Center of the House (Brahmasthan)

The center part of the house should be open and clean. Heavy objects, construction, or any pits should be avoided in this area.

Windows and Doors

Windows and doors should be more in the North and East directions to allow natural light and air to enter easily.

Water Source

Water tanks or wells should be placed in the Northeast direction.

Garden and Greenery

A garden should be placed in the Northeast part of the house. Large trees are considered good in the South or West directions.

Colors

The exterior color of the house should be light and calming. Interior colors should be chosen according to the type of room. Light blue, light green, or pink is suitable for the bedroom, while light yellow or orange is good for the kitchen.

Vastu Shastra is merely a guide, and following it can enhance the chances of mental peace, health, and prosperity. When constructing a house, it is advisable to consult a Vastu expert or specialist.

10.5 Buddhist Philosophy in Present Society

The world has widely recognized the significant role of Buddha's philosophy in establishing peace. For the development of human society, fostering mutual goodwill, love, brotherhood, and friendship, Buddha's philosophy plays a crucial role. The core teachings of Buddha's philosophy are peace and non-violence. Gautama Buddha taught peace, non-violence, friendship, and compassion. Buddha's philosophy emphasizes that every problem can be solved through the principles of Panchsheel, Astasheel, Dashsheel, and the Noble Eight fold Path. Buddha taught that one must practice and follow the four Brahmaviharas: Maitri (loving-kindness), Karuna (compassion), Mudita (sympathetic joy), and Upeksha (equanimity). These teachings remain highly relevant for modern society and the human community today, addressing fundamental problems like attachment, aversion, ignorance, hatred, greed, jealousy, fear, social discord, and violent behavior.

The relevance of Buddha's philosophy is increasing in the modern world. The arms race between various countries, and the competition for dominance, has led to conflicts and violence between nations and groups. Such conflicts and wars cause significant loss of life and property, economic inequality, exploitation, oppression, discrimination, violence, and terrorism. In such circumstances, Buddha's philosophy condemns oppression and tyranny, emphasizes the right to life, promotes good governance, and leads a corruption-free society. It calls for the end of the arms race driven by arrogance, pride, and the intent to control resources. It rejects war and violence, advocating for a philosophy of peace, harmony, love, equality, development, and prosperity.

Buddha's philosophy is primarily based on three principles: atheism, anatta (non-self), and impermanence. This philosophy provides teachings for living a peaceful life. According to Buddha, every person has the potential to become enlightened. If every individual possesses a non-violent and peaceful mind, their family will be peaceful. Each person must recognize the light within their mind and reignite the extinguished lamp of their heart. Thus, Buddha's philosophy is eternal and timeless for every individual in the world seeking peace.

The United Nations has endorsed Buddha's principles of Panchsheel, giving them global recognition. Modern society has accepted the principles of democracy, freedom, human rights, professional rights, equality, equity, and human values found in Buddha's philosophy. Peace, non-violence, human rights, and democracy complement each other. The right to peace is considered an integral part of international law. Human rights can only be enjoyed in a peaceful state.

The great saying of Buddha's philosophy, "Ahimsa Parmo Dharma" (non-violence is the highest duty), expresses goodwill towards all beings. The name, deeds, and philosophy of Gautama Buddha, the beacon of peace in Asia and the world, are becoming increasingly relevant in modern society. Buddha's philosophy emphasizes that all of humanity should advance together with peace, security, respect, and dignity.

Various scientists and philosophers have made highly relevant statements about Buddha's philosophy. Scientist Albert Einstein expressed his deep belief in Buddha's philosophy, stating, "If there is any religion that would cope with modern scientific needs, it would be Buddhism." Renowned writer Bertrand Russell showed profound faith in Buddha's philosophy, saying, "Buddhism is not just a religion for this or that race, but a scientific philosophy created for the welfare of all humanity."

Thus, Buddha's philosophy is not just for any race, language, religion, or culture but is established for the benefit and protection of all humans and all beings who seek peace. Numerous examples demonstrate the profound impact of Buddha's philosophy, where even kings and emperors abandoned armed violent politics in favor of peaceful governance. A striking example is Emperor Ashoka of India, who, after initially following a path of violence, was deeply influenced by Buddha's philosophy and devoted all state resources to the propagation of Buddhist teachings.

10.6 Mundhum Culture and Natural Conservation

Mundhum is the indigenous religious, cultural, and philosophical scripture of the Sanatan Kirat community in Nepal. It is considered a historical document of Sanatan civilization. Mundhum plays a crucial role in the Kirat society, guiding natural conservation, social behavior, and cultural traditions. It encompasses deep studies and instructions on the sustainable use of natural resources, forest conservation, water resource management, and wildlife protection.

Role of Mundhum in Natural Conservation: Mundhum highlights various dimensions of natural conservation. The Kirat community worships nature as a deity, considering natural resources sacred and viewing their misuse as sinful. Some of the key principles revealed in Mundhum include:

Tree Worship and Forest Conservation: In the Kirat community, trees like Peepal, Banyan, and Rudraksha are regarded as deities. Mundhum advocates against cutting trees and emphasizes planting new saplings, significantly contributing to forest conservation.

Water Resource Conservation: Mundhum considers rivers, ponds, wells, and waterfalls sacred, stressing the importance of protecting these water sources from pollution and ensuring their conservation. The Kirat community regularly cleans and manages these water sources.

Wildlife Protection: The Kirat community reveres wildlife, adhering to a tradition of prohibiting hunting, especially during important religious festivals. This practice plays a vital role in preserving wildlife populations and diversity.

Conclusion: Mundhum is an integral part of the Sanatan Kirat community's lifestyle and perspective on nature. It profoundly reflects the message of natural conservation. By adopting Mundhum's conservation messages, modern society can maintain environmental balance. The coordination of traditional methods shown by Mundhum with contemporary scientific techniques can yield substantial results in natural conservation. Thus, studying and following Mundhum helps ensure the long-term preservation of natural heritage.

10.7 The use of Vedas and Eastern philosophies

The Vedas are a large group of books created in the ancient Jambudvipa, i.e. present-day South Asia region, and the oldest source of human knowledge.Composed in Vedic Sanskrit, the texts are the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. There are four Vedas: Rigveda, Yajurveda, Samaveda and Atharvaveda. In the area of Vyas Nagarpali located in Tanahun District of Nepal, it is believed that Sage Vyas edited the Four Vedas and Eighteen Puranas. Vedas are considered to be the oldest, most important and incomparable texts in the world. The Vedas written in Sanskrit language have been translated into many languages of the world. Different ancient philosophies and Hindu sects have taken different positions in the Vedas. The schools of ancient philosophy that accept the importance or primary authority of the Vedas include Hindu philosophy in particular and are classified into six theistic schools of Sankhya philosophy, Yoda philosophy, Nyaya philosophy, Vaiseshika philosophy, Mimamsa philosophy and Vedanta philosophy.

Astrology, mathematics, chemistry, medicine, nature, astronomy, geography, religious rules, all these subjects are explained in detail in the Vedas. So far, physical science has been able to obtain only general information about this area. Along with spiritual knowledge, Vedas also contain knowledge of science, art, music and Ayurveda. All Vedas are composed in Sanskrit language. There are four types of Vedas.

1. Rigveda

Rik means status and knowledge. Rig Veda is the first Veda which is Padyatma. It is the most ancient Veda in which there are descriptions of 10 mandalas and 1028 suktas and 11 thousand mantras. Mention of Gayantri mantra is also found in Rigveda itself. The sage who recites the mantras of Rigveda is called Hotri. There are 5 branches in this Veda: Shakalpa, Vaskala, Ashvalayana, Shankhayana, Mandukayana.It has geographic location and invocation of gods with mantras. In the Richa of the Rigveda, the prayers of the gods, praises and their position in Devlok are described.

The 1st and 10th mandalas of the Rigveda are the last and all the mandalas from the second mandala to the ninth mandala are ancient. The manuscripts of the eighth mandala of the Rigveda are called Khil.In the verses of the Rigveda, the prayers of the gods, their praises and their condition in Devaloka are described. It also has information on hydrotherapy, air therapy, solar therapy, mental therapy and air therapy. It is said that the number of drugs is about 125 which is said to be found in 107 places. Among the medicines, the special importance of Soma has been described.

2. Yajurveda

Yaju means sacrifice. For this, Yajurveda mentions all the methods of performing Yajna (sacrifice) and all the mantras associated with Yajna. Apart from Yajna, there is also a description of philosophy, mystical knowledge, knowledge of the universe, soul, God and matter. The priest who recites the mantras of the Yajurveda is called Adhvurya. Yajurveda is the only Veda which is written in both prose and verse. There are two parts in Yajurveda Krishna and Shukla. Krishna Vaishampayana Rishi is associated with Krishna. Krishna has four branches. Shukla Yajnavalkya Rishi is related to Shukla. Shukla has two branches. It has 40 chapters.

3. Samaveda

Sam means song. Therefore, Samaveda is considered as the basic foundation of music. People who listen to classical music know how much they enjoy listening to this music. The whole world uses classical music for meditation and peace. In this Veda of 1875 mantras, except for 75 mantras, all the remaining mantras are taken from the Rigveda, which is lyrical, i.e. in the form of songs. The reader of Samaveda is called Udratri. It had 1001 branches. But now only three are prevalent Kothumiya, Jaiminiya and Ranayaniya.

4. Atharvaveda

Atharva Veda was composed by Atharva Rishi. Based on the language and form of the Atharvaveda, it is believed that this Veda was composed last. The Vedic priesthood does not consider it equal to the other three Vedas because of its neglect of sacrifices and deities. It got this status much later. Because this Veda is composed by a sage and some things are true. Atharvaveda has a total of 20 verses, 730 suktas and 5987 mantras. In which Brahmo knowledge, medicine use, disease prevention Jantratantra, Tunamuna etc. are described in detail.

We are in the Global Village. The books are now collected as a e-book. Robert is taking the teacher's place. The source of knowledge is Google. The unreal world has become wider than the real one. Modernity is about to swallow the shell. Man is preparing to become a robot. Gene modified child is preparing to be born. AI is trying to break the limits of human mind by using additional memory. Man is trying to become immortal. The more he is in these and such progress, the more his mind becomes restless. The single greatest feature of human life is being lost. It is not seen that modern science and technology can establish it. For that, the ancient method of ancient philosophy cannot be adopted. Modern science and technology cannot be denied. Here the fusion of modern scientific technology and ancient philosophy is necessary in the way of life.

Chapter 11 INTERNATIONAL RELATION

International Relation

The scientific study of interactions between sovereign states is sometimes referred to as international studies or international affairs. It encompasses all activities between states, including war, diplomacy, trade, and foreign policy, as well as relationships with and among other international actors, including international legal bodies, multinational corporations (MNCs), international nongovernmental organizations (INGOs), and intergovernmental organizations (IGOs). Within IR, there are a number of different schools of thought, the most well-known of which are realism, liberalism, and constructivism.

Along with comparative politics and political theory, international relations is often considered a major subfield of political science. However, anthropology, economics, geography, law, philosophy, sociology, and history are just a few of the other fields from which it frequently draws heavily.

11.1 International Relation of Nepal

a. Ancient Roots and Historical Foundations:

Nepal's history dates back over 2,500 years, with references in ancient Hindu and Buddhist scriptures. Archaeological evidence, such as Neolithic tools found in the Kathmandu Valley, indicates early human habitation in the region. Ancient texts like the Mahabharat mention ethnic groups and regions associated with Nepal, such as the Kiratas. Nepal's philosophical contributions, including the principles of Panchsheel, rooted in Hindu-Buddhist thought, predate modern international law.

b. Unification and Early Foreign Relations:

Modern Nepal's formation began in the 16th century with the founding of the House of Gorkha by Dravya Shah. The unification of Nepal was spearheaded by Prithvi Narayan Shah, who in 1768 consolidated the fragmented principalities into a single nation. His metaphor of Nepal as "a yam between two stones" China to the north and British India to the south set the tone for Nepal's cautious foreign policy. However, territorial gains from his unification campaign were largely lost to British India following the Anglo-Nepalese War and the Treaty of Sugauli in 1816, which defined Nepal's borders and significantly influenced its diplomatic strategy.

c. Colonial Era to Modern Independence:

Nepal maintained a policy of isolation yet fostered favorable relations with British India, leading to some regained territory and recognition of its sovereignty in 1923. Following World War II and the establishment of the United Nations, Nepal began to engage more actively in global diplomacy, notably establishing relations with the United States in 1947 and signing a controversial Treaty of Peace and Friendship with India in 1950.

d. Post-War Diplomacy and International Presence:

Nepal joined the United Nations in 1955 and expanded its international relations, with King Mahendra and Prime Minister BP Koirala playing key roles. King Birendra's proposal to declare Nepal a Zone of Peace in the late 20th century was a significant diplomatic initiative, aimed at securing Nepal's status as a neutral and independent nation a midst regional tensions.

e. Contemporary Challenges and Opportunities:

In the present day, Nepal's foreign policy is focused on three main objectives: maintaining its independence, fostering economic development, and upholding principles such as Panchsheel and the UN Charter. While Nepal continues to navigate its geopolitical position between China and India, it is also seeking to expand its global influence, leveraging its cultural heritage and strategic location.

Panchsheel	UN Charter
The Panchsheel, or the Five Principles of Peaceful Coexistence, were formally introduced in the 1954 Agreement on Trade and Intercourse between the Tibet region of China and India. These principles include: • **Mutual Respect for Sovereignty and Territorial Integrity:** Nations should respect each other's sovereignty and avoid actions that compromise territorial integrity. • **Mutual Non-Aggression:** Disputes should be resolved peacefully, avoiding the use of force or threats. • **Mutual Non-Interference in Internal Affairs:** Nations should refrain from interfering in each other's internal governance. • **Equality and Mutual Benefit:** International relations should be based on equality and mutual advantage for all involved. • **Peaceful Coexistence:** Countries should aim to live in harmony, promoting peace over conflict.	The UN Charter, established in 1945, outlines the foundational purposes of the United Nations. The four main purposes are: • **Maintaining International Peace and Security:** The UN aims to prevent conflicts, help parties in conflict make peace, and maintain peace through various diplomatic and military measures. • **Developing Friendly Relations Among Nations:** The Charter promotes peaceful and cooperative relationships among countries, encouraging respect for the principle of equal rights and self-determination of peoples. • **Achieving International Cooperation:** The UN seeks to solve international problems of an economic, social, cultural, or humanitarian character, and promote human rights and fundamental freedoms for all. • **Being a Center for Harmonizing the Actions of Nations:** The UN serves as a forum where countries can come together to discuss and coordinate on global issues, aligning their actions towards common goals.

f. Future Prospects and Strategic Vision:

Looking forward, Nepal aims to carve out a distinctive role in regional and global affairs, focusing on areas where it can lead and offer unique contributions. Emphasizing "diplomacy for development," Nepal's foreign policy will increasingly prioritize economic growth, foreign investment, and integration into global markets, all while ensuring political stability, the rule of law, and respect for human rights are upheld domestically.

g. Current Situation

परराष्ट्र मन्त्रालय
MINISTRY OF FOREIGN AFFAIRS

Nepal's Ministry of Foreign Affairs (MOFA) is in charge of the country's foreign policy.The Office of Prime Minister (PMO) has historically been in charge of developing and implementing policies pertaining to Nepal's foreign policy. Nepal has attempted to maintain good relations with both its neighbors, the People's Republic of China and the Republic of India.Despite the fact that it is a landlocked nation that is wedged between two much larger and far stronger powers.

According to the Constitution, "the principles of the United Nations Charter, nonalignment, Panchsheel *(five principles of peaceful coexistence)*. International law, and the value of world peace" are the guiding principles for foreign policy. In practice, the goal of foreign policy has not been to exert international influence but rather to maintain autonomy and address domestic economic and security issues.

The Asian Development Bank, the International Monetary Fund, the World Bank, and the South Asian Association for Regional Cooperation. A multilateral economic development associationare likely Nepal's most significant international relationships. Nepal also has strong bilateral ties with major donors of economic and military aid including the United States, France, Germany, Japan, South Korea, Switzerland, and the United Kingdom, with whom it has had military ties since the nineteenth century. Nepal's international relations are effective and broad thanks to its membership and active participation in regional and international forums and organizations like the SAARC, BIMSTEC, WTO, World Bank, Asian Development Bank, and UN Agencies.

The Ministry of Foreign Affairs is in charge of most of the country's external relations, but the Prime Minister's Office is still in charge of relations with India, China, and the United States, Nepal's most important partners.

Nepal's territory is home to about 20 foreign embassies and 14 consulates. Nearly 21 Embassies and 44 Consulates are located all over the world in Nepal itself. You can get complete information regarding the contact information and services provided by that particular diplomatic or consular office by contacting any of the Embassy or Consulate in Nepal or Nepalese Embassy or Consulate in a specific foreign country that is listed below.

11.2 Embassies/ Foreign Missions in Nepal

1. **Australian Embassy**
Bansbari, P.O. Box 879, Kathmandu
Tel: +977-1-4371678, 4371076, 4371466
Fax: +977-1-4371533
Website: www.nepal.embassy.gov.au

2. **Embassy of the People's Republic of Bangladesh**
Basundhara- 3, Chakrapath,
P.O. Box-789, Kathmandu
Tel: +977-1-439 0130, 439 0131
Fax: +977-1-439 0132
E-mail: mission.kathmandu@mofa.gov.bd
Website: www.bangladoot.org.np

3. **Embassy of the Federative Republic of Brazil**
House No. 155, Chundevi Marg, Maharajgunj
P O Box No. 19299, Kathmandu
Tel: +977-1-4721462, 4721463
Fax: +977-1-4721464
E-mail: brasemb.katmandu@itamaraty.gov.br

4. **Embassy of the People's Republic of China**
Baluwatar, Kathmandu
Tel:+977-1-441174, +977-1-4413916 (Political Section), 4411958 (Military Section) +977-1-4438762 (Culture Section), 4419053 (Administrative)
Fax: +977-1-441 4045
Email: chinaemb_np@mfa.gov.cn
Website: www.chinaembassy.org.np

5. **Embassy of the Arab Republic of Egypt**
Khokana Dobato, Saibu Ward No.18
Lalitpur- P. O. Box 792, Kathmandu
Tel: +977-1-559 0166, 559 0544
Fax: +977-1-559 2661
Email: embassy.kathmandu@mfa.gov.eg , egyptembassy.kathmandu@gmail.com

6. **Embassy of Finland**
Bansidhar Marga, Bishalnagar Chwok
P.O. Box 2126, Kathmandu
Tel:+977-1-4416636
Fax:+977-1-4416703
E-mail: sanomat.kat@formin.fi

11.3 List of diplomatic Missions of Nepal

Africa

Host country	Host city	Mission
Egypt	Cairo	Embassy
South Africa	Pretoria	Embassy

Americas

Host country	Host city	Mission level
Brazil	Brasília	Embassy
Canada	Ottawa	Embassy
United States	Washington, D.C.	Embassy
	New York City	Consulate-General

Asia

Host country	Host city	Mission
Bahrain	Manama	Embassy
Bangladesh	Dhaka	Embassy
China	Beijing	Embassy
	Chengdu	Consulate-General
	Guangzhou	Consulate-General
	Hong Kong	Consulate-General
	Lhasa	Consulate-General

7. **Embassy of the French Republic**
302, Narayan Gopal Road, Lazimpat, Kathmandu
Tel: +977-1-4412332
Fax: +977-1-4416703
E-mail: ambassade@ambafrance-np.org
Website: https://np.ambafrance.org/

8. **Embassy of the Federal Republic of Germany**
690, Gyaneshwor Marg, Gyaneshwor,
P O Box 226, Kathmandu
Tel:+977-1-4217200
Fax:+977-1-4416899
E-mail: info@kathmandu.diplo.de
Website: www.kathmandu.diplo.de

9. **Embassy of the Republic of India**
336 Kapurdhara Marg, Kathmandu
Tel:+977-1-4410900, 4414990, 4411699
Fax:+977-1-4428279, 4446248
E-mail: hoc.kathmandu@mea.gov.in
Website: www.indianembassy.org.np

10. **Embassy of the State of Israel**
Bishramalaya House, Lazimpat, Kathmandu
Tel:+977-1-4419103, 4413419, 4411811
Fax:+977-1-4413920
E-mail: information@kathmandu.mfa.gov.il
Website: http://embassies.gov.il/kathmandu

11. **Embassy of Japan**
1253, Narayan Gopal Sadak, Panipokhari, Kathmandu
P O Box 264, Kathmandu
Tel:+977-1-4426680
Fax:+977-1-4414101
E-mail: inquiry-emb@km.mofa.go.jp
Website: www.np.emb-japan.go.jp

12. **Embassy of The Democratic People's Republic of Korea, Bakhundole, Lalitpur**
Tel:+977-1-5521855/5535871
Fax:+977-1-5525394
E-mail: rimnine@wlink.com.np

13. **Embassy of the Republic of Korea**
Ravi Bhawan, Kalimati,
P.O. Box 1058, Kathmandu
Tel:+977-1-4270172, 4270417, 4284972, 4277391
Fax:+977-1-4272041, 4275485
E-mail: konepemb@mofa.go.kr
Website: www.npl.mofa.go.kr

India	New Delhi	Embassy
	Kolkata	Consulate General
Israel	Tel Aviv	Embassy
Japan	Tokyo	Embassy
Kuwait	Kuwait City	Embassy
Malaysia	Kuala Lumpur	Embassy
Myanmar	Yangon	Embassy
Oman	Muscat	Embassy
Pakistan	Islamabad	Embassy
Qatar	Doha	Embassy
Saudi Arabia	Riyadh	Embassy
South Korea	Seoul	Embassy
Sri Lanka	Colombo	Embassy
Thailand	Bangkok	Embassy

14. **Embassy of Malaysia**
Bakhundole, Lalitpur,
P.O. Box 24372, Kathmandu
Tel:+977-1-5445680/5445681/5445689
(Immigration Section)
Fax:+977-1-5045679
E-mail: mwkathmandu@kln.gov.my
Website: http://www.kln.gov.my/web/npl_kathmandu/home

15. **Embassy of the Union of Myanmar**
Plot No. 997, Nakkhu Height,
Sainbu Bhainsepati 4/Ga, Lalitpur
Tel:+977-1-5592774, 5592841
Fax:+977-1-5592776
E-mail: myanmaremb@wlink.com.np

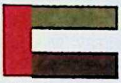
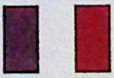
16. **Royal Norwegian Embassy**
Bakhundole, Pulchowk, Lalitpur
Tel:+977-1-4235900
Fax:+977-1-5545226
E-mail: emb.kathmandu@mfa.no
Website: www.norway.org.np

17. **Embassy of the Islamic Republic of Pakistan**
Pushpanjali, Maharajgunj, Chakrapath
P.O. Box 202, Kathmandu
Tel:+977-1-4374024, 4374016
Fax:+977-1-4374012
E-mail: parepkathmandu@mofa.gov.pk, pakembktm@gmail.com
Website: www.pakembnepal.org.pk

18. **Embassy of the State of Qatar**
Bungmati, Karyabinayak, Ward No. 13,
Lalitpur, Nepal
Tel:+977-1-5173161/47/48, 5173237-39, 4721635
Fax:+977-1-4721636
E-mail: kathmandu@mofa.gov.qa
Website: https://kathmandu.embassy.qa/en

19. **Embassy of the Russian Federation Baluwatar**
P. O. Box 123, Kathmandu
Tel:+977-1-4412155, 4411063
Fax:+977-1-4416571
E-mail: ruspos@info.com.np; rusposnep@mail.ru
Website: www.nepal.mid.ru

20. **Royal Embassy of Saudi Arabia**
Sumangal, Maharajgunj
(Opposite to Nirmal Niwas), Kathmandu
Tel:+977-1-4720891/892/4721901/903
Fax:+977-1-4720837
E-mail: kaemb@mofa.gov.sa

 United Arab Emirates	Abu Dhabi	Embassy
	Europe	
Host country	Host city	Mission
Austria	Vienna	Embassy
Belgium	Brussels	Embassy
Denmark	Copenhagen	Embassy
 France	Paris	Embassy
Germany	Berlin	Embassy
Russia	Moscow	Embassy
Spain	Madrid	Embassy
United Kingdom	London	Embassy
	Oceania	
Host country	Host city	Mission
Australia	Canberra	Embassy

21. **Embassy of the Democratic Socialist Republic of Sri Lanka**
Shiva Ashish Niwas, Gairi Marg, Chundevi, Maharajgunj, P O Box 8802, Kathmandu
Tel:+977-1-4720623, 4721389
Fax:+977-1-472 0128
E-mail: slemb.kathmandu@mfa.gov.lk
Website: www.slembkathmandu.org

22. **Embassy of Switzerland**
Ekantakuna, Jawalakhel, Lalitpur,
P.O. Box No. 113, Kathmandu
Tel:+977-1-4217008, 5549225
(for Consular Affairs and Visas)
Fax:+977-1-5525358, 5549224
(for Consular Affairs and Visas)
E-mail: kat.vertretung@eda.admin.ch
Website: https://www.eda.admin.ch/kathmandu

23. **Royal Thai Embassy**
167/4 Ward No. 3,
Sallaghari, Bansbari Road, Maharajgunj
P.O. Box 3333, Kathmandu
Tel:+977-1-4371410, 4371411
Fax:+977-1-4371408, 4371409
E-mail: thaiemb@thaiembnepal.org.np, consular@thaiembnepal.org.np
Website: http://www.thaiembnepal.org.np

24. **British Embassy**
G.P.O Box 106, Lainchaur, Kathmandu
Tel:+977-1-4237100
Fax:+977-1-4411789
E-mail: bekathmandu@fco.gov.uk
Website: https://www.gov.uk/world/organisations/british-embassy-kathmandu

25. **Embassy of the United Arab Emirates** Paani Pokhari, Lazimpat, Kathmandu
Tel:+977-1-4217776/4006767
Fax:+977-1-4416660
E-mail: kathmanduemb@mofaic.gov.ae

Multilateral organisations

Organization	Host city	Host country
	New York City	United States
 United Nations	Geneva	Switzerland

26. **Embassy of the United States of America**
P.O. Box 295, Maharajgunj, Kathmandu
Tel:+977-1-4234000
Fax:+977-1-4007272
Website: https://np.usembassy.gov/ne/

27. **Delegation of the European Union to Nepal**
Uttardhoka Sadak, Lainchaur, Kathmandu
Tel:+977-1-4429445, 4429446
Fax:+977-1-4423541
E-mail : delegation-nepal@ec.europa.eu
Website: https://eeas.europa.eu/delegations/nepal_en

28. **SAARC Secretariat,**
Tridevi Marg, Kathmandu
Tel:+977-1-4228029,4221785 (Office), 4373325, 4370326 (Residence)
Fax:+977-1-4227033, 4223991
E-mail:saarc@saarc-sec.org
Website:https://www.saarc-sec.org/

29. **United Nations Organization UN House**
Pulchowk Lalitpur
Tel:+977-1-5590497, 5523200
Fax:+977-1-5523991, 5523986
E-mail:registry.np@undp.org
Website:https://www.un.org.np/

[Source: MOFA]

11.4 Nepali Diplomatic Missions Contact

1. **Canberra, Australia, Embassy of Nepal**
Email: eoncanberra@mofa.gov.np,
Website: au.nepalembassy.gov.np

2. **Manama, Bahrain, Embassy of Nepal**
Email: eonmanama@mofa.gov.np,
Website: bh.nepalembassy.gov.np

3. **Dhaka, Bangladesh, Embassy of Nepal**
Email: eondhaka@mofa.gov.np,
Website: bd.nepalembassy.gov.np/

4. **Brussels, Belgium, Embassy of Nepal/Mission to the European Communities.**
Email: eonbrussels@mofa.gov.np,
Website: be.nepalembassy.gov.np

16. **Kuwait City, Kuwait, Embassy of Nepal**
Email: eonkuwait@mofa.gov.np,
Website: kw.nepalembassy.gov.np

17. **Kuala Lumpur, Malaysia, Embassy of Nepal**
Email: eonkualalumpur@mofa.gov.np,
Website: my.nepalembassy.gov.np

18. **Yangon, Myanmar, Embassy of Nepal**
Email: eonyangon@mofa.gov.np,
Website: mm.nepalembassy.gov.np

19. **Muscat, Oman, Embassy of Nepal**
Email: eonmuscat@mofa.gov.np,
Website: om.nepalembassy.gov.np

5. **Brasilia, Brazil, Embassy of Nepal**
Email: eonbrasilia@mofa.gov.np,
Website: www.br.nepalembassy.gov.np

6. **Ottawa, Canada, Embassy of Nepal**
Email: eonottawa@mofa.gov.np,
Website: ca.nepalembassy.gov.np

7. **Beijing, China, Embassy of Nepal**
Email: eonbeijing@mofa.gov.np,
Website: www.cn.nepalembassy.gov.np

8. **Copenhagen, Denmark, Embassy of Nepal**
Email: eoncopenhagen@mofa.gov.np,
Website: www.dk.nepalembassy.gov.np

9. **Cairo, Egypt, Embassy of Nepal**
Email: eoncairo@mofa.gov.np,
Website: eg.nepalembassy.gov.np

10. **Paris, France, Embassy of Nepal**
Email: eonparis@mofa.gov.np,
Website: www.fr.nepalembassy.gov.np

11. **Berlin, Germany, Embassy of Nepal**
Email: eonberlin@mofa.gov.np,
Website: de.nepalembassy.gov.np

12. **New Delhi, India, Embassy Of Nepal**
Email: eonnewdelhi@mofa.gov.np,
Website: in.nepalembassy.gov.np

13. **Tel Aviv, Israel, Embassy of Nepal**
Email: eontelaviv@mofa.gov.np,
Website: il.nepalembassy.gov.np

14. **Tokyo, Japan, Embassy of Nepal**
Email: eontokyo@mofa.gov.np,
Website: www.jp.nepalembassy.gov.np

15. **Seoul, Korea, Embassy of Nepal**
Email: eonseoul@mofa.gov.np,
Website: www.kr.nepalembassy.gov.np

20. **Islamabad, Pakistan, Embassy of NepaL**
Email: eonislamabad@mofa.gov.np,
Website: pk.nepalembassy.gov.np

21. **Doha, Qatar, Embassy of Nepal**
Email: eondoha@mofa.gov.np,
Website: www.qa.nepalembassy.gov.np

22. **Moscow, Russia, Embassy of Nepal**
Email: eonmoscow@mofa.gov.np,
Website: ru.nepalembassy.gov.np

23. **Riyadh, Saudi Arabia, Embassy of NepaL**
Email: eonriyadh@mofa.gov.np,
Website: www.sa.nepalembassy.gov.np

24. **Pretoria, South Africa, Embassy of Nepal**
Email: eonpretoria@mofa.gov.np,
Website: za.nepalembassy.gov.np

25. **Colombo, Sri Lanka, Embassy of Nepal**
Email: eoncolombo@mofa.gov.np,
Website: lk.nepalembassy.gov.np

26. **Bangkok, Thailand, Embassy of Nepal**
Email: eonbangkok@mofa.gov.np,
Website: th.nepalembassy.gov.np

27. **Abu Dhabi, United Arab Emirates, Embassy of Nepal**
Email: eonabudhabi@mofa.gov.np,
Website: ae.nepalembassy.gov.np

28. **London, United Kingdom, Embassy of Nepal**
Email: eonlondon@mofa.gov.np,
Website: www.uk.nepalembassy.gov.np

29. **Washington Dc, Usa, Embassy of Nepal**
Email: eonwashington@mofa.gov.np,
Website: www.us.nepalembassy.gov.np

30. **Madrid, Spain, Embassy of Nepal**
Email: eonmadrid@mofa.gov.np,
Website: www.sp.nepalembassy.gov.np

11.5 Nepal has bilateral relations with following countries

1.	United Kingdom - 1816	92.	Nicaragua - 5 Oct. 1986
2.	USA - 25 April 1947	93.	Venezuela - 28 April 1987
3.	India - 13 June 1947	94.	Colombia - 7 May 1987
4.	France - 20 April 1949	95.	Bolivia - 21 May 1987
5.	China - 1 Aug. 1955	96.	Estonia - 20 April 1992
6.	Russia - 20 July 1956	97.	Latvia - 20 April 1992
7.	Japan - 1 Sep. 1956	98.	Ukraine - 15 Jan. 1993

8.	Switzerland - 10 Nov. 1956	99.	Armenia - 26 March 1993
9.	Sri Lanka - 1 July 1957	100.	Kyrgyzstan - 26 Mar. 1993
10.	Egypt - 16 July 1957	101.	Belarus - 19 July 1993
11.	Germany - 4 April 1958	102.	Moldova - 20 July 1993
12.	Austria - 15 Aug. 1959	103.	Czech Repub - 2 Mar 1994
13.	Italy - 31 Aug. 1959	104.	Slovakia - 4 March 1994
14.	Serbia - 7 Oct. 1959	105.	Guyana - 2 June 1994
15.	Poland - 25 Nov. 1959	106.	South Africa - 28 July 1994
16.	Thailand - 30 Nov.1959	107.	Azerbaijan - 28 Feb.1995
17.	Malaysia - 1 Jan. 1960	108.	Seychelles - 10 Oct. 1996
18.	Philippines - 12 Feb 1960	109.	Slovenia - 2 Dec. 1997
19.	Australia - 15 Feb 1960	110.	North Macedonia - 6 Jan. 1998
20.	Myanmar - 19 March 1960	111.	Croatia - 6 Feb. 1998
21.	Pakistan - 20 March 1960	112.	Ireland - 19 Aug. 1999
22.	Netherlands - 2 April 1960	113.	Bosnia & Herzegovina - 12 Jan. 2000
23.	Laos - 20 May 1960	114.	Lithuania - 8 Feb. 2000
24.	Israel - 1 June 1960	115.	San Marino - 10 Aug 2005
25.	Sweden - 10 June 1960	116.	Tajikistan - 13 Sep. 2005
26.	Indonesia - 25 Dec.1960	117.	Georgia - 22 Sep. 2005
27.	Mongolia - 5 Jan. 1961	118.	Turkmenistan - 17 Oct. 2005
28.	Hungary - 15 Jan.1961	119.	Ecuador - 21 June 2006
29.	New Zealand - [illegible] May 1961	[illegible]20.	Paraguay - 2 Aug. 2006
30.	Afghanistan - 1 July 1961	121.	Guatemala - 8 Aug. 2006
31.	Argentina - 1 Jan. 1962	122.	Honduras - 18 Aug. 2006
32.	Chile - 1962	123.	Vanuatu - 19 Sep. 2006
33.	Greece - 2 Feb. 1962	124.	Andorra - 22 Sep. 2006
34.	Turkey - 15 Nov. 1962	125.	Democratic Republic of the Congo - 22 Sep. 2006
35.	Lebanon - 18 Aug. 1963	126.	Haiti - 23 May 2007

36.	Belgium - 19 Aug. 1963	127.	Saint Vincent and the Grenadines - 27 Sept. 2007
37.	Iran - 14 Dec. 1964	128.	Dominican Rep. - 28 Sept. 2007
38.	Canada - 18 Jan. 1965	129.	Botswana - 8 Jan. 2009
39.	Jordan - 20 Aug. 1965	130.	Mali - 19 Nov. 2009
40.	Denmark - 15 Dec. 1967	131.	Lesotho - 18 May 2010
41.	Bulgaria - 15 April 1968	132.	Montenegro - 18 July 2011
42.	Romania - 20 April 1968	133.	Solomon Islands - 15 Dec. 2011
43.	Algeria - 29 April 1968	134.	Uruguay - 18 April 2012
44.	Spain - 13 May 1968	135.	Monaco - 15 May 2012
45.	Iraq - 30 Oct. 1968	136.	Mauritania - 4 Dec. 2012
46.	Singapore - 25 Mar 1969	137.	Tuvalu - 11 Dec. 2012
47.	Sudan - 11 July 1969	138.	Samoa - 28 March 2013
48.	Syria - 26 Feb. 1970	139.	Papua N. Guinea- 12 April 2013
49.	Ethiopia - 15 April 1971	140.	Kazakhstan - 30 June 2015
50.	Kuwait - 25 Feb. 1972	141.	Jamaica - 1 Oct. 2015
51.	Bangladesh - 8 April 1972	142.	Guinea - 12 May 2016
52.	Albania - 23 May 1972	143.	El Salvador - 21 Sep. 2016
53.	Norway - 26 Jan. 1973	144.	Uganda - 12 June 2017
54.	North Korea - 15 May 1974	145.	Ivory Coast - 16 June 2017
55.	S. Korea - 15 May 1974	146.	Djibouti - 14 July 2017
56.	Finland - 21 Sep.1974	147.	Antigua & Barbuda- 25 July 017
57.	Tanzania - 10 Jan 1975	148.	Cabo Verde - 3 Aug. 2017
58.	Morocco - 18 Feb. 1975	149.	Liberia - 17 Aug. 2017
59.	Cuba - 25 March 1975	150.	Niger - 20 Sept. 2017
60.	Cambodia - 18 April 1975	151.	Eritrea - 31 Oct. 2017
61.	Vietnam - 15 May 1975	152.	Bahamas - 7 Nov. 2017
62.	Kenya - 3 June 1975	153.	Liechtenstein - 24 Nov. 2017
63.	Mexico - 25 Nov. 1975	154.	Angola - 9 Dec. 2017

64.	Luxembourg- 25 Nov. 1975	155.	Burkina Faso - 29 Dec. 2017
65.	Libya - 30 Dec. 1975	156.	Benin - 23 Jan. 2018
66.	Peru - 28 Jan. 1976	157.	Uzbekistan - 26 Jan. 2018
67.	Brazil - 7 Feb. 1976	158.	Saint Kitts & Nevis - 30 May 018
68.	Portugal - 1 Sep. 1976	159.	Burundi - 6 June 2018
69.	Bahrain - 13 Jan. 1977	160.	Rwanda - 20 July 2018
70.	Oman - 21 Jan. 1977	161.	Madagascar - 26 Sep. 2018
71.	Qatar - 21 Jan. 1977	162.	Suriname - 11 Oct. 2018
72.	UAE - 22 Jan. 1977	163.	Togo - 22 March 2019
73.	Saudi Arabia - 15 Mar1977	164.	Equatorial Guinea- 30 Apr. 019
74.	Costa Rica - 16 Aug. 1977	165.	Eswatini - 9 May 2019
75.	Maldives - 1 Aug. 1980	166.	Saint Lucia - 27 Aug. 2019
76.	Cyprus - 18 Aug. 1980	167.	Ghana - 25 Sept. 2019
77.	Mauritius - 12 Feb. 1981	168.	Dominica - 30 April 2021
78.	Iceland - 25 May 1981	169.	Gambia - 4 May 2021
79.	Bhutan - 3 June 1983	170.	Sierra Leone - 29 June 2021
80.	Holy See - 10 Sep. 1983	171.	Barbados - 8 Dec. 2021
81.	Malta - 25 Sep. 1983	172.	Timor-Leste - 11 Feb. 2022
82.	Brunei - 3 Feb. 1984	173.	Palau - 21 March 2022
83.	Panama - 15 Feb.1984	174.	South Sudan - 28 Mar. 2022
84.	Tunisia - 14 April 1984	175.	Belize - 1 April 2022
85.	Somalia - 24 Oct. 1984	176.	Trinidad and Tobago - 16 June 2022
86.	Zimbabwe - 27 Nov. 1984	177.	Malawi - 17 February 2023
87.	Gabon - 17 June 1985	178.	Nauru - 4 May 2023
88.	Yemen - 25 Dec. 1985	179.	Cameroon - 22 June 2023
89.	Fiji - 12 June 1986	180.	Marshall Islands - 23 June 2023
90.	Zambia - 10 Sep. 1986	181.	Tonga - 1 March 2024
91.	Mozambique - 30 Sep. 1986	182.	Kiribati - 17 July 2024

Chapter 12

NEPALI AUTHENTIC FOOD

(RAITHANE PARIKAR)

Nepali Authentic Food (Raithane Parikar)

Nepali cuisine is diverse and delicious, with a range of dishes influenced by the country's geography, climate, cast/ethnicity, and cultural traditions. Here are some popular Nepali food items that are commonly consumed by farmers or people living in different community:

12.1 Thakali Cuisine

Thakali cuisine uses locally grown buckwheat, barley, millet and dal, as well as rice, maize and dal imported from lower regions to the south. Grain may be ground and boiled into a thick porridge that is eaten in place of rice with dal. A kind of dal is even made from dried, ground buckwheat leaves.

Ghoken *(phaparko roti)*: Buckwheat flour roti.

Sangdhen *(dhindo)*: Thick porridge like dish made from buckwheat or millet flour.

Kalo maas/Mustang simiko daal: Thick soup prepared from black lentils or local beans, seasoned with ghee and jimbu.

Thakali khana: Thakali main meal, often consisting of buckwheat dhindo instead of rice, and daal made from either black lentils or local beans.

Alangkhu: Hand-torn buckwheat flour dumpling/noodle soup with smoke-dried mest, fresh greens, and radish.

Rasya *(bhutuwa)*: Mountain goat, sheep or yak offal fried with spices.

Tyasyakhu: Soup made from a mountain goat's head and legs, and a few key spices like timmur, chilli, garlic, and salt.

Lepukhu: Spicy and sour soup made from mountain goat head, including brain.

Pharokhu: Soup prepared from roasted white bean flour.

Dhoprakhu: Traditional soup prepared from dried buckwheat greens powder.

Kaprakhu: Barley soup.

Dhong/Ghinti: Thakali blood sausage made from sheep, mountain goat or yak blood and offal, and sometimes with buckwheat flour.

Taya *(aalu)* dameko: Halved potato fried slowly in ghee on a pan over low heat.

Sukuti: Smoke-dried mountain goat, sheep, or yak meat.

Kanchemba: Crispy buckwheat fries. usually served with garlic-chilli achaar or timmurko chhop.

Taya *(aalu)* sukuti pla: Curry made from potato and smoke-dried meat flavoured with ghee and jimbu.

Timmurko chhop: Dry spice mixture of timmur, red chill, and Himalayan rock salt.

Thepe: Achaar made from smashed radish with spices and timmur.

Phopke: Fermented rice dessert with ghee and sugar.

Jhaikhatte: Distiled barley or naked barley alcohol with rice grain tempered in ghee.

12.2 Khas Cuisine

Dal-bhat-tarkari is the typical meal that the Khas people traditionally eat twice daily. However, other grains supplement or even take the lead because there is a lack of land suitable for irrigated rice paddies. Wheat is transformed into unleavened roti or chapati bread.

Khir: Sweet rice of tapioca pudding cooked in milk with spices and nuts, prepared during festivals and ceremonies.

Dhakani: Sweet rice pudding prepared by cooking, an aromatie rice variety in ghee and milk.

Khichadi: Savoury black lentil and rice porridge cooked with ginger and ghee, and eaten during the Maghe Sankranti festival.

Dupka: Thick soup curry made of black lentil or horse gram paste dumplings, the most popular food of the far-western region of Nepal.

Puwa: Sweet dish prepared by frying rice flour or grits in ghee and sugar.

Chamre and Latte: Sticky or aromatic rice cooked in ghee and sugar. Chamre is prepared from an aromatic rice variety and latte from a sticky rice variety. Both are eaten during the Poush Pandhra festival.

Batuk and Fulaura: Deep-fried black lentil patties prepared during the Maghe Sankranti festival; Batuk is ring-shaped while fulaura is a round ball.

Chhach batuk: Batuk *(deep-fried black lentil patties)* in buttermilk flavoured with spices; consumed by the Khas community in the far-west.

Fini roti: Crispy deep-fried layered pastry prepared from wheat flour and ghee.

Selroti: Deep-fried ring-shaped confection or roti prepared from rice flour batter and ghee.

Khude roti/Arsa: Deep-fried sweet roti prepared from rice flour and sugarcane molasses.

Puri: Deep-fried rice or wheat flour roti made especially during religious ceremonies and festivals. In the far-west, it is often flled with cooked lentil paste.

Makaiko roti: Unleavened maize flour roti often cooked in Banana/Sal/Chiuri leaves.

12.3 Newari Cuisine

A subset of Nepalese cuisine originated among the Newars of Kathmandu *(Kathmandu is called Yen in Nepal Bhasa)* in Nepal and is referred to as Newa cuisine *(also known as Newar cuisine)*. The country's most well-known cuisine, which includes more than 200 dishes, is Newa cuisine. Because the Kathmandu Valley has enough wealthy households and exceptionally fertile alluvial soil to make growing produce more profitable than cultivating rice and other staples, it is more elaborate than the majority of Nepalese cuisine.

Chhoyla: Buffalo meat, barbecued over rice straw flame, and mixed with spices and roasted mustard oil.

Baji: Flat crispy beaten rice flakes

Gwaramari: Savoury deep-fried balls prepared from lightly fermented wheat flour dough.

Yomari: Sweet steamed rice flour confection/cake typically with sesame seeds and chaku *(Goggery taffy)* filling.

Lonchamari: Steamed rice flour and sugar mized dough.

Lakhamari: Deep-fried sweets made from rice and lentil flour, sugar, and ghee.

Wo: Savoury lentil pancakes, sometimes topped with minced meat and/or egg sometimes topped with minced flour vegeta Bieacandati, and/or

Chatamari: Thin crispy savoury rice egg- meat,

Momo/Momocha: Steamed dumpligsi filled with minced meat and spices, typically served tomato achaar.

Dyagula: Buff stew with aromatic spices.

Meekwa: Fenugreek seeds and small field peas soup *(rice wine)* and buffalo bones.

Bula/Kakwa: Stew prepared from cartilage, tiaperind dregs of thwon bone marrow.

Aalu Chhon *(Aalu-tama)*: Tangy and and eyed beans with potatoes nd tama *(fermented bamboo shoots)* soup.

Paunkwa: Thick sour and spicy soup prepared from lapsi.

Kwanti: Soup prepared traditionally from mixed sprouted beans and lentils.
Bhyata ken: Winter curry of sun-dried broad leaf mustard greens, soybeans, and rice grits.

Aalu wala: Boiled potato salad or achaar mixed with spices.

Musya wala: Roasted soybeans mixed with spices and head meat.

Buffalo Sanyakhuna: for several Gelatinous hours dish *(the Li iS by prepared cooking by the adding leg Takha and smoked fish, chilli powder, and and citrus citrus juice)*.

Kachila: Raw minced buffalo roasted meat mustard with oil. ginger, garlic, chilli, salt, and spiced.

Janla: Raw tender buffalo skin mixed with spices.
Chohi: Steamed cake made buffalo from blood the and clear bone liquid that marrow has been separated from
Sapumicha: Deep-fried tripe stuffed with bone marrow eaten during festivals.

Samay-baji: An important religious and cultural platter celebrations consisting of a set of food items: baji, WO,. chhoyla, aalu wala, musya wala, khen *(boiled egg)*, sanya *(smoked fish)*, waucha *(stir- fried greens)*.

Dhau: Yoghurt.

Thwon: Rice wine *(sometimes prepared from beaten rice)*. Hyaun thwon is red colour fermented rice wine, sometime flavoured with roasted green chiles.

Aila: Distilled hard liquor extracted from fermented rice.

12.4 Magar and Gurung Cuisine

The Gurungs consume buffalo meat but not pork, whereas the Magar do not consume water buffalo. This is a sans sugar dish made with wheat, corn, and dried green vegetables, it is an extremely famous dish among Nepalese. Potatoes, bamboo shoots, and curry are used to season this popular traditional dish.

Dhindo *(Paigo)*: Thick poridge-like dish prepared from millet or buckwheat flour; of a traditional staple of the Magar and and Gurung Gurung communities.

Aanto: Maize grits cooked as rice.

Kodoko roti: Millet flour pancake.

Batuk: Deep-fried black lentil patties *(sometimes prepared from ricebeans)*; an essential cultural food of the Magar community required in festivals and marriage ceremnonies.

Selroti: Deep fried ring-shaped confection or roti prepared from rice flour batter and ghee.

Jhilinge roti: Roti made by pressing a cooked rice paste into thin stringy noodles, which are then a sun-dried and later consumed by deep-frying, a festive delicacy of the Gurungs.

Gundruk ra bhatamasko jhol/tihun: Dried fermented greens and soybean soup or curry.

Niguroko tihun: Fiddlehead fern curry.

Sisnuko khole: Nettle greens soup.

Usineko tarul: Boiled yam usually eaten as a snack with a chilli- salt paste.

Karelako achaar: Bitter gourd achaar with sesame seed grounds and spices.

Sukako karkaloko achaar: Dried taro stem made into sour, spicy achaar.

Waksya: Local black hog meat curry.

Sukuti: Smoke-dried meat.

Jaand ra raksi *(Paa)*: Alcoholic drink prepared by fermenting millet, sometimes with maize and wheat; an integral cultural drink of the Magars and Gurungs.

12.5 Sherpa, Tamang and Tibetian Cuisine

In Nepal, you can find restaurants that serve Sherpa, Tamang, and Tibetan cuisine in major cities such as Kathmandu and Pokhara. These cuisines are not only delicious but also offer a unique insight into the cultures and traditions of Nepal's diverse ethnic groups.

Kur: Thick unleavened bread or roti made from wheat or barley flour.

Syan/Sen: Thick poridge like dish made from millet, barley, buckwheat, or wheat flour.

Rikikur: Potato pancake/roti traditionally served with nak butter and saucelachaar made from fresh precipitated buttermilk dregs 'serkam' or fermented serkom.

Babar: Deep festive fried plain delicacy roti of made the from Tamang rice and of buckwheat flour batter, a traditional Hyolmo communities.

Alum: Steamed millet flour dough, a common Tamnang dish.

Fulaura: Deep-fried buckwheat flour balls.

Shaphale/Shabhalep: Deep-fried pastry filled with minced meat, spring onion, and spices.

Shyakpa/Thenthuk: Typical Sherpa and Tibetan hand-torn noodle soup with meat, potato, radish, and greens.

Thukpa: Noodle soup with meat and/or vegetables.

Momo: Dumplings flled with minced meat mixed with spices.

Rilduk: Hearty soup made from mashed-pounded potato dumplings.

Phalgi: Winter stew of steamed and then dried unripe maize kernels, often with beans, meat, potato, radish, and carrot.

Guthuk: Stew made from nine ingredients eaten on the eve of Lhosar as a festive meal.

Tsampa: Roasted barley or naked-barley flour eaten with butter tea or milk.

Tingmo: Fluffy steamed bun made from wheat flour.

Lhaphing: Tibetan spicy and savoury cold noodle *(originaly a northern Chinese dish known as liangfen)*.

Gyuma: Blood sausage prepared with minced meat *(Gincluding offal)* of a yak, sheep, or mountain goat, and sometimes including rice or tsampa, and encased in intestines.

Goyang: Fermented leaves of wild edible brassica plant.

Chhurpi: Hard cheese made from yak milk.

Serkam: Buttermilk dregs or whey.

Somar and Shosim: Fermented buttermilk dregs and mik cream, respectively.

Chengkol: Fermented barley or naked-barley alcoholic drink mixed with tsampa, butter, sugar, egg, and nuts.

12.6 Tharu and Maithili Cuisine

Both Tharu and Maithili cuisine have a strong emphasis on using locally available ingredients and traditional cooking methods. These cuisines are also influenced by the neighboring cuisines of India and Nepal.

Dhikri: Steamed rice flour dough, a festive delicacy of the Tharus living in the western plains.

Bagiya: Similar dhikri but diamond shaped and often with a filling of cooked legumes, or potatoes mixed with spices, a festive delicacy of the Tharu and Maithili community in the eastern plains.

Bhakka: Fluffy steamed rice flour cake, a popular dish of the Rajbansi community in the eastern region.

Chichar: Steamed anadi rice, a traditional variety of sticky rice grown in the western region.

Poka: Chichar wrapped in a leaf and roasted over embers or hot ash.

Ghonghi: Freshwater snail curry, popular among both the Tharu and Maithil comnmunities.

Pakuwa: Dry- cooked meat of pork, wild boar, pigeon, or chicken with spices

Katnausi: Meat of a pig, wild boar, or goat meat cooked together with its blood and spices.

Gengta/Kakhor/Kekhada: Small freshwater crabs cooked or fried together with spices.

Jhingiya machhari: machhari; Freshwater reshwvete shrimp stir -fried together with spices.

Sipi/Situwa/Sutahi: Freshwater mussels, which are boiled first, their shells removed and cooked as a curry.

Patushni/Arikanchan/Khariya: A dish prepared from layers of taro leaves pasted with rice flour or or legumes paste.

Sidharaa: Sun-dried ground taro stems and small dried fish cake or patties, cooked as a curry or soup.

Biriya: Withered greens mixed sun-dried, and eaten Ingocep with rice or fried or as a curry.

Bayarak chutney: Spicy, sweet, and sour chutney made from bayar *(wild Indian plum)*.

Sidhrak chutney: Chutney made from small dried fish and spices.

Tilauri *(Tilke laddu)*: Small round- shaped festive sweets made from sesame seeds and jaggery.

Teli paur roti: Deep-fried roti made from rice flour batter, an essential food item during marriage ceremonies.

Aandik jhor/Jaar: Traditional alcoholi beverages made from a sticky rice variety known as andik or anadi.

Mahuwa: Liquor made from wild flowers called mahuwa.

Khichari: Commonly eaten delicacy prepared by cooking rice and lentils together with ghee and spices.

Choka/Bharta: Mashed roasted or boiled potatoes, brinjals, elephant foot yams with spices.

Chana daal puri: Pan-fried puri *(roti)* stuffed with cooked split gram and spices.

Machhka jhor: Fish curry usually cooked with mustard seed paste and spices. Rohu fish, a carp variety, is the most popular.

Kadhi-badi: Deep-fried gram flour dumplings and yoghurt curry or soup

Adaurike tarkari: Sun-dried legume nugget curry

Taruwa: Deep-fried potatoes and vegetables dipped in gram or rice flour batter.

Aalu bhujiya: Thinly-cut potatoes pan-fried to crisp.

Gujiya: Deep-fried sweet pastry flled with khuwa.

Thekuwa: Traditional sweet deep-fried cookies prepared with whole wheat flour, jaggery, milk, and ghee.

12.7 Rai and Limbu Cuisine

Both Rai and Limbu cuisines are influenced by the geography and climate of the region, as well as the availability of local ingredients. They are an important part of Nepali cuisine and offer a unique taste of the country's diverse culinary heritage.

Chamre: Rice cooked slowly in mustard oil or ghee, turmeric powder, cumin seeds, fenugreek seeds, and salt.

Dhindo/Mangtak: Thick plain porridge-like made from millet or buckwheat flour, and sometimes with maize and wheat flour.

Chyankhlako Bhat: Cooked maize grits.

Kharen: Millet, maize, or wheat flour roti.

Sigolya/Pengoyla: Steamed barley or millet flour dough.

Papanda: Millet flour dough wrapped leaves and roasted on an open fire.

Wachipa/Wamyuk/Wamrik/Tite: Special traditional dish prepared from cooking rice, minced rooster meat including offal with inner feather ash.

Selroti: Deep-fried ring-shaped roti made from rice flour batter and ghee.

Gormali: Sweet pudding made from milk and wheat flour dumplings, somnetires including rice; a common dish among the Sunuwar, one of the Kirat communities.

Kinema/Chembighik/Imbringgik: Fermented soybeans, usually cooked into a curry or soup.

Yangben phaksa: Pork curry with wild edible lichen and pig blood.

Sagi/Sigwa/Sasungi sumbak: Curry or thick soup prepared from tender leaves or tips and flowers of nettle greens.

Phando sumbak: Simple soup made from roasted soybean flour.

Phaksa-nudhi sumbak: Pork curry cooked with broad leaf mustard greens (*rayo saag*).

Sargemba/Sargyangma: Blood sausage made from pig blood and minced pork, often with offal and wild lichen encased in a pig's intestines.

Lungghakcha: Unripe maize paste steamed by wrapping in its husk

Gundruk: Fermented broadleaf mustard or radish greens

Chhop achaar: Dry powdered achaar prepared from oila seeds such as niger seeds *(philinge)*

Pumpkin seeds, with: salt, spices, and concentrated lemon Juice (*chuk*).

Singki: Fermented shredded radish.

Mesu/Phesuppa: Fermented bamboo shoot achaar.

Tongba: Alcoholic drink made from fermented millet served in a cylindrical-shaped vessel called tongba, with hot water.

Thi *(jand)*: Undistilled alcoholic drink prepared by fermenting millet grains, and sometimes from maize, wheat, etc.

Sijungwa *(raksi)*: Distilled alcohol usually made from fermented millet.

12.8 Some popular Common Nepali food

a. Thali Set *(Dal Bhat)*

Dal Bhat Tarkari is Nepali people's go-to meal. Even though South Asians typically eat rice with curry and lentil soup, the taste of genuine Nepali "Dal Bhat" is quite distinctive.

A restaurant's Dal Bhat Tarkari *(Thali set)* includes curries made of chicken, goat, or fish, Dahi *(yogurt)*, Bhat *(steamed or boiled rice)*, Dal *(lentil soup)*, Tarkari *(mix of seasonal vegetables)*, and Dahi *(yogurt)*. Dal bhattarkari is cooled with herbs like coriander, turmeric, cumin, garlic, onion, ginger, tamarind, chili, and garam masala.

"Dal Bhat Power 24 Hour," a well-known saying among the many tourists who travel to Nepal each year. The dish gives you all the energy you need to keep moving throughout the day and complete the exciting trekking trails to get to your destination. It is the primary source of energy for the majority of Nepalese families and is loaded with nutritious nutrients and energy to last you the entire day.

b. Dhido or Dhindho

The first suggestion is Dhido, a common condiment that is frequently found in numerous Nepalese dishes. Additionally, it is regarded as Nepal's national dish and a staple.

It comes from the Thamel or other remote areas of Kathmandu, which are known for their Newar cuisine. They combine pickled or fermented greens and leafy vegetables with millet *(with water and salt)*, cornmeal, and buckwheat flour to make a portion of Dhido.

Stone is used as a tool to mill those ingredients by hand. While cooking, Nepali individuals will utilize a spatula and take *(a cast-iron skillet)*. They will attempt to make a smooth, glue like consistency.

For both lunch and dinner, vegetable curries *(lentil stew or soup)*, meat soup, yogurt, buttermilk or butter, or pickles are the best pairings for Dhindo and Dhido.

You will learn a lot about the traditional Nepali Dhido from this comprehensive introduction.

c. Samay Baji

The Newar community's authentic traditional dish known as Samaj Baji, or Newari Set, consists of beaten rice, bara, spicy potato salad, bhatmas, meat, and other ingredients. It is offered as a sacrifice to the god at Newari festivals and celebrations in exchange for good health, wealth, and luck.

d. **Chapati**

Chapati *(alternatively spelled chapatti, chappati, chapathi, or chappathi)* is also known as roti, rooti, rotli, rotta, safati, shabaati, phulka, *(in East Africa)* chapo, *(in Marathi)* poli, and *(in the Maldives)* roshi, is an unleavenedflatbread originating from the Indian subcontinent and staple in India, Nepal, Bangladesh, Pakistan, Sri Lanka, East Africa, Arabian Peninsula and the Caribbean. Chapatis are made of whole-wheat flour known as atta, mixed into dough with water, oil *(optional)*, salt *(optional)* in a mixing utensil called a parat, and are cooked on a tava (flat skillet).

e. **Momo, or dumplings**

Steamed dumplings with a variety of fillings are known as momo. It originated in Tibet, Nepal, Bhutan, and a portion of India, in the Southwest of China. Although the precise origins are still unknown, the name "Momo" suggests Northern China.

For momo, the dough is rolled into flat circles, and the filling is either completely or partially enclosed. Vegetables, chicken, pork, goat, paneer *(fresh cheese)*, or buffalo meat can all be used as fillings. Bison Momos are the most famous among the Nepali public.

The Momo sauce, on the other hand, is what makes Momo so delicious. MomoAchaar *(like the sauce)* is ready by making a puree of tomatoes and a wide assortment of fragrant flavors. Nepalese people are always looking for the next best momo spot because the achaar recipe varies from place to place.

12.9 Some popular Nepali Curry and Vegetables

a. **Gundruk**

Gundruk, a popular Nepali dish that is claimed to be the country's national dish, is a fermented leafy green vegetable. It comes from Nepal's upper hilly regions at an elevation of more than 2500 meters. It is made by drying mustard leaves and cauliflower, two leafy vegetables, to produce a sour flavor.

b. **Masaura**

Masaura or Masyaura is a fermented sun-dried vegetable balls made with a combination of various or single minced vegetables with black lentils. It originated in Nepal and is made by Nepali diaspora throughout the world. The choice of vegetables is mostly taro, yam, and colocasia leaf. As finding fresh vegetables was a hard all-around year in the earlier days, masyaura become an alternative nutritious food item when fresh vegetables weren't available. It is fried in oil and made into a curry.

c. Alu Tama, or Aloo Tama

Another delectable Newari dish, Alu-Tama, is derived from potato and Tama soup.

Tama is made from the shoots of bamboo. Bodi is a kind of bean, likewise one more fixing that is utilized to make tama. Tama soup also contains lemons, garlic, and tomatoes.

Most of the time, alu tama is spicy and full of aromatic flavors. It might be available in a soup or dry form.

d. Kwati is a soup

Kwati is a soup made with nine different kinds of beans. It is the conventional food of the Newari people group.

Soybean, chickpea, mung bean, rice bean, and black-eyed pea are the primary ingredients in Kwati. During JanaiPurnima, a festival entirely devoted to the consumption of Kwati soup,

e. Curry with Mattar Panner *(cottage cheese and peas)*

This Nepali-style Mattar Paneer, another Indian delicacy, has a distinct flavor from the original.

This dish is a vegan or vegetarian delight in the Indian version, with no meat in the ingredients. In contrast, the Nepali variation occasionally employs meat Masala rather than the usual Garam Masala.

Mattar Paneer Curry is a festive dish in Nepali that is frequently served at family get-togethers or special occasions. The curry uses a variety of bland bases; Rice, Naan, or Roti are all options. However, I guarantee that rice will pair best.

f. Kwati Dal, or stew of mixed beans

If you are interested in Asian cuisine, bean stew might not seem like a strange thing to you. Because it is so simple to eat, this Kwati Dal can serve as your first hearty stew for a hearty Nepali lunch.

This Nepalese traditional Kwati Dal contains numerous beans, in contrast to the well-known Dal stews that only call for lentils: white peas, chickpeas, soy beans, kidney beans, mung beans, and lentils

Some recipes call for even more beans, but the ones listed above are standard. If you have any desire to find a veggie lover cordial treat while visiting Nepal, you ought to settle on this Kwati Dal. It will supply all of the necessary vitamins and proteins for a day.

Because beans provide nourishing protein, people in Nepal also believe that food can aid in the recovery process of weak or ill individuals as well as pregnant women's health.

When you eat this dish, my suggestion is to pair it with flatbreads; Any kind is effective. Even though you can easily find this Nepalese mixed bean stew any day of the year, Janai Purnima Daya day to celebrate the bond of purity and safetyis when most people eat it.

12.10 Some popular Nepali Pickle

a. **Titaura**

Titaura is made from lapsi (Hog Plum) and Amala, which is native fruit from Nepal. It is mixed with salt, sugar, chilly and spices. It is sour and spicy in taste. The plum lapsi/Amala, contains high level of vitamin C. Titaura is highly popular food in Nepal as a snack, usually made with fruits.

b. **Dalle/Akabare Khursani**

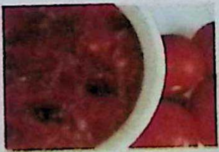
AkabareKhursani, red cherry pepper chilli or simply Dalle is a variety of chilli pepper primarily cultivated in Nepal, Indian state of Sikkim, and Darjeeling and Kalimpong districts of Indian state of West Bengal. Its pungency ranges between 100,000 to 350,000 SHU *(Scoville heat units)*, similar to the Habanero chilli pepper. In 2020, Indian state of Sikkim received a Geographic Indication (GI) tag for the pepper.

c. **Tite Karelako achar *(Bitter Gourd Pickle)***

TiteKarelakoachar is a tempting pickle or side dish that has both healthy benefits and a bitter, spicy flavor. To make this pickle, you will require meagerly cut harsh gourd with ground sesame, mustard seed, and simmered mustard oil.

In addition, you can adjust the level of spiciness by adding chilies. Overall, this delicious pickle has a flavor that is spicy, tangy, nutty, and smokey. It also has a crunchy texture and a slight bitterness. This pickle can be served with rotis or dal bhaattarkari.

d. **Golbheda ko Achar *(Tomato Pickle)***



The tomato pickle is the quickest and easiest pickle to prepare. It gives any of your dishes a tangy, spicy flavor. This achar is traditionally made in many homes using a mortar, while others use a blender. However, they claim that the tomato pickle made in a blender lacks flavor.

e. **Lapsiko Achar *(Pig plum pickle)***

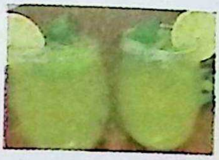
Hog plums were used to make this delicious pickle. Hot and spicy, it is one of the most well-liked fruit pickles. You can also add sugar to make it sweet, depending on how you like it. Moving on, you can make the pickle with the peels.

f. Pickled green chilies

One of the simplest and most spicy pickles you can make with just four ingredients is green chili pickles. Green chili, mustard seeds, mustard oil, and salt are the main components here.

12.11 Some popular Typical Nepali cold drinks

a. Lemonade from Nepal



Nepali lemonade, may cause confusion. However, it is your very own kagatipaani, or lemon water, which is essentially a mixture of water, sugar, black salt, and fresh lemon juice. Summer is a great time to drink this. Additionally, you can simply add ice cubes to it to make it even cooler.

b. Juice of sugarcane

The southern plains of Nepal are where this simple sweet summer drink is most popular. All you really want to make this juice is sugarcane. In less than two minutes, you can make sugarcane juice by crushing some stems. You can also add spices like chat masala or black salt to make it taste better. It's a refreshing and cool drink for the summer.

c. The sarbat

There is a different day in a Hindu schedule called AkshayaTritiya, likewise perceived as sarbat and saatu day in Nepal devoted to this conventional Nepali beverage. Most of the time, jaggery and pepper are added to water to make sarbat. This authentic Nepali beverage, in addition to its religious significance, is refreshing and refreshing on hot days.

d. Dahi

English speakers can let you know the distinctions among curd and yogurt, however it is 'dahi' in Nepal. Since most Nepali households raise their own cattle because Nepal is an agricultural nation, dairy products are a part of their daily lives. They used to make curd and a variety of other dairy products at home.

e. Juju Dhau

Juju Dhau is widely regarded as the king of yogurt due to its rich, creamy, and sweet flavor. It is made by boiling buffalo milk in a clay pot by the Newari people.The best Juju Dhaus in Kathmandu can be found in Bhaktapur, and it is one of the must-eat dishes when in Bhaktapur.

f. **Mohi**

Mohi is whey or skimmed milk, a liquid that remains after the curd *(dahi)* has been whipped. To make mohi, a unique traditional Nepali tool known as madani is used. It is ideal for hot days because it is light, refreshing, and very tasty all at once. A few decades back, mohi used to be an ordinary beverage in Nepali families. But right now, this is not the case. Let's get back into the habit of drinking homemade mohi starting this summer.

g. **Lassi**

Lassi is a popular Indian traditional drink that comes from Punjab. It's a mix of yogurt, spices, water, and occasionally fruit. While sweet and mango lassis are similar to milkshakes, NamkeenLassi is similar to "doogh."

There are many different flavors of lassi. Some are fruit-infused, mint-infused, and sweet. In addition to these varieties, lassi can be made in a variety of flavors to please the taste buds.

12.12 Some popular Typical Nepali hot drinks

a. **Chiya *(Nepali Masala Tea)***

Chiya, also known as Nepali tea or Masala tea, is a popular hot beverage consumed widely throughout Nepal. It is a spiced tea that typically combines black tea leaves with a blend of spices, milk and sugar. Chiya is an integral part of the daily routine for many Nepalis, often enjoyed in the morning, during afternoon breaks, or as a warm and comforting drink during colder months.

Tea culture in Nepal dates back centuries with tea being an important part of social interactions and hospitality. Offering tea to guests is a common gesture of warmth and welcome in Nepali households. Tea stalls, known as "Chiya Pasals" or "Chiya Khaneys," can be found across the country, serving various types of tea, including the traditional spiced Chiya and other regional varieties.

b. **Coffee culture in Nepal**

Over the past couple of decades, coffee culture in Nepal has grown significantly, especially in urban areas such as Kathmandu, Pokhara, and other major cities. The increasing number of coffee shops, cafés, and specialty coffee houses reflects the rising demand for quality coffee among locals and tourists alike. These establishments offer a wide range of coffee beverages, from classic espresso-based drinks like cappuccinos and lattes to more innovative concoctions featuring local flavors and ingredients. The burgeoning coffee culture in Nepal can be attributed to several factors. The influence of global coffee chains and their introduction to the country has played a role in popularizing coffee and fostering a café culture. Additionally, the younger generation's exposure to international trends and a growing middle class have contributed to the demand for specialty coffee shops and unique experiences. Coffee shops in Nepal often serve as social hubs, providing a relaxed environment for people to meet, work, and unwind.

c. Herbal Teas

Herbal teas have been an integral part of Nepali culture for centuries. These teas, often derived from a blend of herbs, spices, and other plant materials, have been used for their medicinal properties and therapeutic benefits. Some of the most common traditional medicinal teas and their benefits include:

i. **Tulsi Tea:** Tulsi, also known as Holy Basil, is a sacred plant in Hinduism and is commonly used in herbal teas for its health benefits. Tulsi tea is known to have antioxidant, anti-inflammatory, and adaptogenic properties. It can help reduce stress, support the immune system, and promote mental clarity.

ii. **Rhododendron Tea:** Rhododendron, the national flower of Nepal, is used to make a mild, fragrant tea that is believed to have various health benefits. It is said to aid digestion, improve blood circulation, and help with respiratory issues.

iii. **Ginger Tea:** Ginger tea is a popular beverage in Nepal, known for its warming and invigorating properties. It is believed to help with digestion, alleviate nausea, reduce inflammation, and provide relief from cold and flu symptoms.

iv. **Lemongrass Tea:** Lemongrass tea is known for its calming and soothing effects. It is often consumed to help with digestion, reduce anxiety, and promote overall relaxation.

d. Ayurvedic drinks

Ayurveda, a traditional system of medicine originating from India, has had a significant influence on Nepali culture, including its beverage culture. Many of the herbs and spices used in Nepali cuisine and beverages have Ayurvedic properties, which are believed to promote overall health and well-being. Ayurvedic principles focus on achieving balance among the body's doshas *(Vata, Pitta and Kapha)* and using natural ingredients to prevent and treat various ailments. As a result, Ayurvedic drinks have become an integral part of Nepali culture, offering a holistic approach to health and wellness.

i. **Golden Milk *(Haldi Doodh)*:** Golden milk, also known as turmeric milk or haldi doodh, is a popular Ayurvedic drink made from milk, turmeric, and other spices such as black pepper, ginger, and cinnamon. It is believed to have anti-inflammatory and antioxidant properties, which can help boost the immune system, alleviate pain, and promote overall well-being.

ii. **Ashwagandha Tea:** Ashwagandha, a powerful adaptogenic herb, is often used in Ayurvedic teas for its stress-relieving and rejuvenating properties. Ashwagandha tea is believed to help reduce anxiety, improve sleep, and enhance cognitive function.

iii. **Triphala Tea:** Triphala, a blend of three fruits *(amla, haritaki and bibhitaki)*, is commonly used in Ayurvedic medicine for its detoxifying and rejuvenating properties. Triphala tea is believed to help improve digestion, support the immune system, and promote overall well-being.

iv. **Cumin-Coriander-Fennel (CCF) Tea:** CCF tea is a blend of cumin, coriander, and fennel seeds, which are known for their digestive and detoxifying properties. This Ayurvedic tea is believed to help balance the body's doshas, support digestion, and reduce bloating.

12.13 Some popular Nepali Meat Dishes

a. Tandoori

Tandoori is a well-known Indian and Nepali delicacy that is enjoyed by people all over the world. The way it is cooked makes it unique. It is cooked in a barrel shaped mud broiler *(oven)* and burner subsequent to marinating with the flavors and yogurt.

Kundan Lal Gurjal was the chef who developed this Indian subcontinent-based dish. This dish costs differently depending on where you eat in Nepal.

b. Haku Choila

Hakuchoila is a customary meat dish beginning from Nepal. One of the Newar community's most well-known dishes usually includes buffalo meat, scallions, garlic, ginger, hot peppers, mustard oil, coriander, cumin, fenugreek, salt, wheat straw, and other spices.

The meat is sliced into long strips, roasted over an open fire, chopped up into chunks, combined with the other ingredients, and served hot. Because the smoke will make the meat more tender when prepared traditionally, the fire must be fueled by wheat straw.

c. Karangbandel

Bandelkarang is a customary pork dish starting from Nepal. Typically, pork ribs, soy sauce, flour, eggs, garlic, ginger, chili peppers, and five-spice powder are used to prepare the dish. After being cooked in water, the ribs are covered completely with a mixture of all other ingredients, with the exception of soy sauce.

The spicy pork ribs are then slowly mixed with the soy sauce, fried until most of the liquid has evaporated, and then served.

d. Bhutuwa

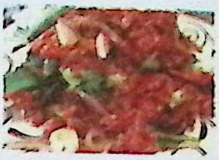
Nepal's traditional stir-fried dish is called bhutuwa. Lemon juice, cumin, turmeric, cinnamon, mustard oil, fenugreek, cloves, scallions, garlic, ginger, peas, chili peppers, salt, and black pepper are all common ingredients in the dish. Other common ingredients include pork, shrimp, or lamb. The chicken pieces are marinated in lemon juice, mustard oil, turmeric, cumin, and flavors. The cloves and fenugreek are sautéed in mustard oil and the chicken is then cooked in the skillet with garlic, ginger, and bean stew peppers. Near the end of the cooking process, the cinnamon, scallions, and peas are added.

e. Chunla

Nepal's Kathmandu Valley is home to the traditional meat dish known as chunla. The meat *(for the most part water bison's meat)* is finely hacked with a meat processor or a blade. The meat is mixed with the spices, fried in oil, and then simmered in water.

The meat is topped with oil and fenugreek seeds when it is done. For certain ceremonies, chunla can also be shaped into meat patties or meatballs. The meat is likewise frequently utilized as a filling for momos or a fixing for rice flour hotcakes known as chatanmari.

f. Kachila



The Nepalese Newari people love to eat kachil, a dish made with raw lamb, chicken, or water buffalo meat. Fenugreek seeds are fried in oil with turmeric and mixed with the minced meat, garlic, coriander, chili, salt, and spices. After the spices and meat have been coated in fenugreek and turmeric, coriander and spring garlic are added to the dish

g. Nepali Lamb Curry is called Gorkhali Lamb

Do you know which kind of meat is most popular in Nepal? The lamb is it! Because of this, lamb is a special part of the meat that is used in many Nepali recipes. You can use it to make a hearty curry.

Since this dish is common in Nepal and almost everywhere else, there is no official theory about where it originated. The Gorkhali lamb is absolutely mouthwatering, and if you ever find yourself in this stunning nation, you should definitely give it a try. This recipe will be prepared using the slow-cooking method in Nepal. This curry uses potatoes, onions, and a few of their signature hot spices in addition to the lamb meat.

The meat will eventually be removed from the pot and grilled with some hot chili.

The intense spiciness contributes to the treat's overall pleasant effect. Gorkhali lamb is a favorite winter dish in Nepal, especially when served with rice or roti bread.

h. Choila

The Nepalese Newari are known for their grilled meat dish called chola, which can be water buffalo, chicken, or mutton. Green and red chilies, along with spices like turmeric and fenugreek seeds, contribute to the dish's spiciness. Pounded rice is typically served as a side dish.

i. Sukuti

Sukuti is a unique Nepalese dish made from dried meat like lamb that has been marinated in spices like cumin, turmeric, black pepper, coriander, chili, ginger, garlic, and onion paste. It can be eaten as is or spiced and charbroiled before being served as an appetizer or snack.

j. Sekuwa

Sekuwa is a Nepalese specialty dish comprising of barbecued and speared sheep, chicken, pork, or goat meat. The meat is seasoned with fresh herbs and spices prior to grilling. It is one of the nation's most popular street foods. Achar or tomato pickle, and baji, or pounded rice, are typically accompanied by this dish.

12.14 Drinks made with local alcohol

Alcohol is definitely more than just being drunk. It has a long history and is significant to religion. Every nation had its own unique brand of alcoholic beverages.

Religion and custom

Liquor is utilized for different customs by different native networks particularly the one affected by Tantric strategies. Several are outlined below.

a. **Sherpas:** Sherpas frequently consume alcohol at weddings and festivals. Dejyang is also given to expecting mothers. It is referred to as a Chhongjyang when utilized as a business settlement.

b. **Newars:** The Samayabji and Aila are given out as Bhairab's blessings during the Ha Thon festival, which is held to worship Swyeta Bhairab. Sagan is also affected by alcohol. In most gatherings and festivals *(Bhoj)*, women typically serve liquor.

c. **Tharus:** Alcohol is offered to Deuryar deities during the marriage. In the Falgun hair-cutting ceremony, which takes place in February and March, alcohol is given to deities as a sign of acceptance. One of Tharus's most important cultural practices is drinking and dancing.

d. **Kirat:** The girl's family in the kirati community will not accept a marriage proposal unless the groom sends them alcohol on three separate occasions, as Sodhani, Multheki, and Bhakah. Additionally, Kirati worship gods and goddesses with alcohol and perform a variety of rituals.

e. **Tamang:** For marriage, the groom is required to deliver 18 or 12 bottles of liquor to the bride's home, or Chukunlah Pong. Alcohol is presented to the deceased upon their death. The little girl carries liquor to serve the burial service members.

f. **Magar:** After marriage, no one is allowed to go to the bride's house without taking wine and a goat leg. Duran is the name.

g. **Gurung:** The Gurung family's marriage initiation also begins with the groom sending alcohol to the bride's family, as in kirati culture. Additionally, alcohol is used as an offering to the deceased.

Nepali drinks in this section

a. Chyang

The honorific beverage known as chyang is made from fermented rice, barley or millet. It tastes sweet and sour and is milky white in color. To the people who have embraced to drinking hard beverages like vodka and lager, Chyang is a gentle beverage. However, for novices, one glass of chyang will be sufficient to induce euphoria. The sweet and sour taste of chyang will never be replaced, regardless of how much the liquor industry has changed or will change in the future. And the fact that chyang is still the drink that people drink the most is evidence of how important and irreplaceable it is to Nepalese society.

Chyang is used in a lot of ceremonies in the Tamang community. Additionally, Newars, Sherpas, and Rai prefer it. It is traditionally served with other dishes in a brass bowl. It is currently served in steel glasses, regular glasses, or even plastic bottles. We can purchase them from local hotels, and it is a drink that costs very little. Bhaktapur is one of the best places to have chyang. With the NewariKhaja set, we can have chyang.

b. Raksi

Raksi, also known as KodokoRaksi, which means millet-based alcohol, Local Raksi, or Arak. Currently, the term "Raksi" refers to all alcoholic beverages; however, in the past, it was used to refer to a specific alcoholic beverage that was made locally from millet, rice, and wheat. The grain used determines the flavor of Raksi. Similar to vodka and beer, it is a strong drink with a 20-30% alcohol content. The consumer reported that it has a delicious flavor and leaves the throat with a velvety burn when consumed. It is made at home for celebrations and feasts.

For Kirat and Limbu, it is a conventional beverage presented with pork. It is required for various ceremonies and functions. Possibly because of its antiseptic properties, raksi continues to be an essential component of numerous social and religious occasions.

c. Aila

Aila is a beverage that is made in Nepal by fermenting rice, grain, or millet. This liquor is made by hand and is traditionally prepared. It is used in Newari ceremonies and festivals. Nepal produces one of the most potent alcoholic beverages. Aila has a high alcohol concentration based on its strong order alone. If you want to experience the majestic flavor of Aila, you can go to the Newari restaurant. The manner in which Aila is typically served is fascinating. It is first poured from a lower height before being gradually raised to nearly waist height. The way this is poured is pleasing to the eye and palate.

It is obvious that Newari people make Aila, a drink. Even though it hasn't been widely sold, it is still one of the best local drinks that attracts people. Before every religious festival and cultural event, Aila is first served and offered to the gods. Yenya is one such well-known Newar, festival.

d. Tongba

Tongba does well in December's bitter cold. Nevertheless, it works well even in the summer. Tell us what you think about it in the comments section below, guys! It is the native drink of the Limbu people, as well as many other Nepalese ethnic groups and other kirati communities. The people of Limbu and Rai place a high value on it religiously. In their culture, showing respect involves offering Tongba. Tongba actually refers to a liquor-holding vessel. However, the vessel and liquor as a whole are now referred to as tonga. Millet is cooked and fermented to make it. The millet is then placed in the vessel, hot water is poured into the vessel, and it is now ready to drink after being properly fermented.

Both the way the liquor is consumed with a straw and the vessel in which it is stored are very visually appealing. It has a warm, sweet flavor. It is typically consumed to maintain body temperature during the winter or in cooler regions, such as the hilly and mountainous regions of eastern Nepal.

e. Jaad

Another local Nepali alcoholic beverage is jaad. It is made by letting wheat, rice, or millet ferment for about ten days. And after that, it's ready to drink. Due to its cooling and refreshing properties, it is typically consumed during the summer. It is a light beverage with a very low alcohol content. Discussing the taste, it tastes a lot better and minimal harsh. It is generally popular in the Mangolian people group like Rai, Limbu, Tamang and sherpa.

f. Nepal beers and local brands

In response to the increasing demand for beer, several local breweries have emerged in Nepal, producing a variety of beers that cater to the local palate. Nepali breweries often use local ingredients and traditional brewing techniques, resulting in unique and flavorful beer offerings. Some of the most popular local beer brands in Nepal include:

i. **Gorkha Beer:** Gorkha Beer is a lager-style beer brewed by Gorkha Brewery, one of the oldest and largest breweries in Nepal. With a crisp, clean taste and mild hoppy flavor, Gorkha Beer is a favorite among locals and tourists alike.

ii. **Everest Beer:** Named after the world's highest peak, Everest Beer is another popular lager brewed in Nepal. It has a light, refreshing taste with a subtle maltiness, making it an enjoyable choice for various occasions.

iii. **Nepal Ice:** Produced by Chaudhary Group's subsidiary, Shree Mahalaxmi Malt, Nepal Ice is a popular brand offering different types of beers, including lagers and strong beers. Its smooth and refreshing taste has made it a favorite among beer enthusiasts in Nepal.

iv. **Sherpa Craft Beer:** Sherpa Brewery is known for producing a range of craft beers that focus on quality ingredients and unique flavors. Their beers include the Khumbu Kolsch, Himalayan Red, and Kanchenjunga Wit, among others, each offering distinct taste profiles.

In addition to these local brands, many international beers are also available in Nepal, catering to diverse preferences and tastes. The growth of the beer industry in Nepal has not only provided consumers with a wider selection of beers to choose from but has also contributed to the country's economy and the promotion of local products.

Conclusion

The Nepali beverages have also captivated a lot of tourists. This is how excellent our homemade beverages are. Organic homemade alcoholic beverages with good taste and religious significance make up the aforementioned liquor.

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आचार्य, बाबुराम, श्री ५ बडामहाराजाधिराज पृथ्वीनारायण शाहको संक्षिप्त जीवनी (भाग १–४), काठमाडौंः साझा प्रकाशन, वि.सं. २०६१ ।

नेपाल अधिराज्यको संविधान, नेपाल सरकार, नेपाल कानुन किताव व्यवस्था समिति, वि.सं. २०७२ ।

नेपाली, चित्तरञ्जन, जनरल भीमसेन थापा र तत्कालीन नेपाल, काठमाडौंः रत्नपुस्तक भण्डार वि.सं. २०२२ ।

बञ्जारा, कपिल, सार्थक जीवन (जीवन दर्शन), गौरी पब्लिक रिलेसन एन पब्लिकेशन, काठमाडौं, नेपाल, वि.सं. २०७७ ।

बञ्जारा, कपिल, नेपालको अन्तर्राष्ट्रिय सम्बन्ध र परराष्ट्र नीति, गौरी पब्लिक रिलेसन एन पब्लिकेशन, काठमाडौं, नेपाल, वि.सं. २०७९ ।

शर्मा, देवीप्रसाद, आधुनिक नेपालको इतिहास, काठमाडौं, रत्न पुस्तक भण्डार, वि.सं. २०७४ ।

WELLNESS ACTIVITIES

Spa and wellness industry with numerous outlets in different cities and luxury hotels in Nepal and abroad. Wellness Activities are well equipped with state-of-art technology and provide a peaceful environment to soothe away your stress, pain, anxiety and Rejuvenate Mind, Body & Spirit. Wellness services are centrally located and a perfect place for you to beautify yourself with our beauty treatments.

Services:

Shirodhara: Shirodhara is a unique treatment where specific medicated oils are poured to the THIRD EYE (fore head) in a regular stream for a definite period. It is an effective therapy for mental relaxation. It cures insomnia, stress, depression and decrease mental agility.

Ayurvedic Massage: In Ayurvedic massage herbs and essential oils are used to improve the blood circulation and relieve stress. Certain aliments related to muscles, ligaments and nervous system can be completely healed through this massage. It also helps to create more clarity and regenerate the mind and body activity for better functioning.

Hot Stone Therapy: Heated, smooth stones are placed on certain points on the body to warm and loosen tight muscles and balance energy centers in the body. Holding heated stones and applying gentle pressure give warmth that is comforting. It is good for people who have muscle tension but prefer lighter massage.

Reflexology: Reflexology is based on the belief that there are reflex areas on the feet (and hands) corresponding to all parts of the body including major organs. It is believed that applying pressure to specific areas on the feet and hands can afect internal organs and body systems, and promote good health.

Yoga: Yoga is a complete system of physical and mental training. It helps to lower blood pressure and improves circulation, helping the heart function more effectively.

Sauna or Steam Bath: Sauna or Steam Bath helps to open skin pores. It helps in extretion of body toxins and other impurities from the body. It also helps to get relief from joint problems. Sauna and steam bath cleanse the mind, rejuvenate and refresh the spirit.

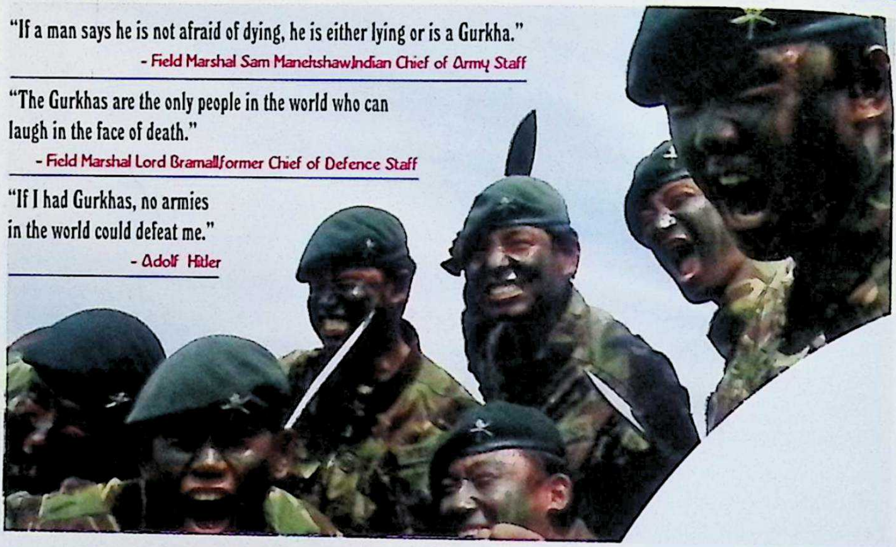
Source : Tranquility Spa
Lazimpat (Next to Canadian Co-operation office), Kathmandu, Nepal
Cell : (+977) 9802021266/9802021267
Website : https://www.tranquilityspa.com.np/

KHUKURI AND GORKHA SOLDER

"If a man says he is not afraid of dying, he is either lying or is a Gurkha."
- Field Marshal Sam ManekshawIndian Chief of Army Staff

"The Gurkhas are the only people in the world who can laugh in the face of death."
- Field Marshal Lord Bramallformer Chief of Defence Staff

"If I had Gurkhas, no armies in the world could defeat me."
- Adolf Hitler



Khukuri: The Khukuri is the national weapon and utility knife of the Nepalese people. It holds a unique place in Nepalese culture as more than just an exquisite example of local craftsmanship, or even a symbol of national pride, valor in battle, and personal bravery.

Gurkha soldiers is discussed, it is inseparable from the legacy of their traditional weapon, the Khukuri. A Gurkha without his khukuri is unthinkable. Its unusual, medium-length, reverse-curved blade is far-famed as the traditional, iconic weapon of the Gurkha warriors who have wielded it in battle world-wide, for more two hundred years.

Gurkhas: Whether the people took the name of the region or the region was given the name of the people, though, the Gurkhas evolved a simple, but unique philosophy of life, which epitomizes the very essence of what it means to be a warrior. They believe it is better to be dead than to be a coward.

Even the name itself, "Gurkha" comes from the root, "gorkhali," which in our language is another name for, valor, courage, steadfastness, loyalty, and neutrality or impartiality.

So it is with good reason that their traditional war cry, given in battle preparatory to a charge, is enough to chill the blood of the most determined adversary: "Jai Mahakali, Ayo Gorkhali" – "Glory to the Goddess of War, here come the Gurkhas!"

Gurkhas and his Khukuri: The relationship of the Gurkha to his Khukuri goes back to the earliest days of the Nepalese nation. For almost 200 years, they have served in the British Army thanks to the Treaty of Segauli, which made them allies and brothers in arms. They are not mercenaries, but full members of the British Army. Their relationship with the British is unique in history.

On March 4, 1816, the Treaty of Sugauli was ratified and a provision was made that allowed the British to recruit them into the British Army as a Brigade of Gurkhas. On that day, a long-standing alliance between the British and the Gurkhas that endures to this day.

Sources

Ex Gurkha Khukuri House
Contact : 01-4916490/+977-9843488920
Email : info@kukrismanufacturer.com
Website : https://www.kukrismanufacturer.com

Ex-Gurkha Khukuri Showroom, Bhaktapur
Contact: 016611809/984-1299656
Email: hyoju_gopalh@hotmail.com

Methods of Thanka Painting

There are normally five steps involved in making the thanka painting.

a. **CANVAS PREPARATION:** Firstly, cotton cloth is attached to a wooden frame using nylon string. A typical kind of glue is mixed with water and boiled. Then it is mingled with white clay and the mixture is pasted all over the cotton cloth. It is then allowed to dry for an hour. After that, it is placed over a wooden frame and rubbed gently with a soft stone. This process is repeated four to five times until a smooth surface is achieved.

b. **SKETCHING:** In this process, the master sketches the figures of deities under the ideas of the religious books using a pencil and compass.

c. **COLORATION/COLOR MATCH:** Different types of color are mixed together along with glue so that a required color is gained. Then, the canvas is colored using the process of shading (matching the color with the technique of dots).

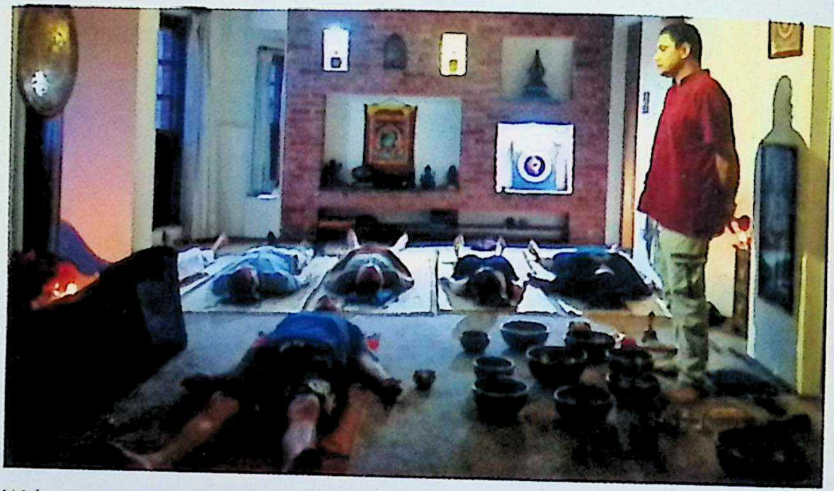
d. **LINE SHAPING AND ORNAMENTATION:** This process includes making lines, curves, and circles in the required area of the canvas using a sharp brush. Then, ornament (gold and silver) is coated on them to give the sparking image to the thanka.

e. **FINISHING:** Finally, the deities' faces are sketched in the end giving a final touch to the art.

Boudha Stupa Thanka Center has been running the thanka art school since 2000 A.D with the aim of preserving and continuing the tradition of the painting Thankas for generations and systematically developing the culture of art. It has been actively conducting various seasonal training and regular teachings to artists ranging from beginners to skilled Thanka painters. Besides being interested, we select a limited number of people from the remote areas of the Tamang community and provide them with regular courses in painting thankas.

Source : Boudha Stupa Thanka Center
Contact : 01-4916490/+977-985-1030353
Email : info@bstcthanka.com, thanka.center@gmail.com
Website : https://bstcthanka.com

SOUND THERAPY SESSIONS/TRAINING



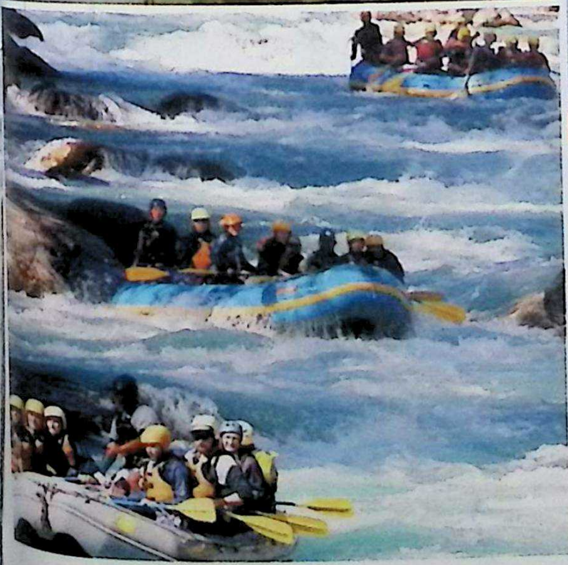
Welcome to "Om Handicrafts," a gallery of creativity and cultural expression. Nestled at Patan Durbar Square, Nepal, our shop is a testament to the artistry and craftsmanship of different families from the Himalayan region who come together to create exquisite treasures. From the resonating sounds of the Himalayan healing bowls, to promote inner peace and meditation, to the intricate designs of traditional jewelleries that reflect the rich heritage of the land, our collection celebrates the beauty of tradition. Wrap yourself in the warmth of authentic pashmina, handwoven with love, and explore a wide array of cultural artifacts that whisper tales of ancient customs and beliefs. Each piece at Om Handicrafts carries a story of different families coming together, and we invite you to experience the harmonious blend of art, culture, and community within our doors.

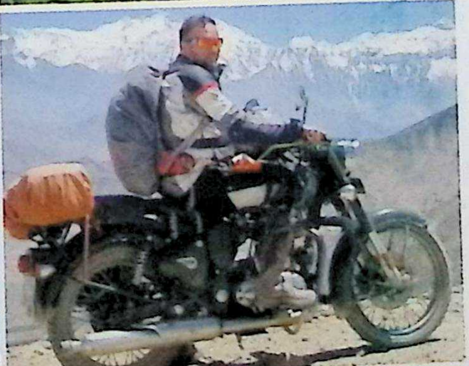
Nepal, being the birthplace of healing bowls, is an excellent destination to explore experience, and learn about these ancient instruments. We provide an immersive experience, deepening the understanding of the bowls' cultural significance and allowing learning from experienced instructors. We offer a comprehensive and immersive program and therapy sessions that aim to provide you with the knowledge, skills, and practical experience needed to incorporate sound as a healing modality in your life and practice. Our sound healing course is designed to cater to both beginners and individuals with previous experience in the field.

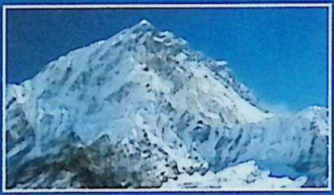
Retreat programs

Our retreat programs are focused on the rejuvenation of mind, body, and soul. We organize these retreats in the most beautiful places close to nature and far from such noise and hassles of the city. The program includes a full day of wellness activities, hiking and peaceful sessions of sound healing and meditation close to Kathmandu valley and away from the cities under the mountains.

Source : Om Handicrafts (Patan Durbar Square)
Contact : 01-5427189. Email: omhandicrafts11@gmail.com
Website : omhandicraftsnepal.com






Mt. Everest is situated in Nepal

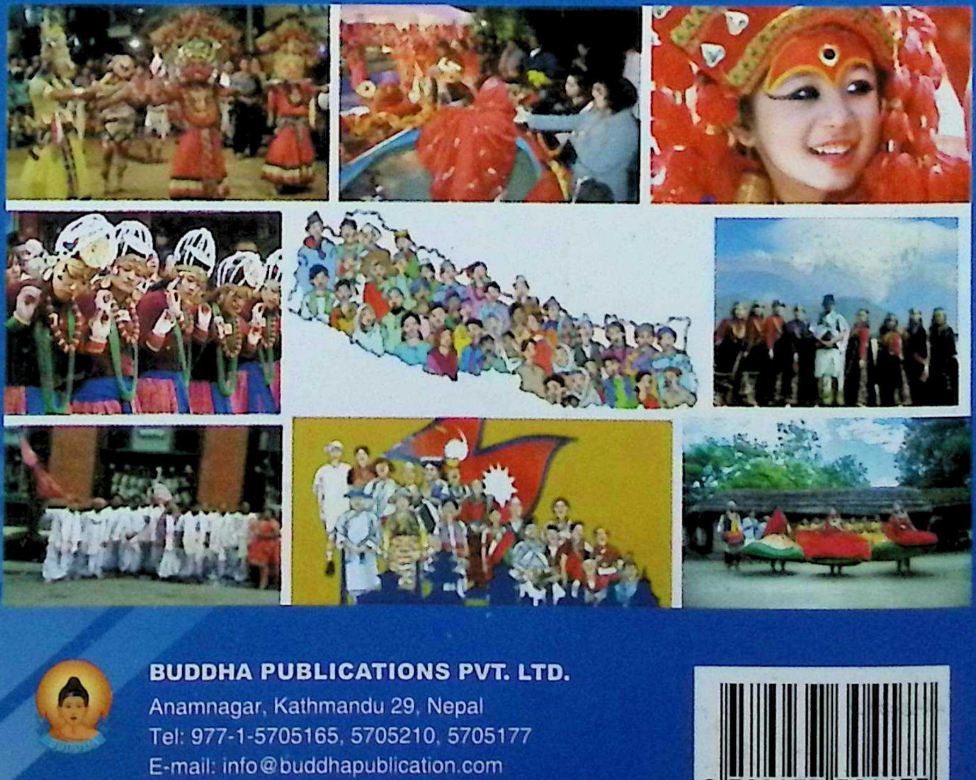
Buddha was born in Nepal

Home land of Gurkha's is in Nepal

I extend my sincere wishes for resounding success for the tourism book. It is my fervent hope that it will emerge as a guiding light, beckoning a greater multitude of travelers to explore the marvels of Nepal. Your persistent commitment to showcasing the elegance and legacy of our cherished nation promises to establish an indelible heritage for the generations that follow.

I wish to express my gratitude for your unwavering dedication towards the progress and prosperity of Nepal. May this book stand as a luminous testament to the profound influence your vision has imprinted upon the landscape of our nation's tourism sector.

Dr. Baburam Bhattarai
Former Prime Minister



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